

THE
REFORMED CHURCH
MONTHLY
AND
URSINUS COLLEGE REPERTORY.

EDITED BY
J. H. A. BOMBERGER, D.D.,
PROF. J. H. GOOD, Tiffin, Ohio,
AND
REV. J. H. KLEIN, D.D., Louisville, Ky.

VOL. VIII.--1873.

LANCASTER, PA.:
PEARSOL & GEIST, PRINT, 22 SOUTH QUEEN STREET.

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THE
REFORMED CHURCH
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No. I.

A SUN AND A SHIELD.

THIS is just what we need as we enter upon the work and warfare of *another year*. If the year shall be begun in hope, and passed with safety and comfort, we must have a sun and a shield, a clear, bright light, and a sure defence. This is our first and greatest need, more necessary by far than food or raiment. "Is not the life more than meat?" The dead want no food; and as for raiment, the clods of the valley can amply supply all the covering which corpses require.

But there can be no proper life without *light*. Even in the material world, light precedes life. For God said, "Let there be light," before He created life upon the earth. First light, then came life.

This holds true in a still deeper and stronger sense of spiritual light and life, and most emphatically of that purest and truest life secured through Him who came to be the light of the world. No light, no life. Darkness is death. And this both in the kingdom of nature and in the kingdom of grace.

Wherefore, our greatest and our constant need is—*light*. But that must be the light of a *sun*, not the cold reflection of an iceberg. It must be a light that gives heat, as well as brightness. It must warm, as well as shine. All genuine, original light, does so. A full mid-winter moon may make the traveler's path almost as plain as daylight; but the traveler will freeze and perish under it. The sun shining in his strength will melt the hardest polar seas, and loosing their bound-up waters, will not only set them in motion, but fill them with life again.

Next to life, however, our greatest need is its *protection*, its defence. Hence, we must also have a shield. The life of man, in himself as a creature, is proverbially frail. Nay, it is frailty. "All flesh is grass." Man may flourish, but only "as the flower of the field. The wind, (mark, only the wind,) passeth over it and it is gone." And this again is even more significantly true, in a spiritual sense, than in a merely natural sense.

Where shall such a sun and such a shield as we need to help us comfortably and safely through the year, be found? Especially, where shall we find that sort of spiritual light and defence which moral, responsible beings, like ourselves require, to enable us to "run with patience the race set before us," to "endure hardness as good soldiers of Jesus Christ, and so to come off more than conquerors through Him that loveth us?"

Most happy are you, dear reader, if this question has been already answered in your past experience, if you can begin the new year, *knowing* that the unchangeable Jehovah is to-day as fully and truly as when the Psalmist sung of Him—

THE LORD GOD A SUN AND A SHIELD,

and that He is as willing to be *your* sun and shield as He was both to the royal son of Jesse. But if this be your happy lot, you will all the more gladly join in meditating upon the cheering significance of what the Lord is thus declared to be to His people.

The Lord God is a Sun.

He is such, as He is their *light*, or their *enlightener*. He sheds upon them the *light of truth*. Without this light they would not, and could not, know Him. Not knowing Him, they could, of course, not worship, love, or trust in Him. They would still be "sitting in the region and shadow of death," without God, and without hope in the world.

And not knowing Him, their God, all other knowledge they might possess would be false and vain. It is only as men see things in the light of God, and especially of Him as "the God and Father of our Lord Jesus Christ," that they can see aright. It is *God*, the Word, made flesh, who is the light of the world, even as it is *God* in Christ, who is, through Christ, "our propitiation," reconciling the world unto Himself.

Now the Lord graciously condescends to be such a sun of light

to His people, because there is no other way of securing to them a revelation of the truth they need to know, and of assuring them that what they hold for truth is such indeed. Here are two points, the importance of which must be manifest. First, man needs a clear, distinct revelation of all truth essential to salvation; and, secondly, he must be sure, beyond doubt or cavil, that what is offered to him as truth, is really such.

Only God Himself can fully meet man's want in these two respects. There can be no true Gospel for fallen man but that which comes directly from God to him, and bears God's impress and superscription. No prophet, no priest, no pope, no outward visible church can, in their own name, assume to teach, or impose as truth, anything *they* may hold or proclaim as such. Even "holy men of old" did not assume such authority, but spoke only "as they were moved by the Holy Ghost," as God. And then they did not claim a hearing, excepting as they gave some supernatural proof of their being sent by God, or as they appealed to God's own previously revealed truth in support of their message.

Only God knows what man needs to be taught, and how, in the first instance, to teach it. And only as men are "taught of God," can they truly teach others. And so, likewise, can we receive, in the full assurance of faith, only what God Himself has revealed, or what is proven to be in entire, honest harmony with God's pure Word. Human philosophy may speak very wisely, and human eloquence may teach very winningly, and hundreds may be misled, deceived by its glittering errors. But, after they have done their best, the awakened conscience, and the anxious heart, will have no true, no settled peace. The pope, the church, may assume all responsibility in the case, and seek by opiate cordials to quiet rising fears. But each soul knows that it will be poor comfort when the final, fatal shipwreck comes, to be told that a nominal church and its magnates are aboard.

The true church, and true prophets, will never perish. But they are such, and safe, because they have and hold the truth as God has given it.

This they are, furthermore, all the better able to do, because the divine light which reveals heavenly truth, also exposes hurtful error, the deceptive counterfeit and subtle foe of truth. Hence they can "try the spirits" of false, pernicious doctrines, even

though those spirits may stand up in the raiment and speak with the winning words of an angel of heaven. The light of God, shining in His word, makes manifest the error of doctrines which are often taught and advocated with great subtlety of speech. And God's true people, by holding those false doctrines up to the true light, need not be deceived or ensnared by them.

He only, therefore, is our sun, our light, our truth. And as He is the only source of true light for men, so all other lights have value only as He shines through them, or as they reflect the light derived from Him. The better to secure to us this light of truth, God has lodged it in His Holy Word. This Word He has placed, as written, and as commanded to be faithfully preached, within the reach of all. And one ray from it, whether as preached or written, gives clearer insight into the truth, than all the tapers of all human wisdom combined. "The commandment of the Lord is pure, enlightening the eyes."

But He who, as their sun, thus gives them light through His Word, also bestows upon them the illumining influences and aids of His Spirit, who "opens their eyes, that they may behold wondrous things out of His law."

O, what a light of truth have they to cheer them, unto whom "the Lord God is a sun," and with what joyful confidence may they cling to their faith, and hold fast to their profession of it. Surely they need no better, brighter light than this. Following it, they are assured that they shall not walk in darkness.

Is the Lord God your sun of truth to-day? If He is, then must you also take Him as your

Light of Duty.

As clearly as he reveals what men are to believe, so clearly also does He show them how they are to live. And all who have learned rightly to know God as the Sun "who hath shined into their hearts to give (them) the light of the knowledge of the glory of God in the face of Jesus Christ," will above all things desire to "walk as children of light." Such being their sincere desire, they will have a constant concern to know the way in which they should go, how to act as "obedient children," in conformity with the will of their heavenly Father, so that they may truly "show forth the praises of Him who hath called them out of darkness into His marvelous light."

Here again, therefore, there is need of special divine direction. Only God can certainly and reliably declare to man his duty, in the highest sense and with supreme authority. Men who assume to do so, often err, not merely through ignorance and a perverted judgment, but through passion, prejudice, and selfish party interests. They impose as solemn duties not only things that are of no moral or religious account, but which are calculated to mislead the conscience, and which are even wrong and sinful.

Not only Nebuchadnezzar, a heathen king, but Ahab, an Israelitish king, tried to compel faithful servants of the Lord to worship idols. Not only Herod, the Idumean, but Caiaphas, the high-priest, and his servilely fanatical associates, did their utmost to force the disciples of Jesus out of the way of duty into a path of sin. And even at this day, how many there are bearing high titles and having great authority in the visible Church, who teach a morality which makes far more account of fasts and feasts, of outward washings and ritual ceremonies, than of the far "weightier matters of the law."

Assuredly in times like these, fully as much as when the Psalmist lived, we need the "Lord God as a Sun" to shine upon the true path of piety and duty. He must "teach us the way we should go," or we will surely err. He does so. And He does so in His Word, so plainly that all may know what God requires of them, and may confidently do it. To every one who may be in any perplexity or doubt regarding duty, He says: "I will instruct thee, I will teach thee the way in which thou shalt go."

And as the path of duty is often a way of trial and of affliction, the Lord provides for such emergencies also, by shedding into the deepest darkness the light of exceeding great and precious promises, giving abundant assurance that "all things should work together for good to them that love Him, even to them that are called according to His purpose."

The Lord God is a Shield.

A shield is a weapon of defense, and one intended to cover every vulnerable part of the body. It must be large and strong, sufficient to protect against every sort of weapon the enemy may use, and even to "quench the fiery darts of the devil." The need and use of a shield imply *danger*.

Now God's truth is often held and maintained on earth under great peril to those who embrace and defend it. This peril does not always come, either, from open, avowed foes of God. The Romish Church has slain tens of thousands of men and women, because they witnessed for heavenly truth against hellish errors, like those of the Mass, the worship of Mary and saints, and priestly absolution. This murderous spirit of popery still animates all who hold its heresies, or strongly incline to them.

So, also, the path of *duty* is frequently a path of danger to those who strive faithfully to follow it. They are exposed not only to the hatred of the openly wicked, but to what is often the still more bitter animosity of the professed friends of Christianity. This peril is increased, furthermore, by the various artifices and devices employed against the righteous. Snares are laid to entrap them. Pits are dug and deceitfully covered over for them to fall in. False witnesses rise up against them, and by perjury seek to bring down reproach and condemnation upon them. The power of partisan judicatories is abused for their destruction. No means are thought too low if they may but serve the purpose of error and of wrong, and help to the temporary humiliation of right and truth.

And yet they are safe, working, walking, fighting, or reposing serenely under the shelter of the wings of the Almighty, as under a broad and strong shield of defense. *Their* part is to do their duty faithfully and fearlessly, leaving their protection to the Lord. He graciously engages to keep them safe from all real harm. And He who thus covers them is none other than the omnipresent and omnipotent Jehovah, the keeper of Israel, who never slumbers nor sleeps. Shields of earthly make and metal can at best but partially protect the body, and may be broken by the foe. God as a shield defends the entire person, body and soul, on every side, and so defends that no power of man can break through the protection.

How comfortably, therefore, and how securely may all who are thus guarded go on with their work, or persevere in their spiritual warfare, singing as they contend or toil,

"The Lord God is a sun and shield;
The Lord will give grace and glory.
Blessed is the man that trusteth in Thee."

"THE LORD SHALL BE A LIGHT UNTO ME."

SHINE forth, shine forth, *Eternal Light!*

And penetrate the heavy night
That presses down the soul;
The mysteries of Thy grace unseal,
Thine own all glorious self reveal,
And Satan's power control.

Shine forth, shine forth, *Eternal Day!*

O, chase the shades of hell away,
Where'er those shades prevail;
And thence, from over Gentile skies,
Rend superstition's veil.

Shine forth, shine forth, *Eternal Truth!*

On hoary age, on blooming youth,
Thy heavenly unction send;
On us, on all, arise and bring
Salvation on Thy healing wing,
And bid our sorrows end.

Light of the world! O hear the prayer
Of millions sinking in despair,
Around dark error's shrine;
Send down Thy Spirit from above,
Assist Thy people's toil of love,
And make the victory Thine!—*Selected.*

A YEARLY SURVEY.

SUCH a survey, including the past, the present and the future, could not easily be shunned if we wished to shun it. But none who are making an earnest thing of human life, knowing the eternal issues hanging upon it for millions of the race, will seek to evade it. Far rather will it be their desire, and their endeavor, to look the *situation* fully and fairly in the face, and especially to scrutinize it in those aspects which are of deepest interest to them. Let the result of the survey be cheering or discouraging, they would truly know "what of the night?" that they may either "thank God and take courage," or may redouble their diligence

and enter upon the work and warfare of the future with an increased firmness of faith, through grace, to endure unto the end.

Of course, any such survey as we may individually take, will be largely governed in its character and conclusions by our own minds and hearts. We will be most interested in matters which seem to us of the most vital importance. Other things will not be wholly overlooked, but they will be passed by as of comparatively small significance.

The grasshopper plague of the far West, with the desolation and suffering following in its dreary course, has awakened in the Christian heart true sympathy, and prompted to deeds of helpful charity. But he will be more deeply moved by the ravages which the "locusts of the pit" (Rev. 9: 2-11) let loose upon the earth as a dire judgment of God, are causing year by year, spiritually, among hundreds of thousands who will not have Christ to reign over them, but prefer the bondage of error and death to the sceptre of the Prince of light and life.

In like manner have the hearts of all who have learned from the Master to weep with them that weep, been sorely distressed by the great calamities by fire and flood, and by the numerous disasters by sea, which have, during the year past, brought unutterable woe to thousands. But they have been more prevailing and profoundly distressed by the thought, that during this year again tens of thousands have perished as victims to intemperance, and other destructive vices on which the State, and largely even the Church, look with conniving indifference, and that to this sad list must be added many times tens of thousands who have gone down to the doom of the finally impenitent and unbelieving.

Leaving, however, the statesman, the politician, the merchant, the agriculturist, and the manufacturer, to their own several ways of reviewing the past, contemplating the present, and anticipating the future, the *Reformed Church Monthly* will be permitted to view the field from its avowed position, and in the light of the principles to which it is devoted.

What has occurred during the past of special interest to the cause of Evangelical Christianity, particularly in its bitter struggle with open and secret Popery on the one hand, and with a pantheising, materialistic infidelity (often found banded with Popery or half-Popery) on the other hand? These, we confess, are

questions of grave import for us. And they acquire increased importance from the fact that the greatest peril to the cause of the Apostolic faith, comes from within nominally Protestant evangelical churches.

First, let us take a more comprehensive view of the situation, and then note some particular facts bearing more directly upon our own church, in its present conflict with erratic ritualism.

In *general*, the aspect seems to be cheering. The Church, and in some cases the State, where both formally overlap each other, are, indeed, agitated with violent conflicts, and dark, angry-looking clouds fill their sky, and cast gloomy shadows down upon the tempest-tossed earth. But amidst all the darkness, "a bright light in the clouds" may be readily discerned, and through all the noise and clamor of the conflict, may be heard voices like those of shouting victors in the fight.

Prussia has been eminently distinguished as the scene of a death and life contest between Protestantism and Ultramontane Popery. The present empire of Prussia includes a large Roman Catholic population. They are not such as those of Ireland and some other countries are; the grand educational system of the Empire has greatly modified the Popery found in it. But Jesuits have been planning and scheming, as they admirably know how to do it, to create political distractions in Prussia through religious (or rather, ecclesiastical, often unhappily, a very different thing from true vital religion) manœuverings.

Fortunately for the cause of the Empire, it has a sturdy, staunch old protestant for its Emperor, and he had the sagacity to select one of the ablest and most resolute of statesmen of ancient or modern times, for his Prime Minister. Thus far William and *Bismarck* have clearly the best of the conflict. That Jesuit papists and their servile Ultramontane allies in the Prussian Parliament, denounce this man Bismarck in the bitterest, fiercest way—and such papists have a wonderful tact for cursing those they hate—can readily be understood. The literature of Popish bulls of excommunication is exceedingly rich and full in its vocabulary of damning denunciations. But without pretending to an unqualified admiration for Bismarck's private character and public acts, we must say, that considering the kind of foes he is compelled to fight, we rejoice in his display of entire ability to

defeat them. Romish journals, even the *Standard* of Philadelphia, handle him very roughly, call him fearfully ugly names, and exhibit him as a sort of wild beast issuing from the pit. He may be a great intriguer, and liar, and all that. They say as much. But what surprises us in the case is, that *they* should denounce a man for being such a beast, seeing that if he is what they paint him, they only prove that a nominally Protestant statesman may be as bad as their own political Jesuits. To match thorough Jesuits, such as he has to deal with, the Prussian statesman must be sharp, wily, crafty, deceitful, indeed.

We cannot, however, stop too long with Prussia. Enough, that in spite of its fierce, crafty struggle, Popery to-day, in Prussia, presents the aspect of a completely baffled and sadly disorganized foe.

In *Spain* its cause has no better outlook. It is well known that the Carlist rebellion gets its chief inspiration, and very likely its largest pecuniary aid, from Rome, directly or indirectly. The rebellion is really the cause of Rome. This explains the difficulty of suppressing it. But Don Carlos is evidently losing ground, and Spain is gaining upon him every month. Once put down, as it surely will be before long, Popery in Spain will go down with it, at least so far as having its own way in that worst-ruled of all Papal monarchies, because most Popishly ruled.

In *Italy* the government of Victor Emmanuel seems now to be firmly established, and the world rejoices in the fact, because Italy is manifestly better ruled by its excommunicated anathematized King, than it ever was while Popery swayed the sceptre of sovereignty over it.

Austria, it will be remembered, took a very decided stand some time ago against the Pope's impertinent interference in the government of its domestic affairs. Besides maintaining firmly the position then assumed, it has been contemplating the struggle of papists in Prussia against Bismarck, with evident satisfaction at the advantages gained by the latter. And there is every probability that when it thinks the right time has come, it will adopt and enforce the policy of the German Empire.

Passing over from the continent to *England*, the situation becomes in some respects more intensely interesting and significant. *First*, the past year has more fully developed a new phase

of the Puseyite ritualistic movement. This movement, as is well known, is in some leading respects the pattern and magazine for the corresponding movement in the Episcopal Church, and a section of our own, in this country. For a long time it was not only tolerated, but favored by some of the magnates of the Anglican Church. It seemed impossible to get at it in any effective way to check its progress. Various measures tried to arrest it, failed. Now the people of the Church have taken the matter in hand, and so vigorously that something is likely to be accomplished. Certainly the Ritualists are realizing their peril as never before, and finding themselves driven to such expedients as papists and high-church are every ready to adopt when hard pressed. The people of England, members of the Anglican (Episcopal) Church, including prominent statesmen in Parliament, have been aroused to the conviction that through the arts of Ritualism their Church was being betrayed into the hands of Popery. So they have been startled from the delusions into which they had let themselves be lulled by soft Ritualistic chants and the odors of Ritualistic censers, and are showing a determination not to permit the treason to succeed without an earnest struggle.

Amidst all this, a *second* event, closely related to the ritualistic conspiracy, has occurred, by which not only England but all Europe and America have been deeply moved. The renowned and learned statesman, *Gladstone*, has published a full, calm and most searching criticism of the policy of Rome, as especially proclaimed by the Infallibility dogma. As a logical argument, supported by incontrovertible facts and quotations, it is simply unanswerable. He proves that the claims of Popery are utterly antagonistic to the political liberties of the established governments of the world. In doing this, he not only arrays himself against Popery, but against all Puseyites and others who are any way leagued with it. This step of Gladstone is the more remarkable because he has all along been regarded as an extreme high-churchman, and his influence has been more or less reckoned upon by the Puseyites. He seems, however, to have had his eyes opened, we care not by what kind of salve, and writes most vigorously in a way which greatly cheers the hearts of genuine Protestants.

His articles have, of course, exposed him to the roughest blows

and severest maledictions of Papists. Archbishop Manning, especially, himself an apostate from Protestantism, (one of those whom Pusey, like a finger-board, pointed to Rome,) has published a most ill-natured assault upon him, in which, like a kindred spirit in this country, he does not attempt logically to refute Gladstone, but simply denounces his assertions and charges as false.

Gladstone's motives in the case have been impugned. He is charged with seeking to regain a lost political position, that is, with political ambition. If there is real ground for such a charge, it is lawful to make it. The motives, as well as the acts of men, are fairly open to public criticism. Indeed, no proper ethical estimate of their conduct can be formed without taking obvious motives into consideration. But be this as it may in Gladstone's case, his facts, proofs and argument, have all the same force as if he had published them only out of the purest regard for right and truth. And so far, between the learned statesman's hard, unyielding logic, and the shuffling sophistry of the disturbed Archbishop, it is easy to see that the former is by all odds the master of the field.

It is true that Gladstone has done very cautiously, only what Bismarck had done more boldly, and with practical illustrations of its meaning, a good while before. But now that he has done it, and as he has done it, both will strengthen each other, and their combined assault upon Popery is attended with a crash which startles the anxious attention of the world, and makes mitred heads ache, and pallium-covered hearts to palpitate with rage and fear.

The fact is, a very bad case has been made against Popery. Archbishops, bishops, priests, will try to cry it down by denouncing the charge as slanderous, false, satanical, &c. But all such cursing does not undo or alter official documents and public facts. People will consider that Gladstone and Bismarck, with documentary evidence to support them, are more worthy of credence than the mere denunciatory denial of an angry Manning, even if he come forth arrayed in magnificent priestly vestments, and be endorsed by the Pope at Rome.

In our own country, so far as it has been agitated by reactionary Popish and ritualistic movements, equally cheering signs appear of the breaking down of the treacherous and deceitful scheme. The last Convention of the Episcopal church in New York, though

hard to be definitely characterized on account of its evasions and ambiguities, seemed to us to prove at least, that however tenderly the bishops and ministers felt towards ritualism, as something which certainly tended to magnify their official dignity, and however strongly they desire to favor it, they saw that a crisis of danger was impending which demanded at least the appearance of doing something to curb the bold innovations. The Reformed Episcopal church, at first looked down upon with disdain, was seen to be gaining ground, and would be likely to make rapid progress if the Convention failed to adopt vigorous measures. The "bishops and other clergy" were sorely perplexed. Under the perplexity, policy prevailed, and whilst some pretty strong words were used, really nothing was done beyond exposing a strong sense of weakness.

Turning to our branch of the Church, no thoughtful observer of events can fail to have noticed cheering indications. Where a party finds itself compelled to drop its favorite expressions, and employ for deceptive purposes the terms and language of the other side, it is one of the clearest proofs of a sense of a failing cause. Some of our readers have not forgotten that a few years ago our Nevinite disciples not only rejected the term "Evangelical," but almost ridiculed its use by others. They remember, especially, how hostilely leaders of that party arrayed themselves against the *Evangelical Alliance*. Now, however, they are willing to curry favor with the Alliance and to sit as boldly on its platform as though they were at heart among its true and loving friends. Feathers, as well as straws, show how the wind blows. Our readers will remember the boldness with which the ultra Lutheran-popish doctrine of regeneration by baptism was advocated, in the face of explicit Reformed doctrine on the subject. Recently, a writer of that school assured his gentle, simple-hearted readers, that all they meant by their doctrine was *Baptismal Grace*! He seemed to think he could really persuade people that he was in earnest.

Then their wonderful desire for dropping controversy, after false and foul accusations made against Dr. Schneck's book, which they have not dared openly and fairly to meet, the unscrupulous efforts they are making to keep people from getting the book, or to persuade them that it is a tissue of misrepresentations—what does all this demonstrate? Add to this their whining appeals for

peace, that is, a cessation of further opposition to their underhanded, revolutionizing schemes; their being compelled to drop from the *Messenger* that boastfully heralded department of theology and criticism; indeed, dropping from the columns of that paper all controversial articles, (which, in spite of much speciousness, were found to be indirectly informing the church of the tendency at work); and their finding it necessary to make some new arrangement for publishing the *Mercersburg Review*, and you have further evidence of a waning cause. Finally, this Review would be incomplete without some notice, however brief it must be, of another incident of the year, bearing painfully strong testimony the same way. We refer to the outrage perpetrated upon the congregation in Frederick, Md., in order to force upon it a Nevinite pastor, in spite of the clearest proof that three-fourths of the people desired a pastor of another school. This iniquity has been thoroughly exposed in the *Christian World*, and is here referred to only as an additional demonstration of the straits to which the party feels itself driven, and of the tactics they are ready to use to gain their bad ends.

On the other hand, the cause of Evangelical Christianity has found the blessing of the Lord richly favoring its efforts during the past year. It has increased in inner strength, and has been greatly extended. Its missions in foreign lands have been prosperous. In the home-field numerous destitutions have been supplied. There has been a strengthening of steps, and a lengthening of cords. So it has abundant reasons to thank God and take courage.

We cannot dismiss the subject without inciting our friends to that increased hopefulness and zeal which our survey must inspire. There is still work to be done. Especially must we guard against being deceived with seeming concessions. If Nevinism really has abandoned its anti-Reformed errors, or means to do so, (a fact which the last two or three *Messengers* make exceedingly doubtful,) let it come out frankly and squarely and say so. We do not believe it has any such thought. Then we know what remains to be done. Let us stand faithfully and firmly together in doing it, assured that the old Reformed faith must in the end prevail over these foreign, miserable innovations which have been disturbing her peace.

SIGNS OF A NEW DEPARTURE.

THE only indulgence in the way of the luxury of "light reading" that we can permit ourselves, is to be found in the *Messenger's* department of "Theology and Criticism," where are

—"Heaped the jarring elements
Of ill-connected things."

From this wide and varied field it is our business from time to time, as we find them there, to cull choice titbits and transfer them to "*The Monthly*" for the delectation of its readers who are denied access to this department of gathered good things. We rarely fail to find something rare or unique. In the number for September 20th, under the heading—"The Apostles' Creed"—we chanced upon something so fresh and original that its very novelty startled us. The article was short, and made up mainly from an editorial taken from "*the Independent*" newspaper. Being *independent*, of course this paper was an "*unauthorized publication*," and it is only *some* unauthorized publications that it is not proper to extract from. In this extract the editor of the paper proposes for the Congregational Church (this, however, is an *unchurchly* Church) that candidates for admission to its communion be no longer required to subscribe to any creed, confession or covenant, save only the so-called "Apostles' Creed," and have it supersede the more cumbrous and contentious creeds generally in use." To this, one of "*our beloved Professors*" at Lancaster responds with emphatic good will, "*we second the motion*," and then says "We go further, and at least raise the question whether it would not be better for our Protestant Churches to let it take the place entirely of "the more cumbrous and contentious creeds generally in use." At any rate, it ought to be made the common basis for all confessions, and ought to rule their interpretation."

Reader, do you wonder at our being startled at these few plain words? We will proceed to indicate why.

1. We were amazed that *anything* coming from such a source could receive the approbation of such sticklers for churchliness, development, and the church-life, as are the Professors at Lancaster. It has ever been denied by that faction that any good thing could come of Puritanism. Yet this *Independent* is in no sense

even Puritanic. It is the organ of the broad church in its widest acceptation, and advocates every new folly that arises and every old error that can be unearthed. It is the centre that rallies around itself every conceivable opinion, and its contributors run a scale from almost no belief to the crudest superstition. At this time it is coquetting with the Universalists, and saying very pretty things to tickle them.

2. We were startled at the harsh brushing out of the way as rubbish, of all the *results* of the church's conflicts for 1,600 or 1,700 years. What now becomes of those agonies of effort and blood to formulate the doctrine of the Word of God—that diligent sifting out of insidious errors that convulsed and divided the Church—that careful and prayerful affirmation of the truth that cost the labor and life of those who stood up for Jesus. By one stroke of the pen the creeds of Nicea and that of Athanasius are sent to that limbus when that which the flood of events throws on the strand of ages is gathered. It is sad to think that these venerated formulas of faith must fall into desuetude and no longer form an active element in the life of Christ's Church. Are the errors they condemn no longer existent, or have they lost their noxious attributes, and ceased to be harmful to souls—are the positive truths they enunciate no longer of essential value to the integrity of the Church's doctrines! Never did we expect to see in the profound and orthodox columns of the *Messenger*, and especially in those sacred to theology and criticism, "the faith, suffering and exile of the canonized Athanasius so undervalued—nor that the labors of the fathers of Nicea should cease to command their unshaken faith. Alas, for the mutabllity of all things. All the Church's efforts for doctrinal precision and the conservation of the faith once delivered to the saints, are summarily set aside, and that not by a Rationalist, nor Puritan, nor infidel, nor even by a Myerstown Convention man, but by a loyal, churchly spirit—a friend of Fritschel's.

3. What now becomes of the theory of the Church's life as a development—a growth from childhood, through ages, by nurture, to the stature of a man? We had received an impression that this was a Lancaster hobby! Must the strong man of this day be relegated to the milk that nourished his infancy? Does he no longer need meat? Does strong food no more agree with him? Has he

reached his full stature, and can he dispense with all that lifted him to this estate? Have all the forms of error, as corrected—all the attacks of infidelity, as crushed, done nothing to mature and confirm the faith of believers; and does that faith no more need these results? Would not the accretions and polishings of 1800 years do something to round out and embellish the doctrines and life of the church? To us this looks really as if it were development backwards! This is liberalism, indeed, for those who make so much account of educational religion and glory in the Heidelberg Catechism, and claim that they have revived its use.

4. It astonished us that this seconding of a Rationalistic, broad-church, Puritanic paper for the disuse of confessions—that this *wild* proposition that out-Herod's the *Independent*, and would banish all kinds and degrees of Confessions altogether from the church, save only the Apostles' Creed—should come from a Professor who was sworn to maintain and teach the doctrines of the Reformed church as they are defined in the Heidelberg Catechism. Do these doctrines chafe the reason or conscience of the Lancaster Professors? Is it not declared that all these are with affection loyal to every iota that is set forth in that symbol, so dear to the old-fashioned members of the Reformed church? Had such proposition come from the West, so given to *wild-fire* from one of the sect sympathizers, we could have borne it; but when the most orthodox of Professors, a Reformirter of the Reformist, so far forgets himself, we do well to be amazed. *What next?*

5. But what will *our* Professor Fritschel say when he reads this frantic proposal? will he not hold his breath and rub his eyes, and take a second look to be sure he is not becoming blind. What! his friend, his admirer, his half-brother of Lancaster turned iconoclast, and madly rushing into the old Lutheran Pantheon and demolishing the Professor's idols. We can see tears of holy indignation roll down his cheeks as he sees this fanatic, no creed coadjutor of his, tear from their shrines one after the other, "Luther's 'Kleiner and Grosser Catechismus—the Book of Concord, and last of all. Oh, horrors—the Augsburg Confession, that venerated and sacred symbol, bearing the impress of the very spirit of the immortal Reformer. Seriously, is it proposed to ignore all these, and every other Confession of the ancient church of the Reformation period with the most modern confession of

the sects? Yes! so all-engulfing is this proposition, we confess that we sympathize with Prof. Fritschel. We cannot endure to see swept away all those positive affirmations of truth over against error. All those solemn negatives of false doctrine that mark the results of the *great* Reformation. Ah, yes! what of the Reformation—even the Lutheran Reformation. Does it, too, count for nothing? So it seems! All the toil, faith and blood of the sixteenth century was a bootless sacrifice. It is proposed severally by a Professor at Lancaster, that the members of our churches shall no longer be Reformed; *no! nor even Protestant.*

Now, when our astonishment is passing off, and our nerves have become steadier, we propose to look into this proposition somewhat closer. While we yield all proper value and consideration to the Creed known as the Apostles and would not have one word, we say, used in disparagement of it, we are by no means ready for its *absolute* enthronement over the church. Because—

1. On this creed as the platform of doctrine there is room for the *widest* difference in the faith of those who may place themselves upon it. The early church found it so, and council after council had to be convened to define its terms and to limit its interpretation. Would it now, in these days of unbridled opinions and wildest theories, form any better safeguard to the truth and the church's peace. It is like Theramenes' shoe—fits any one who is pleased to wear it. On this ancient and latitudinarian platform our Lancaster Professor and his friend Fritschel would meet fraternally, and with them could lovingly fraternize all the Puseyites and Ritualists of the Episcopal church—even the Romish Bishop of Philadelphia, and the apostates from the Reformed church to Rome could find room in it. All this might do "*swimmingly*," but the *Independent* man and his coterie of Universalists and Unitarians would claim that they, too, accepted this creed and would stand with the churchly men—then, too, would follow in long array and with innumerable varieties, all the sects—these abominations in the esteem of Mercersburg—to claim their status under the broad ægis of this grand old creed. Would not this make a motley crowd—the mitred bishops—the gowned priest—the learned and pedantic Professors with the *οἱ πολλοί* of the *Independent* and the sects. It is a sanctuary where all may accept shelter. Who dare say them nay? All the limitations of the Nicene and

Athenasius creeds have been given to the winds. The Augsburg Confession, with that of Belgium and the Heidelberg Catechism, have been obliterated as novelties and intrusions on men's freedom. *The* creed does not with zealous bigotry say one word of the Homoiousian distinctions—not a word of grace bearing-sacraments—nothing against Papal pretensions—no threat of hell-fire—no caveat against saints and the sect spirit. It even allows the Myerstown Convention men to accept in good faith its teaching. How can the soul of the Professor concert with Pius IX., Fritschel, Bowen, Beecher, down, down to Brigham Young? We Reformed cannot accept this proposition.

2. There is indicated in the alternation of the proposition for this bold creed, the agony of the Lancaster Professors to get rid of the *ruling authority* of the Heidelberg Catechism. The good old orthodoxy of the Catechism is sadly in the way of the aberrations of the Lancaster men. Its plain, decisive utterance can cut off the tails of numbers of their theological kites they attempt to fly. Good reader, do you see the reason for this agonizing plea, that *the creed* shall rule the Heidelberg Catechism? As it now stands, the Catechism rules *the creed*. It limits and defines the articles of that vague symbol. This ruling cramps and pinches the Professor. As you have been told, the Mercersburg-Lancaster particular system of theology is at variance with the Catechism. It is so positive sharp in its definition, that it cuts up by the root those novelties. Now this is a plea for latitude—more rein. With the Creed *over* the Catechism all this could be made to work nicely, and Schneck, Bomberger, Good, etc., etc., would be put at defiance. Cannot the blind—the most incredulous—the most confiding, see this thrust at the authority of *our* venerable and treasured Catechism. It is openly asked, that it be utterly set aside; or if you will not do this, to make open way for their system, then hurl it from its throne, where now it rules by its interpretation, "*the creed*," and put this creed over it and dilute its questions and answers so that they can be received at Lancaster, and be no longer antagonistic to and condemnatory of the semi-Romanist novelties then taught. Are you prepared to yield the Catechism's sound, scriptural and certain teaching, for the liberalism of the Creed. Are you ready to yield all that your fathers held precious, and accept all that can be crowded

together under the indefinite articles of the Creed? Or will you rather hold to the Creed as its interpretation is fixed and its sense ruled by the Catechism?

3. We invite the attention of the intelligent members of our church who are zealous for the maintenance of the distinctive doctrines of *our* Reformed Church, to a little Jesuitry that quietly preceded this proposition for the degradation of our Catechism. Turn to the constitution of the Reformed Church in the United States, and to article 124, and note that under the second question asked of an adult on his baptism. He is required to affirm that he "believes the doctrine embodied in the Heidelberg Catechism, as truly the doctrine of the Holy Scriptures." If our recollection is not at fault, in the "Mayer Liturgy," in the form for confirmation, the candidate was required to profess the same belief. This is what would be expected in the premises and is distinctly Reformed, and to which no one seeking membership in that church could properly object. This was all in the days before the "*particular* system of Theology" that hails from Mercersburg, with its novelties, vexed our Reformed Church. Now turn to the "Provisional Liturgy," or to "an order of worship." Examine the forms for adult baptism and that for confirmation. Any mention of or reference to the Heidelberg Catechism—*not one word*. The provisions of the constitution are contemptuously ignored. In both cases *only the creed* is rehearsed. Now put this and that part together—that silence and this voice, and is it not significant? Is it not enough to attract the attention of the wary watchman on the walls of our Zion? There is danger threatening the citadel of our faith. There is a deep laid scheme to subvert the Catechism. Our bulwarks are undermined. Those safeguards our fathers threw about their sons are trampled down, and the way is paved at Lancaster to make the way easy, plain and safe to Rome and the regions beyond."

ULNI.

SOME persons trust more in dying men than in "the living God."
How sad!

MERCERSBURG REVIEW.

Office of Bishop.

As we have seen already, the article in the *Review* is ostensibly intended to prove an unwarranted hierarchical distinction between office-bearers and the membership of the Church. For this purpose passages of Scripture are transposed, and considerably tortured, in order to get the desired official power and authority, and for this purpose a comparison is instituted between the private efforts of members and the official acts of ministers, by which the former sink into utter insignificance. By a "slight transposition" of the words of Christ's commission to His disciples, our reviewer makes Him say: "My power is your qualification, therefore, go." But the real facts in the case prove to every one, that the Saviour neither said so, nor could have intended to say so; for the simple and powerful reason that the actual qualification, for their most important work, was communicated to the Apostles with the gift of the Holy Spirit, on the day of Pentecost. Authority and power may qualify State officers, and even church-officers to transact, in a mechanical way, the business entrusted to them; but the spiritual work of true Christian ministers requires life, genuine spiritual life, such as the other Comforter, the good Spirit of the Father and of the Son alone imparts. (We regret that here what was a very important part is torn off). Now if the last part of this sentence be really true; if ministers are indeed the instruments by which, and their office the "exclusive channels through which Christ does actually communicate all power in heaven and in earth" to His people, then I would like to know what work there is left for the Holy Spirit? Surely this reasoning renders his work not only of secondary importance, but actually superfluous. It connects every thing, even all power in heaven and in earth, with the office of the Church and its bearers. This is no doubt the main cause why the Holy Spirit is treated with such marked indifference by the whole hierarchical system, in theory and practice. The Church, her offices and sacraments are invested with regeneration and *saving* power, which power is communicated and applied through, and by the priesthood, instituted and ordained for this very purpose, and hence there is

neither room, nor need for the free, life-giving influence of the Holy Spirit. Indeed, the whole order of the historical facts is turned round. Instead of the Holy Ghost working faith in the hearts of men, through the Gospel, and thus building continually the true Church, as the New Testament and our Catechism teach, it is now the Church herself, placed in God's stead, which has the disposition of the Holy Ghost; and her office-bearers are raised to a special order of mediators between God and man, so that not only catechumens, but even candidates for the ministry are made to believe, and compelled to confess publicly, that they expect to receive the gift of the Holy Ghost through the laying on of their hands. And since those who require candidates to make this confession, must feel persuaded that their ordination service has really this apostolical effect therefore every ordination committee of ministers may be regarded as a set of professional Holy Ghost dealers, or mediums, and the laying on of their hands is constituted a new means of extraordinary grace. Such is the high-church doctrine of the confirmation and ordination formulas in the new Liturgy, and such are the hierarchical views of the article under consideration; the former seems to be the basis of the latter. I do abominate them most sincerely, because they are unbiblical and unreformed throughout. Not the most arbitrary and cruel treatment of Scripture passages can make them square with the doctrine of Christ and his apostles; and the whole practice of the primitive Church condemns them as erroneous.

The Holy Spirit, as He came to the Apostles, not through office-bearers, but from Christ directly; so He has ever since continued his glorious manifestation, independent of official acts, as well as in and through them; because He had been promised to "all flesh," and accordingly He must and will work. When persecution dispersed the parent congregation at Jerusalem, every Christian, animated by the Spirit, became a witness and preacher of the Gospel, though none of them had been *officially* called and consecrated to the work. (Acts. 8.) Thus Philip preached to the Samaritans, and his labors were greatly blessed, so that they believed and were baptized. And was not the baptism performed by him in the case of the Eunuch, as sanative as if it had been performed by one of the Apostles? That most important work in the extension of Christ's kingdom, the preaching of the Gospel

among the heathen, was it first undertaken by regular office-bearers? No indeed, for we are told (Acts 19: 10-21) that some of those "which were scattered abroad upon the persecution, men of Cyprus and Cyrene," having come to Antioch, preached the Lord Jesus unto the Grecians. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Nor did Barnabas, who was afterwards sent by the congregation of Jerusalem to examine the work at Antioch, find it necessary to add any official transaction. For he rejoiced in beholding the grace of God, and considered it sufficient to exhort them to cleave unto the Lord with purpose of heart. (Verse 22, 23.) And what shall we say of Paul, who was not called nor ordained to his apostleship by any officers of the Church; "(not of men, neither by man, but by Jesus Christ and God the Father)," Gal. 1: 1. 1 Cor. 9: 1, &c., who mentions that the respected pillars of the Church communicated nothing to him, but because of his peculiar gift of grace, they recognized and owned him as a fellow Apostle. (Gal. 2: 6, &c). This great man of God, feeling persuaded that official authority and character is no security against error, requests the Corinthians (1, 10, 15) to examine and judge even his own teachings, because as spiritual men they are privileged to judge all things. (1 Cor. 2: 15). Though he magnifies his office as a great and glorious work, because it implies and requires the service of God, the highest on earth, yet no where does he wish to be regarded as an office-bearer of *such* authority, power and dignity, as are claimed by our reviewer for the ministers of the present day. 2 Cor. 25. He wants to be considered a servant of the Church, for Christ's sake, which is proved by his whole life; and his parting address to the Elders at Ephesus bears abundant testimony. (Acts 20). It is true, he considers Elders in the Church worthy of double honor; but only those that rule well, especially they who *labor* in the word and doctrine. 1 Tim. 5: 17; leaving us to conclude that those who do not rule well, deserve only single honor—no more than other members, notwithstanding their official character. The Apostles, though commissioned to baptize, as well as to preach, considered themselves privileged to lay more stress upon the duty of teaching, because it proved to be the most powerful and efficient means in the conviction and conversion of sinners. Hence, Peter left the believ-

ers in the house of Cornelius to be baptized by others. So also in regard to the Lord's Supper, which was so frequently celebrated ; its administration appears no where as a part of the apostolical office, at least the Apostles did not regard it as such. In this respect our present ministerial office, to which the administration of the sacraments is essential, differs greatly from the office of the Apostle, who regarded the preaching of the Gospel their principal duty. 1 Cor. 1: 17. But this difference, great as it is already, does not satisfy some of our ministers now. Instead of imitating the Apostles in preaching the Gospel, and thereby acquiring respect, honor, dignity and influence, they wish to have all this put upon a man at once, with the official authority and power. Hence, they lay the greatest stress upon the administration of the sacraments, in which the minister appears in his priestly character as a mediator between God and man, to apply the sacrifice of Christ—as our reviewer has it—and thus to forgive sins through baptism and the Lord's Supper, and to impart the Holy Ghost, through the laying on of hands, according to the new Liturgy. They take it for granted that the keys of the kingdom of heaven are entirely in the hands of office-bearers in the Church, so that Christ himself has nothing more to do with them ; because the minister stands in His stead, and is “officially the representative of divine and heavenly powers.” That these extreme views are in utter disharmony with the simple evangelical doctrine of our Reformed Church fathers, requires no proof. Yet we are positively assured that they are the only proper views of the subject; and to see and feel their truth and force, it is only necessary “to keep the conviction steadily before our mind, that the Church is the continual incarnate presence of Jesus Christ.” This is the key to all the mysteries, and hence we have to examine it a little. Superficially considered, it looks pretty sound and strong ; but does it not sound very much like the definition of some pantheistic naturalists, who represent the world as a continual self-revelation of God? Indeed, after investigating the subject thoroughly, I hesitate not to pronounce that definition of the Church, a pantheistic absurdity ; by which the head is merged into the body ; soul and body are commingled together ; the Spirit is made subject to the body, and thus the Church is at last made identical with Christ. Dr. Stier says: “It is a most pernicious error,

which, partaking of the pantheistic mystery of falsehood, speaks of a continual incarnation of Christ in his Church." What do you think of this, ye men and brethren of high-church proclivity.—*German Reformed Messenger*. PISATOR.

THE OFFICE OF BISHOP.

ACCIDENTALLY a few days ago we picked up an old, torn and mildewed "*German Reformed Messenger*," bearing date, "Chambersburg, Pa., Wednesday, April 6th, 1859." Being a lover of the old faith, of course it was with considerable interest that we read the *first* article on the *first* page—that page now devoted to "Theology and Criticism"—but the article we speak of, was headed, "*Mercersburg Review—Office of Bishop*." We regret that a considerable portion of the second paragraph is torn out entirely, but what is left of it we would like to have transcribed into the *Monthly*, verbatim. We heartily wish that the "*Reformed Church Messenger*" would reproduce the whole article, and favor us with the name of the author, for really it is too good to be lost. Thinking that in some way the *signature* might suggest the writer, we proceeded to examine it, but the simple *translation* was so *alarming* that we gave up the idea. The signature as it stands, is *Pisator*. Evidently, a *letter* is omitted, and it should be *Piscator*, which, being translated, is *Fisher*. Now we do not mean to insinuate that in this case *Piscator* meant *Dr. S. R. Fisher*, although we have heard that there *was* a time when our venerable doctor *could* have written just such an article with a very clear conscience. Side by side with the article we produce, is one that hails from another direction, but this matters not to us. It shows simply that fifteen years ago the editors of the *Messenger* were not so settled in their *Mercersburg* faith as to exclude the writings of those who maintained the true Reformed faith. The article here produced seems to have been called forth by an article in the *Mercersburg Review*, in which it is said that ministers and their office are "the exclusive channels through which Christ does actually communicate all power in heaven and earth to His people." But our principal reason for wishing to have the article transferred to the *Monthly*,

is to show to its readers that the charge of Pantheism against the *Mercersburg Review* and Mercersburg Theology was heralded by the *Messenger* itself fifteen years ago. But here you have it in *part*, transcribed without any "garbled quotations." F.

BAPTISM.

BY REV. H. H. W. HIBSHMAN.

THE object of this article is to unfold the doctrine of the Sacrament of Baptism. In writing it we do not presume to set forth any peculiar original views: we do not think anything can be said upon the subject that has not been well said many times before, by men distinguished for learning and eminent for piety. But if we can contribute in a plain, practical way, to impress previous old truths on the minds of our readers, our end is accomplished.

God instituted Sacraments. By instituting them He gave us additional evidence of His goodness, love and mercy, as our reconciled Father. God's covenant of grace with His people is confirmed unto us in the use of the same. The covenant of grace, however, is prior to their institution. God willed to save His rebellious children by His son, long before He gave any ordinances *as signs and seals*.

Abel, Enoch, and other illustrious old Testament saints, were saved in the same way as we are. They were saved by grace through faith, and so are we. This, in itself, shows conclusively that salvation is not made to hinge absolutely, as high churchmen teach, on the use of the ordinance of Baptism.

Sacraments are instituted by God to help us on in the way to heaven; to keep continually before our eyes, our redemption by His Son Jesus Christ; to aid us in maintaining our Christian life; to increase and strengthen our faith in Jesus, crucified as our only deliverer and Saviour.

The word Sacrament has various significations. As used among the Latins, it signified:

1. *A Pledge.* Parties having a matter in dispute, to be decided by law, both deposited equal sums of money with the priest. The controversy ended, the victor carried away his money, and the defeated left his with the priest. It signified:

2. *An Oath.* The oath was not taken without invoking the name of God. Soldiers took it and pledged themselves to stand by the magistrate and the State, yielding implicit obedience to their officers. From this military use, the word was transferred to sacred purposes in the early church.

It is employed to designate the seals of the covenant of grace. Every one who makes use of the sacraments, pledges and binds himself, by most solemn oath, to the service of God, to be on the side of Christ and His Church, to enter upon a spiritual conflict with his own and God's enemies, which are the sinful flesh, the wicked world and the devil, the great foe of the Church of God.

Sacraments are external signs, appointed to signify invisible, but real spiritual things. They are signs of God's grace, God's mercy, God's good-will toward his people. They are "seals and signs of God's grace in Christ." They declare that which God works invisibly by His Spirit in the hearts of His children. By them He "does not only quicken, but also strengthen and confirm our faith in Him." They are "holy visible signs and seals," as the Heidelberg Catechism teacheth in the 67th question, appointed of God for this end, that by the use thereof, He may the more fully declare and seal to us the promise of the Gospel, viz: "*that He grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.*" By them God promises, and does sign and seal to us the blessings of the covenant of grace enjoyed in His Son Jesus Christ. As by the Holy Ghost, God influences our minds and moves our hearts through the Gospel, to believe and trust in Jesus as our only Saviour; so does he touch, move and influence our minds by the Sacraments, under the operations of the Spirit, if properly used—worthily, as Paul teacheth. They are designed to preserve and strengthen the faith of the children of God—our faith in Jesus the Christ, a living, personal Saviour.

It is also well to remember, that no rite is a sacrament but by

Divine appointment. It cannot become such by the dictum of an ecclesiastical council. It is God's prerogative alone to institute and enjoin. He is the author of the covenant of grace, and ordains the signs and seals of said covenant and promises of grace.

Sacraments must have outward signs, or what Theologians term *external elements*. Water is the external element of Baptism—bread and wine of the Lord's Supper. It is also essential that a rite is not only "a sign commemorative of past events," but also a sign, sealing and setting forth present grace, and signifying future. Neither can it be an empty thing to those who, by faith in God, the Saviour, make use of it. All the blessings God promised to convey by the use of a Divine rite to true believers, are truly conveyed. That rite which is a holy sign and seal for the people of God must, by the right use thereof, produce greater faith in the promises of God.

There are only two Sacraments in the true Christian Church, namely: Baptism and the Lord's Supper. Both have the stamp of Divine authority. Both are evidently ordained to exhibit to us Jesus Christ crucified. Salvation in and through Jesus Christ, is set forth in each of them. In the language of one of the soundest of Reformed Theologians, "God has instituted the Sacraments. 1. That He might provide for our weakness; because we are ignorant and much influenced by sensible objects. 2. That our faith might be more strengthened; for, although the faith which is produced by the Word, can be sustained by the Word, yet it is hereby still more confirmed. * * * * *

From what has been said, we may easily infer the various relations which are between the *Word* and the *Sacraments*, and also the difference between them. Both have God for their author, Christ for their foundation, and salvation for their end; but they differ as follows: the Word is absolutely necessary, the Sacraments only hypothetically; the Word is heard, the Sacraments are seen; the Word produces faith, the Sacraments confirm it; the Word is promiscuously extended to all, the Sacraments to believers only; the Word profits without the Sacraments; the Sacraments do not without the Word."

BAPTISM HAS ITS MEANING AND ITS EFFICACY.

It is an ordinance appointed by the Lord Jesus Christ, our

Saviour. All that is essential to a Sacrament, is contained in this rite when observed by the Church.

To baptize with water, was a custom prevalent among the Jews long before Jesus was born of the Virgin Mary. Whenever a heathen renounced idolatry, and fell in with and embraced the worship of the true and living God, he was not recognized by the Jews as a proselyte, as one of the Church and nation, before he submitted to circumcision and baptism. Before he was baptized he was asked whether he truly and sincerely renounced all false worship, and truly and sincerely embraced the religion of the only true God. Prior to his baptism he was instructed in the different articles of the Jewish religion, especially in the articles of the unity of God and of the sin of idolatry. Then he was circumcised, and when the wound was healed, he was baptized in the presence of three persons, and instructed in the precepts of the law.

John the Baptist, no doubt, took his rite of baptism from this Jewish custom, and used it in a still higher and more significant sense. By it he taught the necessity of repentance toward God, the utter corruption of human nature, and the necessity of a newness of life.

The blessed Jesus ordained the rite to be used for the highest and noblest purpose of which it is capable. Everything signified by the baptism of the Jews, and all that was taught by John the Baptist, and more still *He* ordained, should be signified and taught by His baptism. Giving it a proper place in the economy of salvation, Christ, our Lord, constituted the rite a Christian Sacrament.

By baptism we are initiated into the commonwealth of grace. It is the door that admits the sinner into the *visible Church*, and formally confirms his right to all the saving benefits of Christ Jesus crucified, but risen from the dead. This is an external baptism by the hands of the minister, ordained to do this work through the solemn laying on of hands by the Presbytery. It is visible and tangible, performed by man upon man, according to the direction of the head of the Church. By it the relation of the sinner to the visible Church of God is changed. It is initiatory as well as confirmatory. It brings within the outward pale, and entitles him to the free, unmerited gift, the garments

of salvation, perfumed with the dews of divine grace, wherewith to clothe the nakedness of the soul before God. (There must, however, be appropriation of Christ and his saving benefits by the baptized.) It is for him external regeneration. A birth by water. He is born of water. Ursinus calls it "an external washing with water."

But there is also an invisible baptism. It is the baptism of the soul. This is the sole work of the Most High by the Holy Ghost. This is evident from what John the Baptist emphatically declared: "*I indeed baptize you with water, but He shall baptize you with the Holy Ghost and with fire.*" Math. 3: 11. This invisible baptism of the soul by the Spirit of God, is the regeneration by the Spirit, "*the being born of the Spirit.*" The inward is renewed and cleansed from sin and defilement, as the water cleanseth the outward man from filth. The baptism of the Spirit works a mighty inward change of the whole spiritual being. It is "taking away the stony heart and giving a heart of flesh"—giving a new heart, and putting within a new Spirit." Eze. 11: 19; *ib.* 36: 26. The principle of Divine Life is implanted.

A full and complete baptism for the comfort and rich consolation of the believing sinner, consists in the external washing by water, and the internal washing by the Holy Ghost. That there is a double washing in baptism, I believe has ever been taught by the Reformed Church, and by all other orthodox Protestant Churches.

There are three things which the Scriptures clearly teach on this question of Baptism:

1. Baptism by water may take place, may be performed in the name of the Father, and of the Son, and of the Holy Ghost, without the internal washing of the soul by the Spirit taking place at the same time. Simon Magus received Christian baptism. He was baptized with water, but was not regenerated internally, nor was he justified. The birth by water had taken place, but not the birth by the Spirit. He was still in the depths of wickedness. He desired to purchase the gift of the Holy Ghost with money. But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: *for thy heart is not right in the sight of God.* * * *

I perceive that thou art in the gall of bitterness and the bonds of iniquity." Acts 8: 13-24.

"If we accept the theory that baptism is the ordinary means of conveying the grace of regeneration, that all baptized persons are necessarily regenerated," as some now teach in our Reformed Zion, "and that all who are born of water are at the same time born of the Spirit, we are irresistibly involved in the most dangerous and pernicious consequences. We pour contempt on the whole work of the Spirit and the blessed doctrine of regeneration. We bring into the Church *a new and unscriptural kind of new birth; a new birth that cannot be seen by its fruits.*"

2. The Baptism of the Spirit may take place prior to the baptism by water. Every moral part and faculty of the soul may be changed by the Spirit of God; aye, the whole sinful nature may be pervaded by the grace of life, before the administration of water baptism. The new man may be begotten in the soul by the vivifying power of the Holy Ghost, separate and distinct from water baptism. It is wrought by God, through the Word, as the means. So speaks the Apostle James, 1: 18: "*Of his own good will begat he us with the word of truth.*" "*Faith cometh by hearing, and hearing by the Word of God.*" Ro. 10: 17.

God has not bound Himself, as the God of all grace, to the sacrament of baptism to regenerate sinful beings by the Holy Ghost. He has not so circumscribed himself by the institution of water baptism as to constitute the regenerating efficacy to depend altogether on the administration of the rite by man. God can and often does renew men without the rite of water baptism. God has not confined Himself to any external observance. He can pass by the ordinary channels of administering grace and work wherever He will and pleaseth. That baptism by the Spirit frequently takes place before the reception of water baptism as consummatory, is evident from what is recorded for our instruction in the Scriptures. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the Word of the Lord, now that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts 11: 7-18.

Faith in Jesus Christ as the Saviour is one of the evidences of a regenerated heart, of the baptism of the Spirit. Where true

faith in Jesus is, there is also the earnest desire to receive the external washing of water, as a sign and seal of the internal washing by the Spirit. The Ethiopian said to Philip: "See, here is water; what does hinder me to be baptized? And Philip said, *If thou believest with all thy heart*, thou mayest. And he said, I believe that Jesus Christ is the Son of God. * * * * And Philip baptized him." Acts 8: 28-38.

The interrogations to the applicant for baptism declare it. Dost thou renounce the flesh, the world and the devil? Dost thou believe in God the Father, in Jesus Christ the Saviour, and in the Holy Ghost the Sanctifier? No one can renounce the sinful flesh, the wicked world and the devil; no one can believe in God the Father, Saviour and Sanctifier, without the influences of the Holy Ghost in and upon the soul. 1 Jo. 5: 5. Gal. 1: 4. 1 Cor. 15: 57. Jo. 6: 44. Eph. 2: 8. Jeremiah, we are told, was sanctified before he was born into the world. Jer. 1: 5. John the Baptist was filled with the Holy Ghost, even from his mother's womb. Lu. 1: 15. While Peter was preaching at Cesarea the baptism of the Spirit took place upon all who heard him. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. And Peter asked, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 33-48. Here was a baptism of the Spirit without the rite of circumcision or Christian baptism.

3. Both water baptism and the spiritual baptism may take place at one and the same time. We believe this to be so at times. We would not say that regeneration—the new birth in the soul—may not be affected by the Holy Ghost when there is a proper use of the sacrament of baptism. With God all things are possible. He can quicken whomsoever He pleaseth and whenever He chooseth. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. Wherever and whenever there is the proper use of the sacrament of baptism the *blood* and *spirit* of Christ are signified. There is an analogy between the sign and the thing signified, hence we are said to be baptized "into the remission of sins." Because of this analogy

between the sign and the thing signified it is also called the washing of regeneration.

It is unscriptural to say baptism is only an empty form—a rite without meaning. It can only be so for hypocrites; for such it is a savor of death unto death.

It is also unscriptural to say, no one is baptized with water that does not also at the same time receive the baptism of the Holy Ghost—that those who are “born of water” are at the same time “born of the Spirit”—that the external washing and the internal washing are inseparable. A man may be washed most solemnly in the name of the Triune God and his heart remain a pool of iniquity and strong citadel for Satan. To say that the internal and the external washing always take place at the same time, and that where the external washing of water is, there also is the internal, is joining together what it did not please God to join absolutely. It elevates the Sacrament into a Saviour. It is idolizing the Sacrament. It makes it *the* saving ordinance absolutely, for which there is no Scriptural warrant. To call it a saving ordinance, in our opinion, is at least a dangerous mode of speech. There is hardly an evangelical sense in which it can be done.

That baptism has efficacy only for the true believer in Jesus is the teaching of our Reformed Church, and is the only correct way of talking about this holy sacrament. Faith is paramount to the external sacraments. Without it, it is impossible to be benefited by the use of them. Without faith no one can please God. He. 11: 6.

Baptism is not the Saviour to save us from our sins, to restore unto us the image of God, to impute unto us the righteousness required to come acceptably into the presence of God, and to bring us to enjoy again the favor of God, endowed with ability to do God's will and pleasure. This is not its meaning and intention. *It is the sign and seal of these things.* Jesus Christ is the Saviour.* The atonement He made, the only ground upon which we were pardoned of our sins, and accepted by God as holy and righteous in Him. II Cor. 5: 20. He is our Wisdom, Righteousness, Sanctification and Redemption. I Cor. 1: 30. “Call his name Jesus; for He shall save His people from their sins.”

*What an impropriety for any one in our Zion to assert emphatically that the great work of the Minister is to point the sinner to the baptismal font for salvation. We were pained to hear this.

Matt. 1: 21. "The God of our Fathers raised up Jesus, whom ye crucified. *Him* hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5: 31.

The applicant for water baptism should ever be clearly instructed that the *sign* is not the *thing*—that submission to the holy rite is not salvation, but directs faith to lay hold on Jesus as our only deliverer and Saviour; aye, that it is not even a part of our salvation, so that the grace of God may be magnified. "If thou believest with all thy heart thou mayest," said Philip to the Eunuch. Acts 8: 37. Baptism confirms faith in Jesus as Saviour, but does not produce faith, nor is it the means by which faith is wrought in the soul. The Holy Ghost works saving faith in Jesus as Saviour by the Gospel. "Faith cometh by hearing." The baptismal font is not the cleansing place for the sinner. It points to the *fountain* opened in the house of David for the healing of the nations of the earth. It is the fountain of Christ's blood—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plung'd beneath that flood,
Lose all their guilty stains.

"Dear dying lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

Baptism does not possess power to bestow grace. God did not lodge grace therein in order to convey the same to the soul of man. It pleased the Father that all fullness should dwell in Jesus Christ. Col. 1: 19. He gave preëminence to Christ. Our Catechism denies that baptism has inherent power to wash away sin and guilt.

Question 72. Is then the external baptism with water, the washing away of sin itself?

Answer. Not at all, for the blood of Jesus Christ only and the Holy Ghost, cleanseth us from all sin.

This is in full accord with the Scriptures. They teach that it is only by the blood and Spirit of Jesus Christ that we are cleansed from all sin. "The blood of Jesus Christ His Son cleanseth us from all sin." I Jo. 1: 7. "How much more shall the blood

of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9: 14. "And such were some of you; but ye are washed in the name of the Lord Jesus Christ and by the Spirit of God." I Cor. 6: 11. That the forgiveness of our sins and the purification of our hearts depends not on, and is not accomplished by the external baptism of water, appears from the following teaching in God's word: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." This is said in connection with baptism as saving us, (a sacramental form of speech) to guard us against putting confidence in baptism as conferring upon or making over to us salvation. "The Apostle shows that the efficacy of baptism to save depends not on the work done, but on the resurrection of Christ, which supposeth his death, and is the foundation of our faith and hope." 1 Re. 3: 21; Math. 3: 11.

The Eunuch, Cornelius, Lydia and the Jailor, all had obtained the grace of God prior to baptism. Under the benign operations of the Holy Ghost, baptism is made efficacious to believers in this way: The promises of God are more heartily believed, and faith in Jesus Christ as a living Saviour strengthened. It is not an empty thing, if by that form of speech is meant, without benefit for the true believer. It assists faith to lay hold more firmly on the person of Christ for salvation and life. It is a *rite* by which the sinner is initiated into the visible Church, and brought to stand in different relations to God than he did prior to baptism, and in which he binds himself to the service of the Most High.

It is a *sign*, for and to the believer of his salvation, in and through Jesus the crucified Son of God.

It is a *seal* for the believer of all the promises of his covenanted God.

It is a *pledge* to the believer of God's grace and fellowship.

It is a *confirmation* to the believer of his eternal interest in heaven above.

It is a *mark* for the believer by which he is distinguished from the ungodly and the wicked.

It is a high and holy *means* for the believer in Jesus, by and through which God the Father strengthens him in his faith unto salvation by the power of the Holy Ghost.

Ursinus College Repertory.

THE Repertory Department for the present month is largely devoted to the Schaff Literary Society. An interesting report of its recent anniversary, furnished by a friend, and one of the addresses delivered on the occasion, will be found below. Other orations will be published hereafter.

THE SCHAFF LITERARY SOCIETY.

In the evening, on the 17th day of December, 1874, the third Anniversary of the Schaff Literary Society took place in Ursinus Chapel.

All day the weather had been lowering, but rifted clouds and scarlet lines at sunset betokened a clear sky; so the people came and filled the chapel seats.

Here, on the edge of a vast and wealthy city, audiences are always intelligent and refined. In a community, also, that boasts its two colleges, there is no trouble in having always on hand a goodly number of persons capable of making proper criticisms. Before such an assemblage, then, it is worth some effort to appear—and to appear well.

Of this fact Ursinus college has not been unmindful, either on Commencement days or at the Society anniversary occasions.

The curriculum of the college has been so framed, and the force of the faculty so directed as to make the student master of the English language, and capable of public address. No better evidence is needed to show this, than the performances which occasion the present notice. There were six addresses: a salutatory and five orations. The salutatorian, J. E. Groff, chose for his additional subject, "The Love of Fame." The remainder of the programme—subject and name of orator—was as follows:

(1.) "Fly on Your Own Wings," by J. C. Johnson; (2.) "The Materialistic Tendency of the Age," by F. C. Yost; (3.) "Eccentricities of Genius," by D. U. Wolff; (4.) "The Imagination," by L. G. Kremer; (5.) Schaff oration—"Prudens Futuri," by D. W. Ebbert.

It is not often the case, as it was here, that a half dozen speeches, of an average length of 12 minutes, *are recited* by under-graduates, *without one faulty sentence* or (with a single exception) *a mispronounced word*.

We have been present at many exercises of the kind, but have witnessed none where the articulation was so nearly perfect, the gesture and the stroke of gesture so excellent.

We have hinted at the sound sentence construction, but the working up of the material, the moulding and shaping into form of each entire speech, exhibited more than ordinary training of the thinking powers. In fine, there was running through and crowning all, a pure Christian philosophy,

THE IMAGINATION.

An Oration delivered at the last Anniversary of the Schaff Literary Society.

BY LEIGHTON G. KREMER.

Man is a creation, endowed with intelligence. As such, he possesses three distinct faculties which comprise all the operations of his mind. The presentative, the representative, and the thinking faculty. To the representative faculty belongs the creative imagination—that power which gathers the material furnished the memory, recombines and reconstructs it, and through the laws of association produces images of wonderful form and endless in variety. Man universal is stamped with this faculty. It begins in the feeble mind of the infant—gathers strength and power as the soul develops, until it reaches its highest culmination in the vigor of manhood.

Fully to appreciate the imaginative faculty, we must distinguish from it the fancy. The phantasy is passive and without judgment. It is this faculty that scares us with visions, and fills our sleep

with its shifting and ever-varying scenes. Another form of the fancy is reverie. "The mind closes its senses, takes out these airy steeds of fancy, throws the reins on their necks, and gives itself up to the luxury of motion, along ways in which the friction of ruts, the jar of collisions are not experienced." Tennyson pictures it thus: "As the village girl who sets her pitcher underneath the spring, musing on him who used to fill it for her, hears and not hears, and lets it overflow." But the sphere of the imagination is higher than that of fancy. The latter deals with the grotesque and fantastic, while the former is serious, elevated, and united with reason, rises even to the conception of a God. Space and time are conditions necessary to the formation of every image. Its sphere is limited to finite objects, though these may be so pictured as no longer to be recognized. Even in the spiritual, the mind gives form to that which is invisible. Try to apprehend the spirit which the Almighty has breathed within you, and however refined the essence may be, you cannot divest it of form. Endeavor to conceive the Being of beings, and however lofty your conceptions, you apply form to the Infinite. This must ever be the result of a finite mind. But in its sphere, the range of the imagination is boundless. Let it rove and it will "take the wings of the morning and dwell in the uttermost parts of the sea," or speed through the past to the time when "the morning stars sang together." With Verne, it can descend to the centre of the earth, or mount the air and wander through the stars which glorify the heavens. The history of the world's ages stands pictured to its view as the panoramic scene, and through the experience of the past, it idealizes the future. To the poet, sculptor and painter, belongs the "imagination lofty and refined." We read Shakspeare, and in our astonishment believe him mentally inspired. Milton conceives "Paradise Lost," and the mind is staggered at the vastness of his power.

Satan stands bodied forth in awful outline as one "whose stature reached the sky, and on whose crest sat horror plumed." Let your imagination, in its loftiest flights, endeavor to conceive "horror plumed." The mind fails, the thought is beyond the reach of our souls. The sculptor embodies in the lifeless block, and the artist portrays upon the canvass, forms and pictures whose beauty nature can no where attain. The grand and

magnificent cathedral may have been designed by ideals furnished by nature, and nature itself is often measured by the productions of art. The imagination forms a perfect standard. Hence the masterpieces of Raphael and Angelo, however beautiful they may be, have never equaled the ideals of their minds. We may stand and gaze reverently upon Da Vinci's painting of the "Last Supper," and although we may be fully impressed with all its grandeur, the imagination seizes its unrivalled pencil, and with masterly strokes portrays it perfect in outline, form and color. Like the other faculties of the mind, the imagination is capable of wonderful growth and improvement. But it is lowered and debased whenever it departs from the pure, the good and the beautiful. Under such circumstances, a single individual may exert a baneful influence throughout the world. The infidelity of Payne and Voltaire spread like a plague; while the works of those who have sunk to the lowest depths, have had an influence for evil which eternity alone can reveal. On the other hand, works of imagination, pure and elevated, have ever had a tendency to refine the taste and often been the means of reforming the life. Here, then, do we perceive the power and effect of the novelist, and here do we find the legitimacy of fiction. He has no proper appreciation of his powers of mind, and the cultivation of such powers, who condemns whatever may be termed *fictitious*, without a perusal. Bunyan has immortalized himself through his "Pilgrim's Progress," a work which, though purely imaginative, has had an influence second only to that of the Bible. The works of Scott have ever excited admiration for their purity of thought and elegance of diction; and the inimitable Charles Dickens has furnished us with characters which have been ennobling in their influence and been the means of effecting numerous reforms throughout his country. When we enter the sphere of philosophy, we find boundless fields for the use of the imagination. Without the creative power there can be no philosophic invention.

Here we often perceive a perversion of one of the noblest faculties given of God to man. The tendency so prevalent in science and philosophy, is to assume that truth can be discovered only by subjective thinking. By thus creating from within, man becomes merely speculative. The skepticism of to-day is a result of these subjective speculations! "Man's mind was made to receive

truth, not to originate it out of itself." "It is the prerogative of the Infinite alone to derive its energy from the depths of its own being." And yet when we enter the boundaries of religion, we discover that even within its sacred precincts man's imagination has run riot and distorted its holiest truths. God's Word has withstood the direct assaults of nineteen centuries. It shines with a clearer and a brighter light to-day than ever before, and yet we find men, though "doctors of the law," seeking through their disordered reason and imagination, to lead the world to adopt their fictitious theories. Instead of making the Word of God the basis of their belief, they reject it as a foundation, and in their pride would rear a structure of their own conceit, and thus they follow their foolish imaginations until God casts them down. Man derives all his knowledge from God. He has implanted in man a conscience, and man can not depart from this "law in his mind" without doing violence to his ethical nature. What man is, and what he will be, is determined by the ideals which his mind creates. These ideals are proportionate to his knowledge and purpose. There is, therefore, a manifest sense in which every one has his God. He who strives rightly to know himself, has a truer and a deeper knowledge of God and His works than he who is ignorant of the powers of his soul. He who lives in regions of eternal snow, can form no proper conception of the charm a tropical landscape affords the eye and the mind; nor can the inhabitant of the mountain represent the awe and sublimity which an ocean tempest excites. He who, like Agassiz, seeks reverently to unfold the mysteries of nature, has views of God's wisdom and power which the multitude knows not of. And the devout astronomer who studies the worlds which glitter in the firmament, lives as in the presence of the Infinite.

Take the telescope of Herschel and view the heavens. Myriads of stars meet your sight, but the imagination hurries on, leaving them in its wake. Then direct your gaze through the telescope of Rosse. The misty nebula break, and a million suns blaze into existence. Still the imagination pursues its course. Alcyone is passed and Sirius is in the far distance. On, on it hastens with untiring speed through space immeasurable until it discerns, as in beatific vision, the throne of the Almighty. Here we draw the veil, the brightness of the light dims the sight.

SPECIAL ITEMS.

THE *Fall Term* of the Institution reached a delightful conclusion on December 17. Never did the students seem to be so well satisfied with the past, or so hopeful of the future. If there were any exceptions to this general cheerfulness and good-will, they must have felt compelled so far to yield to the predominant spirit around them, as to conceal their real sentiments. No better proof of the prevalence and strength of the Ursinus spirit which animated the students, could be given than is furnished by the action of a *mass meeting* spontaneously gathered the day before the close of the Term, the doings of which, as communicated, will be found below. From a large body of earnest young men, who entered upon their Christmas vacation with such a purpose to work as well as to play, cheering reports may be expected on their return.

Ursinus College : At a general meeting of the students of Ursinus College, the following preamble and resolutions were unanimously adopted, as an expression of their sentiments in regard to the college, which we should be pleased to communicate to the public through your columns.

In view of the efforts put forth during the past year, to induce some of us to discontinue our connexion with Ursinus College, and in a general way to injure the reputation of the school, and as an expression of our deep interest in the welfare of our *Alma Mater*, we, the students of the college, *en masse*, feel constrained to give to the public a formal testimony of our attachment to, and of our appreciation of, its literary privileges, which we embody in the following resolutions :

Resolved, That the superior instruction afforded us in the various departments of study, and the thorough scholarship which the faculty assiduously strives to attain in the student, entitle the College to our cordial coöperation and support, and that we regard its high and liberal course of study one of the weightiest inducements for our continuation in its connexion.

Resolved, That we esteem it worthy of our warmest regard and sincerest devotion, especially on account of its evangelical religious principles and character, which teach us, as a school, to worship

God in the way in which our fathers and the historical Reformed Church during all the years of its existence have worshiped.

Resolved, That we labor more earnestly in the future to induce young men to share with us the fostering literary care of Ursinus, and to promote its general interests.

Resolved, That these resolutions be published in the *Christian World*, *Reformed Church Monthly*, and in the local papers of the sections in which special efforts are put forth in opposition to the cause represented by Ursinus College.

D. W. EBBERT, Senior,
H. J. WELKER, Junior,
S. M. HENCH, Sophomore,
J. E. GROFF, Freshman,
E. P. GRESH, Preparatory,
Committee.

FREELAND, Montgomery co., Pa., Dec. 16, 1874.

The "*College Times*" is a new, neat eight-page quarto, the first number of which has reached us just in time for notice in our present issue. It is published and edited by students of our flourishing elder sister, *Heidelberg College*, Tiffin, Ohio. In its general appearance, matter, style, and sprightly spirit, it reflects great credit upon those who have the management of the periodical. We cordially congratulate them upon the good impression which their first appearance on this new stage of action cannot fail to make, and wish them all the joy and success to which the zeal and skill displayed entitle them.

Perhaps we feel the more gratified by the springing up of these Collegiate publications among us, because our *Ursinus College Repertory*, though the offspring of our youngest college, was the first special publication of the kind in the Reformed Church. If there be any vanity in saying this, let it be generously attributed to our youth.

"*College Times*" will be published *monthly*, beginning with January, 1875, at one dollar a year. Persons desiring to take the paper, will address *Publisher College Times, Tiffin, Ohio*, carefully inclosing the one dollar.

Mr. John H. Sechler, of the Theological department of Ursi-

nus College, was licensed to preach the Gospel, by the Classis of Philadelphia, at a special meeting held in the First Reformed Church, Philadelphia, on Dec. 12, 1874. Mr. S. subsequently received a call from Boehm's Church, which was confirmed by another special meeting of the Classis, and at which provision was also made for his early ordination and installation.

Mr. Joseph H. Hunsberger, of Class '72, a licentiate of the Classis of Philadelphia, was duly ordained to the Ministry, and installed as the pastor of the Second Reformed Church, Norristown, Pa., in accordance with an action of the said Classis, on Monday evening, December 21, 1874. Mr. H. entered upon his first pastoral charge with very cheering prospects. Norristown is one of the most pleasant and flourishing towns in the vicinity of Philadelphia, and presents a large field for effort, especially for another Reformed Church.

Christmas at College proves to be a rather dull and lifeless holiday, falling as it always does during the winter vacation. Doubtless home is the best place for students who can reach their homes by a day's ride, during this festive season. But their absence, and the exuberant life they take with them, gives the whole scene so painful an aspect of desertion, that one is almost tempted to wish it might be otherwise. Even the College Bell mopes in desponding silence over the empty halls, and we miss its merry peals. The nightly illumination of the fourscore windows fails to relieve the darkness of the forsaken campus. And we no more hear the chorus of sacred song which, during term time may be heard sweeping down through the trees, and awaking the responsive echo from the hill-girt meadow below, and the mossy brook which runs along its foot.

How would it be to make an exception for once, if only once, and postpone the winter vacation until after Christmas? It would certainly be possible to make Christmas at College a very delightful time. Besides higher enjoyments, as a College fraternity, there might be appropriate adornings, a grand College *Christmas Tree*, with a branch or twig for each student, and the halls and rooms made brighter than ever with evergreens and winter flowers.

The suggestion will hardly be seconded, and, indeed, we should

prefer holding it under further consideration ourselves, before pressing it. But as the scene and its moral influence and effects now present themselves to the imagination, we fancy it certainly a very pleasant one. And if the matter could be unanimously embraced, it is easy to see that a Christmas at Ursinus, celebrated cordially by the whole school, might prove a most joyous and delightful occasion.

Our location, and its special advantages on the ground of retirement, whilst at the same time we are within a ride of but an hour or two of Philadelphia and Reading, was referred to two months ago. In confirmation of what we then said on this point, the reader will find the following testimony, from at least an impartial source, as striking as it is unanswerable. The quotation is made from a statement of facts given in favor of the earlier location of *Marshall College*, in Mercersburg, Franklin Co., Pa.

"The grounds on which the Institution may be recommended are in general the following :

First. Its advantageous *location* in a merely outward view. The whole State probably could not furnish one, in itself considered, more eligible. * * The scenery formed by the mountains, which bend round it like a vast crescent or amphitheatre, contrasting, as it does, with the rich open country below, is absolutely splendid. This, itself, is of high account. Scenery is always educational ; and no parent, who is possessed of proper intelligence and right feeling, can be indifferent to its influence in selecting a college or school for his son. * * It is a matter of immense account, therefore, whether a student shall hold communion, during his college course, with the loveliness and freedom of nature in her brightest forms, or *be shut up to the irksome, prosaic fellowship of mere brick and mortar in a large town.* * * *

Second. The location is, besides, to a proper extent, *retired*. It is, indeed, *within a few miles* of the great thoroughfares of travel on different sides,* and has the advantage, moreover, of a daily

*At the time the above was written, the location commended was three hours' distant by coach, over a mostly rough and quite hilly road from Chambersburg, on the north, and about as far from Hagerstown, on the south, the only two towns of any size within less than a whole day's drive. Baltimore was about 100 miles distant, Philadelphia about 175 miles, and to reach Pittsburg by rail it was necessary first to go some 70 miles east to strike the Penna. R. R. at Harrisburg.

mail. * * * But in other respects *it forms a full retreat from the stir and noise of public life. This is always desirable in the case of a college*, and so far as other objects allow, should never be overlooked. The less distraction and excitement it may be exposed to from without, the better. *Students cannot fail to suffer where their situation brings them into daily contact with the busy world."*

With these views of the *President of Marshall College*, (Rev. J. W. Nevin, D.D.), as published in the Catalogue of the College for many consecutive years before its removal, we fully agreed at the time, and still more fully coincide now. They are as true now as when first published, and no less so because they apply so literally to the location of Ursinus College, only excepting the far easier proximity of the latter to the great thoroughfares of travel and their metropolitan termination.

The *Winter Term* of our College will open, the Lord willing, on *Monday, January 4, 1875*.

Persons who have not yet made formal application for admission, will please do so immediately, or enter their appearance at the time designated, when every effort will be made to furnish them with desirable accommodations.

For particulars apply to

J. H. A. BOMBERGER, D.D., Freeland, Montgomery co., Pa.

The Rev. *Alvin S. Zerbe*, A.M., expects to be at his post as Adjunct Prof. of Mathematics, &c., at the opening of the Term, and will receive a cordial welcome.

Acknowledgements for Educational aid :

Rev. F. W. Kremer, D.D., Lebanon,.....	\$50 00
Rev. A. B. Shenkel, Millersville,.....	28 00
Reformed Church, Mahanoy City, per Treasurer,.....	25 00
Mrs. B. Sankey, Mifflinburg,.....	1 00
Race Street Reformed Church Sunday School,.....	25 00
Rev. I. S. Wentz (for special appl.).....	17 50

How can a man's judgment of another be right, if his judgment of himself is wrong?

VARIOUS ITEMS.

A starry night is a most potent auxiliary to Revelation, in vivifying our thought of the *somewhere* where God dwells. These glistening worlds are *places*, of which we say "here" and "there." The universe is resplendent with them. Christian astronomers conjecture, from the disclosures of the telescope, that there is a certain unique globe, the centre of all gravities in celestial space, which holds to the whole sidereal cosmos the same relation that Alcyone—the most radiant of the Pleiades—does to our solar system. They guess that around that centre of all motions, stars and systems of stars, and firmaments of systems, are revolving in intricate and tributary splendor; and they suggest that *there* is the imperial capital of the universe. *There* is the one world which has no motion but on its own axis, itself the emblem of eternal and infinite repose. And *there*, as nowhere else, it may be, is concentrated the superlative glory of Jehovah's presence. We must concede, not only that this finds no contradictions in the disclosures of the Bible, but that the reserve of inspiration is here and there broken by hints which encourage such conjectures. "Is there not something at the bottom of our hearts, better than science, which invites us to believe that what would be so fitting and beautiful, is also triumphantly actual?"—*Prof. Phelps*.

A square flag-stone of some eighty pounds weight was recently shoved out of place in an English town by the united efforts of only three mushrooms growing under it.

This shows the immense power of a thing that *grows*. And three live christians in a community will often, by the inherent force of their *life*, lift up the dead weight of worldliness over them.

A recent number of the *Independent* contains one of the most remarkable statements of the time. Speaking of the Mosaic account of the Garden of Eden and the fall of man, the editor says:

"Not a few of the most earnest and faithful preachers and christian scholars in this vicinity, believe the story to be a fable, an allegory, a myth, or something not exactly historical."

In commenting on this strange announcement, the *Christian Intelligencer* very truly says:

"If the earlier chapters of Genesis are 'not exactly historical,' are the later ones any more so? If the antediluvian narrative is 'a fable, an allegory, a myth,' why should we regard the patriarchal record in any other light? Where does the myth end and the true history begin? Is there a scrap of history in the whole book of Genesis?

"The christian system of doctrine,' as we understand it, is based largely upon the historical facts of the Bible. If the earlier chapters of Genesis are "fables," of what worth is Paul's argument in the epistle to the Romans on the introduction of sin and death into the world, and from the relation between Adam and Christ? If Adam is a myth, who and what is Jesus?

We are afraid there is considerable truth in what the *Independent* affirms. While the denominational leaders have been clamoring on the subject of ceremonies and baptisms, and keeping up their party drill, a certain class of thinkers, in the very bosom of the Church, have been silently drifting aside from all this petty commotion into the quiet waters of rationalism. With benign serenity they hear of all these discussions, for they do not care what a man believes; with perfect repose they meet the vexed questions of interpretation, for to them the whole thing is a pious fraud. They can adapt themselves to any position or pulpit; for one faith is as good as another, and they stay where they are, and preach so as to satisfy; for a good salary is a substantial blessing, while doctrines are vapors and shadows.

We have met these men in almost every denomination. They are our studious, ultra-refined brethren, whose tastes are sublimely above the rough and common disputes of earth.

We have only learned their views in private conversation and have come away shocked and despondent. And yet these men, unbelievers to the core, are among the most acceptable and scholarly preachers in our metropolitan pulpits. They have no system of truth to uphold; they rub against no sharp corners; they render none of their hearers uncomfortable, and never allude to hell; they never rasp the consciences of the worldly, covetous, decent sinners, who attend their ministrations, and as life is easy to them they make it easy for those who support them.

The success and multiplication of these men is a solemn warning to the whole church. It means the time has come when we

must abandon all our disputes about the garments and drapery of religion and defend its life. It isn't the corollaries or conclusions that are attacked, but the first premises. We who hold the Bible to be true, and eternally true, must take our stand together and defend that fact.

We do not know of any anecdote on preaching calculated to produce a better impression than the following, related of the late Dr. Wayland and of one of his hearers: "Deacon Moses Pond went to Dr. Wayland once with the complaint that the preaching didn't edify him. "I'm sorry," said the pastor, "I know they are poor sermons. I wish I could make them better. Come, let us pray that I may be able to do so." The Deacon, telling the story, used to say, "Dr. Wayland prayed, and I prayed. He cried, and I cried. But I have thought a hundred times that it was strange that he did not turn me out of the house. I tell you, there never was a better man nor a greater preacher than Dr. Wayland."—*Religious Telescope*.

A Blow Well Aimed: The synod of the Protestant Episcopal Church of Ireland is engaged in the revision of the Prayer-book, and have already reached one conclusion, which is of decided significance. It has been enacted that wherever in the book the word "Priest" occurred, only "Presbyter" was meant. The change does not seem to be a large one, but it carries with it whole systems of theological belief. "Priest" is the word of Rome, "Presbyter," of Protestantism. When Bishop Cummins left the Episcopal Church, he thrust his spear into many of the errors which he left behind him. But he touched the core of the difficulty when he said, that the word "Priest" must be "driven out of the Prayer-book." The "priest" makes necessary the "altar," and the altar demands a "sacrifice," and the sacrament is thus changed into a propitiary offering, in which the body and blood of Christ are really present, and so, logically, and by fair inference, the whole sacramental system grows out of the germinal principle that the Christian ministry is a priesthood. If the Irish Synod, therefore, designed to wipe out sacerdotalism from the Creed of the Church, it did well to begin by expunging "Priest," and writing "Presbyter."

EDITORS' DESK.

BUSINESS NOTICES.—*Subscribers will please remit payment on the Monthly for 1875, to JOHN H. PEARSON, ESQ., LANCASTER, PA., remembering to include 12 cts. additional for prepaid postage.*

All in arrears for 1874 and previously, will please promptly remit the amount due to our address, COLLEGEVILLE P. O., either by POSTAL ORDER on Collegeville, or by BANK CHECK. Our friends will please take note of this last point, and not forward money orders on PHILADELPHIA.

We hope the effort to increase the circulation of the MONTHLY will be vigorously continued. If our list was strengthened to 1000 cash subscribers, the MONTHLY could be furnished at \$1.50 a year, and in clubs of ten and upward, even at \$1.40, including, in this latter case, the postage. Should this increase be secured, the MONTHLY will be furnished at the above rates.

Back volumes, in numbers, from the commencement (in 1868), can be supplied to a limited extent, at \$2, a volume, including postage.

At the commencement of the eighth year, the MONTHLY extends sincere fraternal greeting to all its friends. It has no new pledges to make, but rests in reiterating those of former years, only adding the hope that the experiences of each past year may show their good effect in corresponding improvements in the periodical. It will continue to strive earnestly to set forth and defend the old evangelical faith and principles of the Reformed Church, to advise the Church of what are believed to be wrong and dangerous doctrines taught in opposition to our common faith, and to withstand positively and negatively all high-church and no-church, ritualistic and rationalistic innovations. This will be done, not from love of controversy, but under the promptings of loyal duty to the truth. And we again bespeak the cheering sympathy and earnest prayers of our friends.

The Mercersburg Review, it is now publicly announced, will hereafter be published as a private enterprise, on private pecuniary responsibility. In other words, the Eastern Synod through its Board of Publication, will no longer bear the burden of making up the annual deficiency on this periodical. This is coming back to the right ground. The Review has long been an exclusively partisan organ of the Lancaster-Mercersburg school, and that party should have carried it, without asking the whole Church East to become its financial indorser. We opposed the measure (at York, in 1866, if we do not err,) of transferring the responsibility to the Board from the start; but of course our counsel was spurned. After eight years' trial, at a loss which is improperly not made public, but which we believe will not fall much below \$2,000 in the aggregate, the Board finds itself constrained to adopt our policy. The lesson has been dearly learned, but the Church, virtually, must foot the bill.

Greatly as we deplore the course of the Review, theologically and philosophically,

ically considered, and hurtful as we regard its principles and influence, we would regret its suspension. If such theology as it maintains is held by prominent ministers of our Church, it is better to have it openly proclaimed than secretly inculcated. Indeed we wish the writers were even more unreserved and explicit in setting forth their sentiments. Especially do we desire that some two or more of them, competent to the task, would devote its next numbers to a full exposition, in systematic, *organic* form, of their entire theology and ethics, from chapter I to the end. It would then be more easy to estimate its value or its worthlessness. Their detached piece-meal articles have always been unsatisfactory and more or less perplexing. Let them do themselves and their boasted theology the justice of such a systematic and connected exhibition of it.

The Reformed Confessions.—In the December number of this journal we gave some information in respect to the inquiry how to obtain the Reformed Confessional writings. We incidentally referred there (p 623) to a work on Creeds, now in course of preparation by Dr. Schaff, of New York. We find that we did not fully understand the scope of said work. It will be a large work of two or three volumes, and will be ready during the present year. It will contain the Second Helvetic Confession (in Latin), as well as an abridged translation of it in the introductory history of the Creeds. Dr. Schaff says that his work "will be more complete than any yet published," and that he is sitting up every night to complete it.

We are glad to publish this additional information, and will cordially welcome the work, not doubting but that it will furnish what has long been needed for the proper study of Symbolic Theology. When it appears we shall try and notice it more at large.

J. H. G.

Week of Prayer.—The Evangelical Alliance of the United States has issued the following programme for the Week of Prayer.

Monday, January 4.—Thanksgiving and Confession.—Review of the past; Thanksgiving for its varied mercies; humiliation for personal and national sins; prayer for God's blessing in the future.

Tuesday, Jan. 5.—National objects for prayer.—For civil governments and all in authority; for the increase of intelligence, the purification of public opinion, and the spread of free institutions throughout the world.

Wednesday, Jan. 6.—Home objects for prayer.—For parents and children, teachers and guardians; for schools and guardians; for the Christian ministry; for Young Men's Christian Associations and Sunday-schools.

Thursday, Jan. 7.—Foreign objects for prayer.—The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of unity among Christians of all lands; the subordination of international intercourse, commerce and science to the spread of Christ's kingdom.

Friday, Jan. 8.—Missionary objects for prayer.—For the conversion of the Jews; for the deliverance of nations from superstition, and for the conversion of the world to Christ.

Saturday, Jan. 9.—Prayer for a religious revival.—For the churches throughout the world, for their increase in zeal, spirituality and devotedness, and for a clearer witness for the truth among them.

Sunday Jan. 10.—A general meeting in the evening. Addresses by ministers of various denominations. Closing exercises.

BOOK NOTICES.

From *Scribner, Armstrong & Co.*, 654 Broadway, New York.

"*The Book of Job*. A rhythmical version with introduction and annotations, by Prof. Tayler Lewis, L.L.D., Union College, Schenectady, N. Y. A commentary, by Otto Zöckler, D.D., Professor of Theology at Greifswald. Translated from the German, with additions, by Prof. L. J. Evans, D.D., Lane Theological Seminary, Cincinnati, Ohio. Together with a *general* introduction to the poetical books, by Philip Schaff, D.D."

Having frequently commended this series of Commentaries in general, we have nothing to add to what we have already said of its great importance and value as a whole. Some of the volumes, however, possess superior excellence, not merely because of their intrinsic excellence, exegetical and dogmatic, but more especially as supplying a special want, in regard to the book treated. This may be urged particularly with regard to Genesis of the Old Testament, and John of the New Testament, among the earlier volumes issued, and now very expressly of the Book of Job. The volume before us may be fairly pronounced the first and only exhaustive commentary on this important book which has appeared in the English language. *Barnes'* notes on Job have their practical merits, and have served a good purpose. But for the earnest and diligent Bible student, the present volume must be unhesitatingly recognized as far in advance of the notes just named. We cannot go into minute proofs of its peculiar merits. But every one who has made Job his study, will find in Dr. Lewis' version, introduction and annotations, and in the commentary proper, the very help needed to explain difficult passages, and unfold beauties previously hidden under the drapery of strong oriental idioms, and rich oriental imagery. Every minister should have the volume and the book in the light of its clear illustrations. The general introduction by Dr. Schaff, will also be found very valuable.

"*The Reformed Church Messenger*" has appeared in its new reduced form, returning to the original four-page folio. There are other

changes, also, even more significant. As the paper now presents itself, it reminds one of days of old, when it was welcome to all genuinely Reformed hearts and homes. If one could only hope that it had also returned to the *principles* upon which it was founded, the faith to which it was consecrated, and would henceforth, again openly, frankly and loyally maintain and defend those principles and that faith, there would be some good ground for expecting a revival of its former prosperity. But to do this fully, there must be some retractions, not yet made, and some explicit assurances not yet given. These, and not money as a capital of investment, are the greatest need of the paper. *The Messenger*, as now published, would and should be able to pay its own way, if there was full confidence in its unambiguous devotion to the old faith of the Church.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—Rev. J. J. Pennepacker, from Lancaster, Pa., to Reimersburg, Clarion Co., Pa.; Rev. J. Wernly, Freeport, Ill.; Rev. H. Rusterholz, Piqua, O.; Rev. C. Boerchers, from New Albany, Ind., to Pittsburg, Pa.; Rev. J. Grant, Goheenville, Armstrong Co., Pa.; Rev. L. M. Kerschner, to New Madison, O.

ADDITIONS TO CHURCHES.—Sulphur Springs, O., 4 persons were added; Ridgeville Church, 6 persons were added, William Herr, pastor; Beaver charge, Rev. H. F. Keener, 11 were added; Durham charge, Pa., Rev. D. Rothrock and Rev. W. H. Bates, pastors, 41 were added; Quakertown charge, Pa., Rev. F. J. Mohr, pastor, 41 were added; Aaronsburg charge, Rev. C. H. Reiter, 11 were added; Zionsville, Pa., Rev. Eli Keller, 72 were added; St. John's charge, Clarion co., Pa., Rev. J. Grant, 7 were added; Sidney O., Rev. H. Shaull, 11 were added; Mt. Bethel, Rev. W. D. C. Rodrock, 54 were added; Mt. Etna, Myerstown charge, Rev. Dr. G. Wolff, pastor, at the communion on Christmas, 12 were added by confirmation.

Turkey.—The *Levant Herald* publishes distressing accounts of the famine in Asia Minor. The prospect is represented as appalling. A Constantinople dispatch says that the Sultan has given \$100,000 for the relief of the famine-stricken inhabitants of Angora. The prospects, however, are improving. Prices of provisions are reduced, and agriculture is reviving.

Germany.—Judgment in the case of Count Von Arnim was pronounced on Dec. 19th. He is sentenced to three months' imprisonment, including one month of the term during which he has previously been under arrest. The sentence carries no dishonor with it. The charges of embezzlement fall to the ground. However his neglect to return the missing papers when asked to do so by the Foreign Department, compels the Government to set an example. Hence the punishment. It is generally believed that the Emperor William will pardon him.

Destruction of a Steamship and Terrible Loss of Life. The Pacific Mail Steamship Japan, from San Francisco for Yokohama and Hong Kong, was destroyed by fire on the 17th ult., when about sixty miles out from Yokohama. She had on board at the time three cabin passengers and about four hundred Chinese in the steerage, and her destruction was attended by terrible loss of life. The Chief Engineer, one lady passenger (probably Miss Mary Stott, who was in the cabin), and seven of the Chinese crew, arrived at Hong Kong in one of the boats, and reported that "the other boats made for land."

The Black Death.—According to the Egyptian correspondent of the *Journal des Debats*, Europe is threatened with the visitation of a terrible scourge, forgotten for centuries past. This is none other than the Black Death, which depopulated Florence in olden times, and which Boccaccio rendered famous in his *Decameron*. The pestilence is spreading rapidly in the neighborhood of Medina and Mecca, its chief feature, the dreaded plague spot, which, once it appears, is almost universally fatal. The Egyptian Government is exerting itself to the utmost to prevent the spread of the contagion; but unfortunately the Ramadan is at hand, when thousands of Musselman pilgrims flock to the shrine of Mecca, and it is feared they will not only help to spread the contagion there, but also bring it back with them to Europe.

Russian Dissenters.—The Berlin correspondent of the *London Times* writes: "The dissenting sects of the Russian Empire are, for the first time in history, recognized by the state and supplied with the means of concluding marriages valid in the eye of the law. Henceforth the births, marriages and deaths of dissenters will be registered by public officers; henceforth their wives will be wives, not concubines; henceforth their sons will be sons, not bastards, liable to be disinherited by those officers of the Crown not choosing to wink at the irregular transmission of property. The importance of the law will be fully understood when it is considered that its blessings extend to something like fifteen millions of people, who have either no priests at all, or whose priests are not recognized by the state. Most of these dissenters acknowledge the Orthodox creed, and differ from the Established Church of the country only in liturgy and ceremony."

Church Taxation in New York.—According to the present tax laws of New

York, ministers of the gospel or priests of any denomination are exempted to an amount not exceeding \$1,000. Parsonages are not exempted from taxation where known to be such. In the city of New York, whose real estate valuation is about \$837,000,000, upon a sixty per cent. basis the church property exempted does not exceed \$50,000,000. A church corporation, such as Trinity, is assessed for all property it owns not inclosed within the area of the church building. The four hundred city lots owned by Trinity, for instance, are taxed as if they were private property.

Working of the Maine Liquor Law.—In answer to any inquiry from a gentleman in England, regarding the working of the Maine Liquor law, Governor Ding's writes that the effect of the law has been wholly good, and adds: "In more than three-fourths of the State the law has been well enforced, and dramshops are unknown. In the balance of the State, comprising the large cities, the law is not so well enforced, and in Bangor, I regret to say that we are almost as bad off as we should be if we had a license law. The result of the law on the whole, united with the temperance efforts, has been greatly to reduce the consumption of intoxicating liquors and lessen drunkenness in a most noteworthy degree."

A Dangerous Society.—The Radical Club of this city (Philadelphia), in a series of nine resolutions has set forth the principles which it proposes to advocate: 1. Taxation of Church property. 2. No chaplains to be employed by Government in any way. 3. No appropriations to charitable or educational institutions connected with churches. 4. No Bible in the public schools. 5. No Thanksgiving or Fast days appointed by public authority. 6. No judicial oaths to be administered. 7. No Sabbath laws shall be enforced. 8. No laws enforcing "Christian morality" to remain in the statute book. 9. In the Constitution no advantage to be given to the Christian religion.

Principal Dawson, of Montreal, who is well known from his scientific investigations and works, is engaged in delivering a course of lectures before the New York Union Theological Seminary, on "The relation of science to revealed religion." He is well qualified for the service.

Mr. John Porter, of Alexandria, Pa., now in the 78th year of his age, has been Superintendent of the Sabbath-school of the Presbyterian Church in that place for fifty years. Hon. John Scott, United States Senator from Pennsylvania, was once a pupil in the school under his superintendence. He is literally and most honorably a semi-centennial superintendent.

Mr. A. G. Tyng, of Peoria, Illinois, gives the following poor account of the Episcopal Church of that State: "The church," says he, "has stood still; full one-fourth of the parishes that voted for Bishop Whitehouse at his election have ceased to exist; many new parishes have started and died; some are still

struggling but cannot live long, and there are about twenty good church buildings unused, and never will be used again by the Protestant Episcopal Church."

Last year the ministers of twenty-five Episcopal Churches in London wore "eucharistic vestments." They are now used in thirty churches. Last year only eight Episcopal Churches in London used incense. Now it is used in fourteen. Altar lights are used in thirty-six churches. The practice of confession is increasing.

Rev. Dr. Porter, Professor in the Presbyterian College at Belfast, Ireland, stated in his address at the opening of the session, a few months since, that from the Theological Department of that institution—not yet fifty years old—400 men have entered the ministry of the everlasting gospel in the home field, and eighty as missionaries in the foreign. His theme was the place and the influence of Theological Colleges.

A traveler in Alexandria, Egypt, speaks of the United Presbyterian Missions in that country favorably, and says: "For twenty years the Rev. Gulian Lansing has been engaged in the work, toiling for the good of humanity, and becoming a perfect master of the difficult Arabic language. The Mission House, which became the property of the missionaries through the generosity of the late Viceroy of Egypt, Said Pasha, is situated upon the Esbekeyeh, or central square of Cairo, one of the best locations of the city. Here a church has been organized, a book depot opened, from which, in connection with the one in Alexandria, thousands of copies of the Bible and other religious books have been scattered abroad. It is in Alexandria that the Rev. David Strong preaches and labors—one of the sincerest Christians and most earnest workers in the world. In the schools organized by the missionaries, several hundred persons have been taught, and an influence is constantly going out from this little band which, silently but surely, is accomplishing that for which they are praying."

Dr. Henry M. Scudder, Jr., the son of the Rev. Dr. Scudder, who recently graduated from the Long Island College Hospital, has been appointed medical missionary to Arcot, India, where he is to take charge of a dispensary and hospital.

The Rev. Leonard Woolsey Bacon, who is now in Switzerland, writes to the *Congregationalist* that the only question among thoughtful men in Europe, is not so much whether the separation of Church from State will take place, as when it will be effected. He finds the American idea of voluntary support of institutions of Christianity growing with great rapidity.

Henry Martyn once said: "Truly, if I ever see a Hindu a real believer in Jesus, I shall see something more nearly approaching to the resurrection of a

dead body than any thing I have yet seen." Now there are more than two hundred pastors laboring in native congregations in India, and a considerable number of these are converted Brahmins.

Miss Morrison, a missionary of the Presbyterian Woman's Board, writes from India: "Go to Keshub Chunder Sen's house, and you will find the men's apartments beautifully fitted out in the latest European style. But, enter the wife's half of the house, and you will be received in bare, unfinished rooms, with only a bed or two, and an array of brazen cooking utensils. The wife half-clothed—the children not at all. A hag of a mother-in-law, ruling with a rod of iron, chastising with a whip of scorpions, completes the dreary picture."

There are 144 missionaries in India and Ceylon, representing ten different branches of Presbyterianism.

A Methodist Professor, in dismissing a class from the theological school into the pulpit, advised them "not to seek a cheap reputation for originality by deviating from the doctrines of the Church." Excellent advice, inasmuch as "cheap" things are almost invariably poor.

Professor Austin Phelps says that "one of the most fruitful revivals that blessed the ministry of Albert Barnes, followed a series of discourses on the doctrine of Divine Decrees." It would hardly be wise, however, for lesser men to argue that their series of discourses would have the same effect. The Confession of Faith says this is to be handled as "a high mystery"—wisely and and rarely.

The Episcopalian says that the Episcopal Diocese of Indiana is entirely "homogeneous," the only Low-church minister having left the diocese for a parish in the East.

The "Very Rev. Dr. Moriarty" is writing "letters to a Protestant friend." The "friend" is evidently in the Episcopal Church, or as Dr. Moriarty calls it the "Elizabethan denomination." Dr. Moriarty evidently believes that when Pius V. excommunicated Queen Elizabeth, and left her to the church she had set up, he did something that other people were bound to respect. To the Reformed communions the Bull was as vain a fulmination as the one of traditional fame against the comet.

The Rev. M. K. Schermerhorn was formerly a Presbyterian minister, and passed over to the Unitarians. He was pastor of the Church of the Unity in Boston, which he resigned, and now he describes his late charge as "secular and impracticable," a "hodge-podge of a church," made up of "Universalists, Unitarians, Orthodox, Free Religionists, Spiritualists, Atheists, &c., with a large per centage of those worse than all—*Nothingists*."

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THE APOSTLES' ZEAL FOR PURE DOCTRINE.

WHOEVER reads *Acts* and the Epistles of the New Testament with care, must be impressed with the concern manifested by the Apostles *to teach, maintain and defend the pure doctrines of the Gospel*. To set forth, explain, and persuade men to accept those doctrines, they "go everywhere preaching the Word," (*Acts* 8: 4). Thus they both illustrated the proper sense of their Lord's great commission to them (*Mark* 16: 15), and showed how ready they were to obey His command. And so lively were their convictions of the importance of preaching those doctrines for the salvation of men, that they devoted themselves with such energy and zeal to the work, that *in a very few years* the Gospel was carried "into all the world," (*Coloss.* 1: 6). No difficulties could keep them back. No distance was too great for them to travel. No dangers could deter them. They traveled by land, by sea, through deserts, by day, by night, into all places, at all seasons, under any inconveniences, so that they might "preach among the Gentiles the unsearchable riches of Christ," (*Eph.* 3: 8). For they held most firmly through the convictions wrought in them by the Holy Ghost, that "the Gospel, (that is, the facts and doctrines concerning Christ, by which alone men could be led to repentance and to saving faith in Christ), was the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek," (*Rom.* 1: 16.) And they were equally convinced that "faith cometh by hearing, and hearing by the Word of God," (*Rom.* 10: 17).

But instead of taking this *general* view of the case, let us look at the matter in a more particular and detailed way. It will be specially interesting and profitable to inquire into the ground from which the Apostles started in the course they pursued, and the different considerations which prompted the ardent zeal, and which kept its flame alive in their hearts, and made them willing to seal their testimony even with their death.

1. They rested or built upon the great fundamental fact and truth, that "God commendeth His love toward us, in that while we were yet sinners Christ *died* for us," (Rom. 5: 8; John 3: 16), so that we might be "reconciled to God by the *death* of His Son," (Rom. 5: 10), because "without the shedding of blood there is no remission," no "propitiation," no "atonement," and hence no salvation for lost man. This was what the Holy Ghost brought to their remembrance as one of the first truths of the Gospel taught by the Lord when He said: "Even the Son of man came not to be ministered unto, but to minister, and to *give His life a ransom* for many;" and so were they led to regard Jesus as "the Lamb of God that taketh away the sin of the world," (Matt. 20: 28; John 1: 29). And resting upon *this* as the central fact, as the "ground and foundation" of our redemption, we can well appreciate the zeal with which Paul declares: "For I determined to know nothing among you but Jesus Christ, and *Him crucified*." Nor can we doubt for a moment that all the other Apostles and primitive preachers of Christianity heartily endorsed this declaration, or that other of the same Apostle: "But God forbid that I should glory, save *in the cross* of our Lord Jesus Christ, (1 Cor. 2: 2; Gal. 6: 14).

2. They held and taught that the whole doctrine of this Gospel was fully and clearly known, so that they could confidently preach it, and that all men could confidently and undoubtingly accept it as the complete, divinely taught and revealed faith of God in Christ. "I certify you, brethren, that the Gospel which was preached of (by) me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," (Gal. 1: 11, 12). "But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What stronger assurance could the Apos-

tles have had that they were put in possession of the very doctrines of grace which the Lord desired them to proclaim, and the world to believe, that through them men might be led to a saving knowledge of Christ, and a saving, personal faith in Him?

Accordingly, they are found constantly taking for granted that the Gospel, the doctrines of salvation, or as they very often call it in a word, "*the faith*," had been revealed to them in all the fullness of its essential facts and truths, and so entirely revealed that all are solemnly warned against adding anything to it, or taking anything from it, (Rev. 22: 18, 19; Gal. 1: 7, 8).

3. Furthermore, they held and taught most earnestly and zealously, that in order to personal salvation through the gospel way of salvation, men must *know* the fundamental doctrines of that Gospel. In accordance with the instruction and example of the Lord, they declared that whoever would be saved, must repent and believe in the Lord Jesus Christ, as the primary and most indispensable condition of personal salvation. But, they argued, "how shall men call on Him in whom they have not believed? and *how* shall they believe in Him of whom they have not heard?

* * So, then, *faith cometh by hearing*, and hearing by the Word of God, (Rom. 10: 14, 17).*

This, however, implied that the Gospel, in its doctrines, must be so clear, so simple, that it was possible for men to hear, that is, sufficiently understand them, in order to salvation. And of this the apostles were fully persuaded. In all their appeals, addresses, calls to men, they preach as those who felt satisfied that what they preached was in the grasp of the most simple and unlettered hearer, who listened with any honest longing after the truth. Again and again we read of the *knowledge* of Christian doctrine displayed by those who had but shortly before become disciples of Christ, (1 Cor. 1: 5).

Considering that men are to be saved under the Gospel dispensation by intelligent, moral means, (however supernatural or objective those means must be, in one view), and that God by His grace and spirit deals with men as men, and not as machines, the ground here taken by the Apostles and the method they pur-

*So said inspired Paul. If Anselm meant something different by his oft-quoted saying, which seems to put faith before knowledge, and any choose to follow Anselm rather than Paul, they are welcome to do so. For our part we prefer to stand with Paul, even as he stood with Christ.

sued, must commend itself in every view as the only legitimate and proper method and ground. But we do not wish to enter into an argument now. Our purpose is merely to state facts illustrating the zeal of the Apostles for pure doctrine.

4. On these premises, then, or assuming these things as incontrovertible first principles and facts, how reasonable and just, that the Apostles should be most vigilant over the treasures of truth committed to them, and ardently zealous in spreading, vindicating and defending the cardinal doctrines of the Christianity they labored to carry into all the world.

They display this zeal *in the earnest*, clear, distinct, direct way in which they *state* or set forth those doctrines. Take the outlines (as they may be) of the great sermon on the day of Pentecost.* Let any one try to improve upon it, in all the essentials of an effective sermon, either as to matter, method, or the style of delivery. The best proof of its excellence is its effect. There appeared to be not one in the vast listening crowd who did not understand what was said, even though many listened with prejudiced minds.

Take Paul's Epistle to the Romans, (though for that matter all his letters equally illustrate our main point), and study it, as a letter written for the purpose for which it was written. We do not now mean to hold up its logic to admiration, but rather to make prominent that zeal of his for the truth which compelled logic to its service, and made the latter carry with it the overwhelming convictions it produced and has been continuing to produce. Such light and fire never ran through such logic before or since. Why, the letter seems warm yet with the fervor with which it issued from the Apostle's heart.

But turn next to the *zeal* of indignation with which the Apostles' rebuke errors which false teachers seek to substitute for the doctrines of the Gospel. Mark that terrible anathema of inspired Paul, from which (hypothetically) he does not exempt even himself: "But though we or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed," (Gal. 1: 8). "I would that that they were even cut off which trouble you"—Gal. 5: 12).

*The report in Acts 2 may warrant the supposition that other Apostles beside Peter bore the same testimony to different parts of the multitude.

Nor is *John* less zealous or severe regarding this point: "If there come any unto you and bring not this doctrine, *receive* him not into your house, neither biddeth him God speed: for he that biddeth him God speed, is partaker of his evil deeds," (2 John 10, 11). And substantially to the same effect we find *Jude* exhorting the brethren, "that they should earnestly contend for the faith which was once delivered to the saints," (verse 3).

In the *tender solicitude with which the Apostles, under the guidance of the Spirit, supplied the Church with a definite written record and testimony of the doctrines* of the Gospel, we may see additional evidence of their zeal. The preservation and perpetuity of a *certain* knowledge (Luke 1: 4) of those doctrines was not hazarded to mere oral testimony or tradition, as doubtless the Pope and papists wish had been the case. The Apostles knew that grievous wolves, lying spirits, vain talkers, self-conceited philosophers, would spring up like frogs from the deep, and try to lead captive weak minds and hearts. They knew that men would arise who would arrogate an arbitrary lordship, as hierarchs and self-styled priests over God's heritage, dictating a faith to suit their vain conceits or ambitious plans. They had been taught as much by the Holy Spirit. (Tim. 4: 1).

Now the more certainly to secure Christians against being thus misled and ruined, the *Word written* has been furnished as an enduring standard and test of the faith, and a divine means of fortifying and protecting God's people against the assaults of fierce or subtle error. And all through the New Testament evidence of the Divine care and skill, as well as Apostolic zeal with which this has been done, may be discovered. They are seen not only in the forms and methods in which doctrines are stated and supported, but in the admonitions to the continual study of the Scriptures; and especially in the exhortations of Paul to Timothy, and of Peter and John (Rev. chaps. 2 and 3) to the churches addressed by them.

Occasionally an apparently incidental hint bearing on this point furnishes a most impressive illustration of it, as in the request of Paul to the Colossians, (4: 16): "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." And why this? We may get Paul's own answer from 1: 9 of this

same Epistle: we "desire that ye might be filled with *the knowledge of His will in all wisdom and spiritual understanding.*"

It would be much easier to say more upon the interesting theme thus barely touched, than to stop here. But other claims require us to pause, at least for the present, except to state two lessons: 1—Earnest, ardent, militant zeal for pure doctrine, is a better proof of true apostolic succession, and has a better warrant than zeal for sacerdotal high-churchism.

2—The example of the Apostles in this respect should teach all Christians their present duty.

A SOLEMN CHARGE.

It is recorded in Acts 20: 28-31: Rightly to understand it and fully to feel its force, the paragraph preceding these verses should be read and studied. But we must now confine ourselves to the charge or admonition itself. To have it definitely before us, it may be best to quote it in full.

"Take heed, therefore, unto *yourselves*, and to *all the flock* over that which the Holy Ghost hath made you overseers,* to *feed the Church of God*, which He hath purchased with His own blood.

"For I know this, that after my departing, shall *grievous wolves* enter in among you, not sparing the flock.

"Also of your own selves shall men arise, *speaking perverse things*, to draw away disciples after them.

"Therefore, watch and remember, that by the space of three years I ceased not to warn every one night and day with tears."

The speaker is Paul. The persons addressed are the *elders* or overseers (that is bishops) of the congregation of Ephesus. The place where they met is Miletus, about 30 miles south of Ephesus, near the sea. Paul was on his way from a missionary tour in Europe back to Jerusalem. His course led him near to Miletus,

*This word in the original is *episcopoi*, from which our English word *bishop* is derived, which proves that elders were also considered *bishops*, and that a single congregation had several such. How sadly the word has been perverted by high-churchism.

and being anxious to see the leading brethren of Ephesus once more, he sent them word to come to him. They promptly complied with his request, and hastened to meet the beloved teacher who had so long and faithfully labored among them in word and doctrine. The meeting was a most tender and impressive one, made especially so by the solemn address of the Apostle to them, and by the earnest anxiety and fervor with which he charged them, as office-bearers in the church or congregation, to be true to their important spiritual trust.

The admonition is one *particularly applicable* to ELDERS, and in this view we propose to consider it.

By turning to the verses quoted it will be noticed that two chief points present themselves: First, the *reasons* given for Paul's admonition or charge; and, secondly, the *duty* of the Elders in the case.

REASONS FOR THE CHARGE.

The general reason assigned, is the great danger to which the Church at Ephesus would be exposed. This danger would spring not from the hostility and persecutions of open and avowed enemies of Christianity. Paul had comparatively little fear for any harm which might be done in this way. There were other perils he dreaded far more as being more serious and hurtful. *He had fought with beasts at Ephesus,"* (1 Cor. 15: 32), whether literally or figuratively, and had escaped. But he feared that other beasts might assail the congregation, and that unless specially guarded, the people and cause might suffer irreparable harm—beasts of error, of false doctrine; hence his words of warning and admonition.

But he gives the reasons more definitely and specially.

"Grievous Wolves,"

he says, should arise among them. He means *men*. It seems like calling them by hard and harsh names; and the more so as he has clearly in mind men who would claim to be authorized teachers of truth. Wolves are beasts, and very ugly beasts, liked by nobody, and hated by all who know them to be wolves. Still Paul does not shrink from applying the name to those he has in view. And he had good authority for doing so, as every reader knows. For Jesus Himself spoke of "wolves in sheep's clothing" as a fit emblem of false prophets. (Matt. 7: 15).

Wolves are fierce, and yet cowardly ; ravenous, and yet craven ; cunning, but also despicable. In many respects they serve as symbols of teachers of error, and particularly in their fondness for inoffensive and helpless sheep and lambs.

Paul could not well have selected a better figure to set forth the character of those from whom he feared danger to his beloved flock at Ephesus.

He says *he knew* that such would arise there after his departure. How did he know it ? It may have been by special revelation. But he knew it also from experience. It had been so elsewhere, was so almost everywhere. The enemy who sows tares has always been busy in doing his bad work with every opportunity. This is a sad, and in some respects, very discouraging fact ; but being a fact, it had as well be kept constantly in mind. By keeping it in mind God's people are incited to watchfulness, and secured against being too much surprised and distressed when the danger and mischief come.

But the most painful and dangerous part of this peril was, that it would come from men who would deny that they were wolves, and who, if told what Paul had said in his warning, would denounce him as a slanderer, and a gross calumniator. These men would claim to be true friends of pure doctrine, bearers of better, more profound and wholesome doctrine than any taught the people by Paul. In this way they would deceive, mislead and destroy the people. They would be grievous wolves.

Those to whom this verse refers would enter among the people "from without ;" that is, they would come in as strangers and disturb the peace of the church, and endanger its life. Now, from the history of early Christianity we know that there were two sorts of such false teachers who invaded the church, viz : *Judaizing ritualists*, and *Gnostic pantheists*. The former tried to subvert Christianity by means of rites and ceremonies, and the latter by means of vain speculations. And the two often joined hands in a united effort to destroy the cause of Christ.

But this was not the only danger Paul exposed. He speaks still more sadly and anxiously of another source of peril.

Men Speaking Perverse Things,

he says, should arise *from the midst of the congregation or church itself*. Some of those who were reckoned as true sheep of the flock

should prove to be wolves. Of course they would not admit the fact. They would insist that they were as good sheep as any in the fold. This would increase the danger. Very naturally it would excite dissension in the fold. They would have their friends. Of these, some would cling to them because they were "bewitched," like the Galatians, by the fair and plausible way in which the "perverse things" would be set forth and defended. Others would side with them because they simply held to them as old friends, of whom they were unwilling to believe anything bad. And still others would help the bad cause of error by being *neutral*.

What a lesson as to the possibility of the worst errors being introduced into a church by its own members, ministers and teachers! And what a lesson as to the way in which such may sometimes gain the ascendancy and ruling power! Yet, here we have it, told in words plain enough for any one to understand: "*Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.*"

How painful it must have been for those Ephesian elders to hear Paul say these things, and with such touching emphasis! And how it must have served to arouse them to a sense of the heavy responsibility resting on them. Just this effect it was that Paul wished to produce. Hence his effort to impress

THE DUTY OF THE ELDERS

upon their minds and heart. Because such dangers threatened they were most diligently to

Take Heed to Themselves.

They were to do this:

By prayerfully watching over their own minds and hearts lest they should fall into the snares of error. Strong and firm as they might now feel, Paul would have them not be high-minded, but fear. They might become the *wolves* of which he had spoken; they might turn into men speaking perverse things, to the injury of the flock.

It is amazing what radical changes can come over men, and even learned, and to all appearance once good and earnest men, in the course of a few years. By giving way to foolish speculations, or indulging frivolous conceits, they may be found falling from the pure and elevated position of an Apostolic faith, to the most foggy and absurd errors of past or present times. These are mournful

facts, but they are proven by only too many actual illustrations.

Paul saw that the elders of Ephesus were exposed to this danger. Hence his solemn warning to "take heed to themselves."

But he also desired them to be vigilant in the discharge of their official duties. They were to cultivate a sense of their great responsibility as overseers of the flock, and be faithful in this respect to their calling, realizing that God would hold them accountable for any neglect of duty.

The elders of our churches should seek to qualify themselves more and more for their duty as elders, and not quiet their consciences by rolling their responsibility over upon ministers. They are, in a sense, also watchmen on the walls, and must keep on the look-out for danger. If the minister were thought sufficient for this work, our church would not have the office of elders.

All the Flock

are committed to their care also. They must, therefore, carefully watch over all that pertains to the welfare of the fold. Especially must elders feel called upon to look out for "grievous wolves," and be able to discover such when they come in from without, or spring up within the fold itself.

And the more effectually to do this, they must

Feed the Church

with the good and nourishing food of Gospel truth. Thus will the people be fortified and protected against the wiles and assaults of error, and be enabled to remain steadfast in the faith.

From the case thus considered, it will be easy to draw a few plain, practical conclusions.

1. That the elders of every church should feel bound to acquaint themselves so thoroughly with the fundamental doctrines of the Gospel, as to be able to detect any errors which false teachers may try to introduce.
2. That one of the greatest safeguards of any church against its being carried away by false doctrines, is to be found in an intelligent, faithful and earnest eldership.
3. That elders will be held responsible by God, if through their indifference or neglect false doctrines are allowed to take the place of truth in His Church.
4. That elders should boldly and zealously join with all who

hold faithfully to the doctrines of evangelical Christianity, in resisting and defeating any attempts which may be made, no matter by whom, to undermine and overthrow those doctrines.

THE TENDENCY IN MODERN CHRISTIANITY.

Such is the heading of an article in the *Mercersburg Review*, for October, written by J. W. Santee, of Cavetown, Md. The subject is one of deep interest, and ought to inspire hope in the heart of every Christian. Any one taking a broad and comprehensive view of the church, must see that there is a very great advance, and that the signs for the future look encouraging. To the mind of the writer, however, there is not much that is cheering. The church looks gloomy. The tendencies are downward. It is indeed astonishing that anyone should be thus blinded to the real facts in the case. To give the readers a fair idea of the character of his article, we will make a few extracts:

"The age for creeds and confessions is gone by. Our age has outlived them all. * * * Who would allow to have a straight jacket, such as these creeds are, imposed upon his conscience, even though it be to reach the haven, in the bosom of the church, triumphant. The tendency is for every one to push out his own plank, squat on it and paddle for life on his own hook.

"There is a retrograde movement winnowing out what is supernatural in Christianity, and an attempt to bring the whole order down to the level of mere naturalism. Creeds and Confessions are thrown to the wind.

"In our day such a thought (that the church is the body of Christ and is possessed of divine power) is beyond all endurance. Churches and ministers thank the Lord that the way to life is free. The communion of the blessed Eucharist is open to everybody that desires to partake of it. No account is made of church membership, and to insist on it as necessary is scouted, against

which holy hands are uplifted. Of course in our enlightened age people need not "repent and be baptized in order to be saved." Tell the Lord that it is unnecessary, that that belongs to a former age. * * * As well as a person may live without being a member of the order of Free Masons, or Red Men, just as easily and conveniently may he live without being a member of the body of Christ, in the sense of the ancient creeds.

"This idea of the church brings with it a corresponding idea of her power and grace. If she is only a society, then are her functions like those of a society; and such is unfortunately the case, as this modern tendency clearly shows. Men are converted, it is true, but independent of the church and her means. * * * Baptism is only a sign, and exceedingly empty at that. It conveys no grace, all the creeds and confessions of Christendom notwithstanding. It is this that makes so exceedingly mad our modern Protestant Christianity. It is this doctrine of grace, supernatural at that, which has been agitating the Reformed branch of Protestant Christianity for some years past. * * * In our own church it (a tract on baptism) was keenly assailed, bitterly and fiercely by religious papers in the interest of other denominations. The tendency could not brook the idea of grace in the ordinance. * * * It will not do to say that the ordinance is grace-bearing for fear of exciting alarm; and in this downward tendency it is not the sign of an invisible grace, but of nothing.

The truth is, this invisible grace with the outward sign constituting the sacrament, is steadily ignored, and gradually disbelieved, and hence the ordinance is reduced to an empty, unmeaning badge, indifferently used by members of the society.

"The same fact becomes apparent in the office of the ministry. If the church is only a society, shorn of supernatural powers, and has been gotten up by men in the way of accommodation, then the ministry is to be regarded as being on the same plane, and only natural; and the office is, in that case, no more than the Grand Worthy of some secret order of Masons, or Knights of Pythias."

If it were necessary, we might give more of the same style of composition. But enough is given to let our readers see its general drift and character. It is really astonishing that any one could allow himself to write in such a strain. It shows the great

power of prejudice, or a vast amount of ignorance. We may well ask, who is it that believes such nonsense as the author has put forth, with such apparent seriousness. We venture the assertion, that there is no body of Christians, not even the most unchurchly, to be found who would advocate such absurd notions. The picture is plainly overdrawn ; for what purpose we know not, unless it be to set up a man of straw, and then have a little amusement in knocking it over. But this is poor business for an ambassador of Christ to be engaged in. Had the author been content with saying that there are those who under-estimate the Church and her ordinances, and that there are certain tendencies at work to extend such low views, he would have expressed what all considerate persons would have readily assented to ; but when he draws a caricature, like he does above, and charges such absurd notions upon the great body of Christendom, there is hardly any one that will not demur. For if such are the absurd and unscriptural views entertained, then are the reproaches and sneers of skeptics and infidels only too true that religion is, after all, a mere sham and delusion. If what the writer says above be true to the extent to which he seems to intimate, then is the Church in a most deplorable condition. But what are the evidences of its truth ? None at all. Let any one read the papers presented before the late Evangelical Alliance, and the speeches that were made, and he will see a very different picture. That was as good a representation of the Christian sentiment in this and other countries, as it is well possible to get. But who, of all the excellent men that were there, struck such a doleful note as we have in the above extracts. Suppose the writer had gone there with his article and read it before that august body, we may readily imagine that a great deal of curiosity would have been manifested to know to whom the author alluded, and where the people lived who held such low views of the Church and of her ordinances. Yet such has been the miserable picture that has been drawn by Dr. Nevin and his friends over and over again, that it would seem as if their bleared vision had become chronic.

The allusion made to certain persons in our own branch of the Church we characterize as false and slanderous ; and if the writer has taken the pains to read the writings of those whom he caricatures, he must know that his statements are false ; and if he has

not read them, he is talking at random, and ought not to be allowed the privilege of publishing such false representations. It is very apparent from what he says, that he is alluding to the *Reformed Church Monthly* and *Christian World* as papers which, in the interest of other denominations, are bitterly assailing the doctrines of the Mercersburg-Lancaster school. And yet we may challenge him to adduce a single article that has advocated such absurd notions as he advances. We know of no one, nor do we recollect of any one who has ever written for the *Christian World* or *Church Monthly*, who repudiates all Creeds and Confessions, or regards holy baptism as a mere empty sign, and would hold up his hands in horror, should he be told that the sacraments are means of grace. There is not a number of either of these papers that does not refute the calumny. We request the writer, should what we here say fall under his eye, to read the article in the *Monthly* of December, on the subject of Baptism, which of itself ought to make him blush in view of what he says.

And then, too, if he has read the criticisms on the Tract on Baptism by Dr. Gerhart, he must know that no one objected to it because he denied all grace in the Sacrament, but because the plain statement of the Tract makes everything hinge on Baptism as though faith and repentance were of no account. These criticisms were evidently just, and were so felt by Dr. Gerhart himself, who afterwards tried to justify himself by saying that the Tract had only a half truth, or one side of the subject; a very lame apology at best for one teaching the way of salvation. We hope when he again undertakes to write, that he will give us no more *half truths*. In matters of such importance we want the full truth.

But not to extend our remarks by refuting what he says of the low views entertained of the Church as a mere voluntary association, and of ministers as being on a level with the offices of the Masonic fraternity, it is sufficient to say that no such views are entertained, and that this is a mere figment of his disordered brain.

If our brother is sincere and really believes that such views as he here describes are as widely prevalent as he insinuates, we do not envy his feelings. If we had such views of the great body of the professed people of God, we would be led to despair in regard

to the final triumph of Christianity, or of the truth of the promise of Christ, that the gates of hell should not prevail against the Church. We would at least look anxiously for help from some quarter. This, we presume, he thinks is at hand in the new Theology and Philosophy of the Mercersburg-Lancaster school. But if we are to wait for the millenium until it is brought about by such teaching, it will be long in coming.

But there is only one side of the tendency at work in modern Christianity set forth in the article here alluded to, and a miserable caricature at that. It is like Dr. Gerhart's tract, only a half truth, if that. We wonder if the thought ever entered the mind of the writer, that whilst low-churchism is producing its evil fruits, that similar, if not worse fruits are being produced by high-churchism. Nor has the Reformed Church escaped the contagion. Have not articles like those of Dr. Nevin, on Cyprian and early Christianity, and scores of others that have appeared in the *Messenger* and *Mercersburg Review* by different authors on the nature and constitution of the Church, the ministry, Baptism, the Lord's Supper, Ordination, the failure of Protestantism, &c., had much to do in unsettling the minds of not a few, and turning them over to the Episcopal and Romish Church. Has our brother not heard of the defection of Wagner, Ermentrout, Philips, Wolff, Stewart, Forney, Giesy, and the scores of others in more private circles who have gone over to these Churches? And does he not know that there are scores of others who ought to follow them, who, as Wolff said, hold the same views he does, only they are afraid to avow them and act consistently. As these are things that have not occurred in a corner, would it not be well if our brother Santee would write another article on the tendency of high-churchism. It ought also to be checked. We have suffered fearfully from its workings. And yet we have nothing from the other side of the house in reference to it. Why is this? Do they not regard defections to the Episcopal and Romish Church as the fruits of something wrong in the teaching of those who occupy high places in the Church? Had such things occurred thirty years ago, would they have been allowed to go unnoticed? All our older ministers recollect how Dr. Mayer was called to answer for certain views he held. Drs. Gerhart and Kieffer, at least, remember it well. Suppose a dozen of his students had

gone to the Romish and Episcopal Church, would those ministers or their Synod have looked on in silence, or spent their time battling low-churchism, without a word to say on the other side? It is certainly high time to look at these things in a more candid and impartial way, and we do hope the writer of the article here referred to will see the error of his course and act accordingly.

G. W. W.

HAVE WE A POPE?

THIS is *the* question for a Reformed church. Is the authority of a Pope virtually set up in our communion, and has that claim been recognized by two Synods not Ecumenical in form, yet well-nigh *talking* and *feeling* as if they were? This question was suggested to us on reading "*the Acts and Proceedings*" of the Synods of the United States and of the Potomac, for the year 1874. It is the asserted right of a Pope to determine all questions of doctrine, and to declare who and what is orthodox. It is now even claimed that such a seeming decision made ex-cathedra as the work of one who appears to assume, is *infallibility*. How far he may be credited with infallibility, or how far it is intended to assert this, we care not to determine. But to be understood, we may need to be a little more explicit. We noticed the fact some time since that the Professors at Lancaster being hard pressed with the proofs of their *unreformed* teachings, *had taken to the water* and entrenched themselves behind the endorsement of the Board of Visitors, who are the guardians of the teachings of the seminary at Lancaster. All this seems to have been well understood, and this Board on hearing the signal of distress have gallantly come to the rescue, and no Pope ever did his part better when one of the faithful needed the help of the sovereign Pontiff.

First, however, we invite attention to the declaration of orthodoxy recently issued in reply to the wish of the Professors, and the seeming endorsement of the same by the Synods concerned. We

regret that we are not able to lay before our readers, besides the authenticating report and its endorsement, specimens of the nervous and charitable speeches made before Synod while this matter was pending. But here is the edict. The Board speaks through Prof. *Appel* not *Apple*, (note the distinction, both, however, of Lancaster): "The Board avails itself of this opportunity to reassert its judgment, as contained in last year's report, that in view of the slanderous charges against the teachings of the seminary, it regards said teachings as Protestant, Evangelical and Reformed. The Board is further of the opinion, that the attention of the three Synods represented in this Board should be directed to the fact that certain persons in their connection continue to misrepresent the teachings of the seminary, and of a large portion of the ministry in the church."—Report of the Board of Visitors. Here is the endorsement of the Synod of the United States, which speaks through L. K. Evans, trained in the seminary by the Professors. Hear! "This Synod expresses her unshaken confidence in the several Professors, and in the instruction imparted as being Scriptural, Evangelical and Reformed."

The Synod of the Potomac "*adopted*" the report of the Board of Visitors, thus *endorsing* its declaration. That in this action is found the animus of the Vatican Pope, is evident from the following facts:

a. The arrogant assumption to settle this great controversy involving the faith of the church, for the conscience of her members and the world outside, by their unsupported *dictum*. This Board never stoops to furnish proof to enlighten those who fear and doubt. All these get is—*We* "reassert our judgment—" *We* regard," &c.

Does Rome's Pope exceed this? Does it not mean, all mouths must now be shut, all doubts abandoned. Submission to this ghostly authority must be given and no hesitation allowed. Is it not deemed a sufficient declaration of the orthodoxy of the Lancaster theologians, and a stigmatizing as slanderous the evidence of error in their case. *Is not this to assume to be infallible?*

b. Another Papistical element shows itself in this edict of our *amiable* Board. It is the facility with which they use harsh denunciation. No milder term for them was fitting than "slanderous," for the complaints of the friends of the church. The Pope

has, in all ages, stood preëminent for facility in this fine art, but if not now careful he will have to give precedence to our Pope, as *it* speaks through its Secretary.

c. We have yet another "mark of the beast" to point out; it is the call for the *sword*. Always has this been *the* Pope's ready resort. Here, too, is a frantic call on the Classes to crush those who dare uncover the heresies and expose the *unreformed* doctrines of Lancaster. Have we not, in *our* Reformed church, all the *attributes* of a Pope, and one, too, that is not in prison. Are our Reformed people ready to submit their faith and conscience to the assertion of this usurpation? Were it not as well to have him of Rome to rule over us?

II. We will now examine the *value* of the "judgment" that claims to settle the orthodoxy of *our* Lancaster faculty of theology. This asserted claim to priestly authority, and to be an fallible oracle, is yet so novel with us that we dare to canvass it—sword or no sword. There is an innate sense of justice and fair dealing in the bosoms of men that must be satisfied before they will accept an assertion as final. Men's minds are open to reason, proof, argument, but closed against bold and supercilious assertion. We submit that in this case no attempt has been made to deal with our people as if they had rights, or as if they should be treated as reasonable creatures. To rebut all the facts put forth regarding Lancaster errors, to allay every anxious doubt, there is only given a reiterated "*assertion*" of this Board. Are its members then so far above human frailty, so infallible in judgment, that their *assertion* is of such value as to silence all doubt and give peace to a distracted church.

Some time ago we had occasion to examine the composition of the Board, and found that they all belonged to the Lancaster Theological wing—nearly all are from under the training of Dr. Nevin. We find now that they are *eleven* (how was the other dropped out and why—see minutes p. 32) and that they stand in doctrines and morals on the same platform with the Professors. They are also leaders of their party, and very closely identified with the chief head. Is it to be presumed that these theological and personal friends of the Professors would denounce their errors or concede the truth of the charges against them? It were to ask much of poor human nature, *even* if not trained as they have been,

to accept this. It were equivalent to asking this Board to say that they were not Reformed, to ask them to declare that the Professor taught a doctrine not Reformed. It is plain that they stand or fall together—that it were as proper to expect Dr. Gerhart to admit that his Tract No. 3 was not Reformed in doctrine, as to expect Dr. “Appel” or his Board to say so. No sober, sane sailor will scuttle the boat that bears himself and his friends. It is plain then that this solemn, bitter and arrogant assertion has no value to such a party and so related. These eleven are but men, and although we may esteem them personally, yet there is such prevalence of Romish morality in the world and crime in the church that will permit, and even justify, all men in asking for *proof*, even though it be of divines or *popes*.

This arbitrary assertion is without value, for the reason that it does not rest on any related facts. Those who make it do not deem it becoming in them to satisfy a growing demand of the church, and to institute a searching examination directly into the character of the teaching at Lancaster, and lay the results before the friends of the church, and thus silence *the slanders*. We who are outside the circle believe the urgency of the case is such that it would not have derogated from the position of the suspected gentleman, to have demanded an inspection by the Board of the Notes of the Professors, and of the students also, in the classes in Philosophy and Theology. It would not have been undignified in them, before the issue of this edict, to have examined the students thoroughly on all questions now in controversy in the church. The churches have a right, in these unstable times, when so many err from the path, to know what is taught to our candidates for the ministry. Indeed, since “our beloved Professors” have not the manly courage to demand an investigation, it is competent for the guardians of the seminary to demand written statements of the views of the several professors, *as they teach them*, on the several questions at issue before our church and the Christian world. Were this done, and the issue to prove that all was right, and that no deviation had been made from the “old paths,” then there would have been apparent ground for the assertion that we are required to believe, and to believe in the face of the most stubborn facts to the contrary. But all the anxious members of our churches who are weeping over its desolation, are dismissed with

a contemptuous "*assertion*," and they must believe that or be held in communion with slanderers.

The value of this "*reassertion*" is impaired, if not made utterly valueless, by the fact that studiously and persistently there is excluded from this judicial Board every one not in sympathy with Lancaster and its *unreformed* teachings. It is nigh as difficult for one of the uninitiated to learn what is taught as the "*reigning Mercersburg Theology*" as it is for a Protestant to learn what is done in a Romish nunnery. We have appealed to the sense of fair dealing. We have demanded in the name of the churches that hate the errors of Nevinism and believe that the theology of Lancaster is corrupted at its fountain, that *one* minister at least from each Synod who dissents from the reigning theology be placed on this Board. That these *three* be allowed to examine and report to the churches what they heard and saw and learned. No! not one. The portals of this Lancaster seminary are guarded with the eye of Argus, and no one but adherents of the party can officially learn the *esoteric* teachings that make Lancaster peculiar. We judge that all fair-minded men will agree with us, that in this state of the case suspicion must attach to all that may be asserted as transpiring in such closed halls, and that no value can any testimony have that comes from those interested. *Our* janitor comes to the grand gateway of this temple of reigning theology, where we may not enter to judge, and haughtily declares that this theology "*is Protestant, Evangelical and Reformed?*" Would to God we could believe this voice and trust this witness!

III. We have now to examine this charge of "*slander*," as it is applied to those who declare that the teaching of the Lancaster Professors is not Scriptural, Evangelical nor Reformed. Of course, it is much easier to say, "*you lie*," "*you are a liar*," "*your charges are slanderous*," than it is to *show* that the teaching of Lancaster is Scriptural.

The vindicator of Lancaster should be careful in the use of his epithets; but being enraged he allows his wrath to get the better of his prudence. He should remember that before the church and the world the word of those men who maintain that the teachings of Lancaster are a departure from the Reformed doctrine is, to say the least, of as much value as *his*. Perhaps they can *prove* as good character for truth, and that it will take more than a bold, angry

denunciation to prove a slander. To charge a slander is quite a serious matter, and no man or body of men—Pope or not—if right-thinking and not made reckless by arrogancy, would prefer it, unless on clearest evidence, and under the pressure of a great necessity. Whether these conditions exist in this case will be seen by and by. To prove the charges that are brought against Lancaster teaching, "slandrous," it is to be kept in mind that those charges must be false, must be maliciously uttered, must be injurious. It requires great self-sufficient arrogance to make such utterances. It needs the vaunted infallibility, or something in its stead and no better.

Our accuser, with a caution that shows his training, does not venture to make definite statements of the things said to be slanderous. He is too wily to attempt this, and hence his allegation is so vague and sweeping as to be intangible. Such charges cannot be refuted, and when denied there are no expressed terms against which the denial holds. It has no substance. However, we may gather from the endorsement of the Synod of the United States what it is that rankles in the bosom of Lancaster. We infer the slanderous charges to be, that the teachings of *our* seminary are "*not Protestant, Scriptural nor Reformed.*" We *old* Reformed people hold that in this connection these terms are all synonymous, and that if the theology of Lancaster is not Protestant, that it is therefore not Scriptural nor is it Reformed—no, not even Evangelical. But this may not be the view of the reporter, nor of the Synods that endorse his report. We, as our readers, are aware with what facility these terms are used with variable meaning and for diverse purposes. Who does not remember in the early history of the development of Mercersburg theology with what sneers Protestantism was assailed, and its advocates would have been insulted, and doubtless would feel so still, to be called "Protestants." We remember, too, how odious the term evangelical was held to be, smelling so rankly of the sect spirit. Even the Scripture had no sense but that given it by the church; and the church, as they meant it, was themselves the Professors and the Priests. It may be convenient and politic to ignore all this and re-adopt the old terms and attempt to catch the confiding people with them, as if "the reformation were not a failure," and evangelicalism were not cant, and the Bible only the hobby of Puritans.

It may be in this case that the old legal maxim holds—"the greater the truth the greater the slander." If so, we plead guilty, and will now proceed to state the grounds on which "*certain persons in connection*" with the *three* synods have charged, and even after this censure continue to charge that the teaching of the seminary at Lancaster is neither Scriptural, Protestant, Evangelical nor Reformed. 1. For the last thirty years the Reformed Church has been inundated with writings emanating from *our* seminary, its disciples and special upholders; the pulpits of the Church have also been made to labor with the utterances of these men, and thus has been erected in the Protestant and Reformed Churches of this country, as also in Europe, a prevalent opinion that "these teachings" were neither Protestant, Scriptural nor Reformed. That this is the fact we need only refer to the newspapers and reviews, that set forth the views of the several Churches held to be Protestant and not Ritualistic. The angry denials of the "*Messenger*," etc., were further proof of the fact, were it needed.

2. A larger part of the clergy of the Reformed Church, and almost the entire laity have this view of the peculiar teaching of the seminary, and they believe them neither to be Evangelical or Reformed in the common historical acceptance of these terms. Out of this fact has grown widespread dissatisfaction, and, in some cases, division, and many have forsaken her communion to find with strangers doctrines and practices that are Protestant, Evangelical and Reformed.

3. A number of ministers and students trained in *our* seminary have gone out to the Church of Rome—also some laymen. Others have gone over to the Ritualistic Episcopal high-church. These are facts that have no precedent in the Reformed Church, and they create a presumption that is irresistible that the teaching is not Protestant that effected this exodus.

4. Several of the most prominent of those who have gone from us to Rome have openly attested that the doctrines taught them in the seminary and by "our beloved Professors," undermined their faith in Protestantism, caused them to renounce the Reformed Church of their ancestors, and made them Roman Catholics. It is probable that the teaching that had this remarkable effect, was Protestant and Reformed. Has this even been its avowed effect elsewhere? Does not the character of these men

for veracity, as well as for theological training and acumen, stand equal with those of the arbitrary and excited defenders of Lancaster? Why should they not be competent to prove a matter of fact and their own consciousness?

5. Practices and customs have been introduced into the worship of our church by those trained in our seminary by these Professors and their immediate predecessors that are not Reformed and wear the marks of Rome. Such as altars for tables, the profusion of crosses, the turning to *the altar* in prayer, the claims to priestly authority for the ministry—all the Ritualistic innovations. If these be not Romish, they are Puseyite, Ritualistic, and not Reformed.

6. The depreciation of Protestantism and of the great Reformation; the attempt to introduce an alien Liturgy that would supplement "*the baldness*" of the "*jejune*" worship of our Reformed churches, may stand in evidence that the spirit and affections for our ancient Reformed faith does not breathe in the teaching of *our* seminary.

7. The denial of the one sacrifice of Christ on the cross as the *only* ground of our salvation; the Pagan infidel notion of Pantheism, not darkly introduced, to account for the divine life in the believer, and for the new creation in Baptism; also with these, Tract No. 3 on Baptism. Are these not ground for a presumption that the teaching in *our* seminary is not Scriptural or Reformed?

8. The boastful claims put forth from time to time of a new philosophy, and of a reigning theology hitherto unknown, is proof that a departure from the old faith has been made. If it be new, then the old has been banished.

9. We shall only yet cite the testimony of Dr. Fritschel. Dr. Apple's (not Appel) friend, an ultra-Lutheran, who declares that "*the teaching*" of the seminary on the Sacraments is not Reformed, but is Lutheran and high-church Ritualistic—extreme consubstantiation Lutheran at that. *Our* Prof. Apple endorses this, and it follows that *the teaching* cannot be Reformed, nor, as "*certain persons*" hold, Scriptural, Evangelical and Protestant, by half. We submit to the judgment of unbiased men whether "*certain persons*" have not in this array of undeniable facts a sound and broad foundation on which they may rest the charges that "*the teachings of our seminary*" are not "Scriptural, Protestant or

Reformed." We submit further, whether "*certain persons*" are justly and fairly liable to the charge of slander in the premises. We also submit whether it is not an act of most arbitrary egotism on the part of the Board of Visitors, to "*reassert*" their declaration in the face of such facts, without facts or data to rebut them.

And we also deferentially submit, whether those Synods who endorsed this *reassertion* are in a position before God to give any value to their endorsement, and whether it is not a blind adhesion to "a tendency," and to ignore a living fact, viz: the opposition in the hearts of the people to this un-reformed tendency.

But now after all this solemn parade of "*reassertions*," after this edict of threats has been fulminated, the church, troubled and bleeding, is no better off than it was before. We knew before that it is the claim of the party, that the people shall believe and obey them without question. We were aware that this claim abates but little from that of the Pope of Rome. We knew that the Board of Visitors did not dare to give facts as the basis of their reassertions. We well know that they would not suffer one who was not of their circle to have a place on that Board with power to examine lectures and notes, and to demand answers to interrogatories. That this Board would "*reassert*" its *assertion* of last year, we also knew. But will the church be satisfied with this? Does this assure them that the doctrine of Tract No. 3 is Scriptural and Reformed? Can they—will they now believe that the one sacrifice of Christ on the cross is *not* the only ground of our salvation? Does this satisfy them that their minister is a *priest*, and that their sins cannot be pardoned without his official intervention? Does this *reassure* them that a seminary from whose teaching go forth numbers to reinforce Rome—supply her with editors, teachers, etc., most devoted and zealous, can be *the* stronghold of Protestantism, and that its teachings are Scriptural and Reformed? *We know not.* Yet a word to this autocratic power that has fulminated its *reassertions* at "*certain persons*," and *even* the church. You, or your secretary for you, seem to be quite set upon vengeance, and you call upon "*the three Synods*," after the pattern of him at Rome, to stop the mouths and deal with those who speak and write against the heresies of *your* seminary, as cruelly as they dare. Shall we admire the reasonableness, the piety and the faith set forth in this summons? Is this well done? Does

it not let all men know what manner of spirit you are of? Is it not begotten of Rome?

Be assured these "certain persons" are ready for the assault when it comes. It may please you and yours to speak of the opponents of Ritualistic and Romish errors in a Reformed church as "a miserable faction," as "cyphers," and as "certain persons," but in the day the Synods obey your mandates, in that day you will find that this "faction" speaks for three-fourths of the members of the Reformed church East. Perhaps the church yet needs *this* to awaken her. No doubt we should fare badly in the hands of the would-be priests. Perhaps it would afford rare amusement for those who have the spirit of Dominic and Torquemada, and would make for Lancaster a holocaust. *We* shall, however, as God gives us utterance, seek to set forth the enormity of the errors and faults of the teachings of the seminary at Lancaster without the fear of the block or the faggot, so lustily called for.

We shall expose the antagonism of its teachings to the Bible and the Catechism. We shall insist that the Reformed Church shall not be seduced to Ritualism, old Lutheranism, nor to Popery. No doubt our Reformed papists will condemn us for slander, and priestly retainers will take up the refrain and cry: Slander! you lie! But we shall not desist until the church is free—until the synods satisfy our demand for facts—until the seminary ceases to pander to Rome—until the simple customs of our Reformed fathers are restored—until the seminary sends forth a stream of pure theology. Gentlemen of the Board, we are aware of the contempt with which you regard every demand made upon you to do your duty as the guardians of the truth. You draw your clerical gown about you, you doff your doctrinal hat and in solemn dignity "*reassert*" your own baseless *assertions*. Would it not be better to lend an ear to the sorrowing and troubled cry of the church. You are not so lofty but it should reach you. For aught you know, among "certain persons" may be your peers in office, in character, in learning, and in devotion to the church. A word of warning may reach you and enable you to profit by the act of the Board of Publication, who have just made concession to the will of the people. The despised people may be able to reach your isolation. Come down from your elevation. No longer play at Pope; withhold your bulls; hurl no more threats; synods are not ready for

such work. Relieve the mind of the church. No longer affect to condemn those who love the old paths. Quit all aping of Romish sacerdotalism and remember that "certain persons" are Protestant and Reformed, and that they speak for the mind and heart of the church, and that will not be satisfied until they *know* that "the teaching" of the seminary has been *reformed*.

ULRIC.

CHRIST OUR ALL IN ALL.

BY THE AUTHOR OF THE HYMN, "JUST AS I AM."

I need no other plea
With which t' approach my God,
Than His own mercy, boundless, free,
Through Christ on man bestowed;
A Father's love, a Father's care,
Receives and answers every prayer.

I need no other Priest
Than one High Priest above;
His intercession ne'er has ceased
Since first I knew His love;
Through that my faith shall never fail,
Even when passing death's dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near,
On Him I cast my care;
To Him, Him only I confess,
Who only can absolve and bless.

I need no prayers to saints,
Beads, relics, martyr's shrines;
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines;
Christ's service yields my soul delight;
Easy His yoke, His burden light.

I need no other book
To guide my steps to heaven,
Than that on which I daily look,
By God's own Spirit given ;
And this, when He illumines our eyes,
"Unto salvation makes us wise."

I need no priestly Mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires ;
Christ died, my eternal life to win,
His blood has cleansed me from all sin.

I need no other dress,
I urge no other claim,
Than His imputed righteousness ;
In Him complete I am ;
Heaven's portals at that word fly wide ;
No passport do I need beside.

DANGEROUS LIBERALISM.

By liberalism we here mean an excessive liberality or charity in regard to matters of Christian faith and practice. It shows itself in various forms, and betrays its spirit and character both in pleading for greater freedom, in holding and defending views differing widely from doctrines commonly accepted as evangelical, and by denouncing orthodoxy, and zeal for orthodoxy, as something narrow, contracted and intolerant.

Earnest efforts to maintain and defend the cardinal principles and doctrines of genuine Protestantism are met with some such questions as these :

Do you then claim infallibility for Protestantism? Are the old Reformed confessions to be made iron beds, to which the theology and theologians of all subsequent ages must be bound in thought, conviction and investigation? Would you make a Pope of your Reformed orthodoxy? Was theology and the faith in the Refor-

mation period fixed and finished for all time? Must we stop thinking, and accept the traditions of our Reformed theological fathers as an ultimate settlement of all questions? Can the intellectual activity and energy of the present age be required blindly to bow to creeds framed and a mode of worship prescribed three hundred or eighteen hundred years ago? Shall not modern thought and modern science be allowed some broad, liberal margin for speculation, inquiry and discovery, without being slavishly fettered to the faith of ages long past?

Such questions, in substance, have been asked, and views corresponding with them have been advanced, and this within the last few years, and by persons from whom better things—things savoring of sounder convictions and stronger steadfastness—might have been expected.

To be sure, questions like these start from false and unjust assumptions. They imply that evangelical Protestantism has exhibited a spirit of offensive and unwarranted illiberality; that it is opposed to free thought, to progress in theology, in the sciences, and whatever may serve the true advancement of the church and humanity, in knowledge and the faith; that it places barriers in the way of development and growth. This accusation is unfounded and calumnious. Evangelical Christianity has always been liberal, charitable and tolerant with regard to the points named, and has favored and fostered the spirit of free, honest inquiry. It has not and does not fetter the mind, or curb the tongue, or *slavishly* bind men to the doctrines, creeds and practices of bygone ages. Under proper and necessary restraints and limitations, it allows and encourages free inquiry, and hails theological and philosophical progress and development in the setting forth, illustration and defense of the truth. But it seems it does not go far enough for some modern speculators in matters of this kind. They wish not only a loose line and bit, but none at all. The real objection, offense, is not that the harness is too tightly geared, but that the theological racer is cumbered with any harness; not that the train is held too firmly to the track, but that there is a track which it is expected to keep; not that the brakes are so strong, and put down so heavily, but that their cars are under the control of such brakes in any way.

Some of our modern theologians and philosophers imagine

themselves to be birds equipped for lofty flights, and cannot endure the least restraint upon their movements. That there is a strong tendency in the direction of this false and perilous liberalism, is manifest to all who have opportunity of observing what is taking place in the church at large, as well as in our own. Modern thought, it is said, has outgrown the old faith, the old doctrines of Christianity. Intelligent, inquiring men of our day, and especially men of what is called science, will no longer submit to that faith, to those doctrines—at least not in the form in which they have been heretofore stated and set forth.

To some extent this seems to be true. It is probably true to an alarming extent, and may well attract attention. There are not only Darwins and Tyndalls who boldly assail some of the generally received facts and truths of Christianity. Attacks upon some cardinal, fundamental doctrines are made by members of the very household of faith, and by some occupying prominent positions in that household. A Professor Swing, in Chicago, impugns the inspiration of the Holy Scriptures, the divinity of Jesus Christ, and kindred tenets of our common faith. Dr. Bushnell falls out with the old Apostolic doctrine of the vicarious sacrifice of Christ, and brings all the power of his strong rhetoric, and all the force of his specious, fanciful logic, to bear against the doctrine. Our Lancaster professors array themselves against the doctrine that the death of Christ upon the cross, as a sacrifice of atonement for our sins, is the ground and foundation of our salvation, and insist that not His death on the cross, but His incarnation at Bethlehem, is that ground and foundation. Nor do they stop here.

And those who thus turn from the old Apostolic faith, or turn against it, plead that they should not be censured for doing so. They claim liberty in such matters, and insist that they should be allowed the same freedom in *their* views of what is regarded the evangelical faith and theology of the present day, as the Reformers exercised with reference to the Romish church theology of their day!

In this way they insist upon being allowed so broad a sweep, that almost every evangelical doctrine is brushed away or cut down. They demand the right of revising and reconstructing the entire faith of evangelical Christianity, to alter, amend and modify so radically that really nothing would be left of the old

theology or church but the name, and that would be a misnomer.

Geological theologians claim the liberty of *revising* the book of Genesis and improving it to suit their modern discoveries.

Historical (ethnological) theologians require to be allowed the same privilege, so as to make Moses' account of the time, and other facts of man's creation, and especially of the human race all springing from Adam and Eve about 6,000 years ago, square with views assumed to be more in harmony with recent historical researches.

Pantheistic theologians put in like claims for their favorite fancies with regard to the organic connection between the Creator and the creation.

And so on through the entire long list of notions now again revived, and arrayed against what has long been the settled faith of Christians. And all this is asked in the name of Christian liberty and charity. Men, professedly members, in many cases, of evangelical churches, protest against being hampered or interfered with in their *studies*, by orthodox landmarks, and demand that they shall not be opposed or denounced as false prophets, teachers of hurtful errors, and guilty of treason to the faith they have sworn to uphold. They insist that the times require the very sort of work they are doing, and that if the leading men and minds of the present age are to be secured for Christianity, there must be such essential changes in the faith and theology of the Church.

In all this, now let it be observed in passing, there is really nothing new. Christianity has more than once since the days of Arius, Sabellius, and Pelagius, passed through just such trials and conflicts. It is simply history repeating itself, the old story over again. To gain proud, vain philosophers, Christianity must accommodate itself to their philosophy. To draw worldly-minded people into the church or keep them there, the church must become attractive in outward pomp and show, and lower its standard of earnest piety.

Where is This to End?

The question is easily answered. There is but one end for it. Destroy the foundation and the building must fall. And its fall must involve all the confusion of such ruins. The beginning of

this inevitable end may already be discerned among those who are involved in the workings of this false liberalism. Having virtually abandoned the old faith, they grope and stumble about (in their preaching and writing) like blind men amidst the ruins of a city overturned by an earthquake. Take them off from Baptistal regeneration, or organic Christianity, and they are lost. Those who listen to them do not understand what they seem to be trying to say, and it is almost certain that they do not understand themselves. All is doubt, uncertainty within them, and all their words and speeches betray corresponding uncertainty and doubt.

And to this same dreary end their path leads all who follow them. Ask them what they believe—and, apart perhaps from repeating the words of the Apostles' Creed (as though there were some merit in the mere mouthing of those words)—they can give no clear, no satisfying answer. They can tell you a great deal that they *do not* believe, as, for instance, the old doctrines of man's sin and fall, with its consequences, of the vicarious atonement by Christ, of justification by faith, of regeneration by the Holy Ghost through the Gospel, and similar old-fashioned doctrines. But when pressed to say what they hold in place of these doctrines, they are either dumb or speak hesitatingly, confusedly and unintelligibly.

What stronger or more painful proof could be given of the danger and mischief of the sort of liberalism commended and claimed by the party or parties referred to? Surely, such liberty is theological licentiousness, and that of the most subversive kind.

Then let it not be countenanced or indulged. Rather let all who love the truth of God, the faith of the Gospel, as God has revealed and prescribed it, insist upon an honest adherence to that faith, and to the honest sense of the terms of it, as recorded in the Sacred Scriptures. The old theology need not be received blindly; it should be tested by the only authoritative standard. But let it not be more blindly rejected, merely because it is old. It need not be maintained with stolid bigotry, but let it not be cast out of doors to please the more stolid bigotry of men idolizing their own conceits, and seeking to magnify themselves, and win admiration for great originality and learning (of neither of which they may have half as much as they imagine), by belittling a faith

resting on heavenly wisdom (that "which is wiser than men,") and adorned with truth which ages of unbelief have sought to tarnish, but have made only the brighter by their hostile assaults.

Let our Christianity be as liberal as that of Peter, John and Paul; but there let it stop, unless it would help to hasten the time to which our Lord refers when He asks, prophetically: When the Son of Man cometh, shall he find *faith* on the earth?

"Liberal Christianity!" It may have a plausible sound, and may wear an amiable face, and may speak soft, gentle words, calculated, "if possible, to deceive the very elect;" but in reality it means to give full license to every form of error, to reopen the gates to Popish abominations, and produce an ecclesiastical chaos worse than that which prevailed in the darkest ages of Papal apostasy and tyranny. Such liberalism is the sure forerunner of ecclesiastical anarchy, sacerdotal despotism, and moral, religious death.

I FEEL IT PULL.

In the deepening twilight of a summer evening, a pastor called at the residence of one of his parishioners, and found seated in the doorway a little boy with both hands extended upwards, holding a line. "What are you doing here, my little friend?" inquired the minister. "Flying my kite, sir," was the prompt reply. "Flying your kite!" exclaimed the pastor. "I cannot see it, but I know it is there, for I *feel it pull*."

A few years back the angels came and bore far above us out of sight, one that was very dear to us all. The attachment of our heart was not broken. The connecting ties were lengthened, not broken. We loved her while here, we love her still. She loved us while in the flesh. We are sure that she loves us none the less in her new condition. Rising higher and still higher in the heaven of heavens, we *feel her influence*. She is with Christ, and attracted by gentle influences we are tending toward her peaceful home, with the prospect of the same glorious companionship.
—*Earnest Worker.*

Arsinus College Repertory.

PRUDENS FUTURI.

An Oration delivered at the last Anniversary of the Schaff Literary Society, by D. W. Ebbert, of Everett, Pa.

THE earth is a part of a system vast and immeasurable, and is but a dot when compared with the immensity of space. We gaze upward and behold a firmament studded with innumerable spots, shining as the sun. We know from observation and experience that these lights always sustain relatively the same relationship. The question, why this order, regularity and harmony? naturally suggests itself.

At the call of God, matter proceeded from nothing, and with it the law of attraction which binds each atom to a centre, and which causes all the worlds to revolve around a pivotal point. This law was instituted by the great lawgiver long before the divine fiat, "Let there be light." Dominion was given to it to bind all matter so that not an atom could refuse to obey, "and it was so." Law is manifested not only in the relation of world with world, but also in the internal structure of the earth.

The lowest forms of matter are the inorganic, which are more inactive, insensible bodies, entirely motionless of themselves, and depending upon some external force to alter their forms or properties. In the manner of the deposition of these bodies, order is observed, and harmony secured and maintained.

In the vegetable kingdom are discovered activity and new developments, obeying servilely the laws which govern them. The mineral grows externally, by particles affixing themselves to the surface. The vegetable feeds on the mineral, and grows from within outward, by assimilating to itself that which it needs for the perpetuation of its being.

The animal occupies a still higher ground in the scale of being,

and is distinguished from the vegetable by possessing motive power and instinct. But the end for the animal and the vegetable is the perpetuation of their species, which perpetuation is designed to contribute to the happiness of man. The animal lives for the present, and consequently is unconscious of futurity. In common with the animal, man, in his physical constitution, finds himself involuntarily impelled to provide for the maintenance of the body. To do this he selects from all creation, exhibiting at once greater freedom, and proving, too, that there is innate a principle which is above mere instinct. That principle is reason.

To the existence of reason, law is necessary. The idea of law is as necessary for the reason as the idea of cause; so that if every phenomenon must have a cause, it is a truth equally necessary that it must have a law.

The laws of matter and of mind are unchangeable and immutable. The sun shone as brightly four thousand years ago as it does to-day, and we may infer it will shine to-morrow. Men of the present, in their thinking, are governed by the same laws by which Aristotle was ruled.

Man, too, has religious susceptibilities, which are to be rendered more acute, and this acuteness is required by cultivation and training.

This physical, intellectual and religious being, from his three-fold nature, cannot attain to his highest stature in the present, and thus the idea of futurity pertains to man alone. For the animal the point of starting is not more fixed than its goal, and only a few steps separate the two; but for the human being the goal is not like that of the animal; before him stretches a prospect which reaches into infinity. "His nature asks a boundless future in which to expand," and often will his far-reaching hope flash around that unlimited horizon and show him, as by meteoric flashes, the vastness of the realms which expect him.

It is not in the power of man to *predict* the future in all its minutia, and thus know it as he knows the present, but he can *prepare* for the coming trials. This life is only probationary, and at best only a foretaste of that which is to come—a preparation for greater enjoyment. As in material existence law determines the course of progression, so in life, the laws which rule the character mould the person. A life of wickedness will result in ruin. This

is not only the case with individuals, but, also, with nations. History attributes the downfall of nations to their vices. Sodom and Gomorrah, Media and Persia, Greece and Rome, were once the centres from which all political influence flowed, but at the present day not a vestige of their former greatness remains, except in ruins. Nature will bear no transgression of her laws; when they are violated, retribution is demanded and invariably exacted. "A blighted spring will produce a barren harvest;" so will a neglected youth prepare the way for a dishonored old age.

Activity is a law of our being and a condition to its development. All our great men laid the foundation of their future greatness while young, and in the building of their towers of intellectual strength, they did not fold their arms in ease. They were active. By acting in a certain direction, habits are formed which, in turn, influence the character. There is a reciprocal relationship existing between habit and character. Bad habits are not the condition of a good character. Like the slow deposit of an overflowing mountain stream, character is always acquiring a bolder outline and a firmer consistency. It is "the oracle and earnest of man's future destiny."

"The duties of life," says Dr. Johnson, "are commensurate to its duration; and every day brings its task, which, if neglected, is doubled on the morrow." Since so much is to be accomplished by every man in the future, it behoves him to make use of the present and profit by the past. Just as the laws governing the physical nature are immutable and will bear no violation; so the rules which govern the moral nature cannot be neglected without injury to the ethical being. Virtue, then, as a medium of mental vision, reflects a decided color on every object upon which the mind looks. "The inner man of the heart must subject the outer man and the world to itself."

The world, the reason, and all futurity are naught without God as the centre from which flows the sustaining influence. He is the "Rock of Ages." All is an endless present with the Omniscient and Omnipresent one. Because God is sure, futurity is sure; and because He approves of a virtuous course, man is only following the dictates of his being when he walks as He directs. Futurity, viewed as flowing from the operation of the Spirit, is opposed to the idea of chance; viewed as resulting from the ad-

ministration of a superintending Providence, is equally opposed to blind necessity or fate. The creation is the Divine thought objectized, and the symbolic utterance of the Creator's perfections. If man keeps this ruling force in view in the investigation of the phenomena of mind and matter, he will consciously perceive that he is in communion with the uncreated. It behooves us then to read from all the charts of life, since "our journey is from mere existence through all eternity." It is only by acting in accordance with revealed truth and morality that man can enjoy fully that glory which fills immensity.

As a physical being, man is enjoying the results of material laws which were in action before his creation; as an intellectual being he finds himself amongst objects which present sufficient material for investigation; and as a religious being he may, through Christ, break away the separating veil, and with angel and archangel be in personal communion with the Deity Himself forever.

THE MATERIALISTIC TENDENCY OF THE AGE.

An Oration by Francis C. Yost, of Shamokin, Pa.

THE world grows by stages. Starting from the highlands of Asia the human race has descended into an ever-widening stream to spread over the earth and subdue it. Physical, mental and moral progress has been its historical characteristic. From its infancy the life of the race has been developing under ever-varying aspects. To one casting a glance backward, it presents a grand panoramic scene of diversified parts, some of which are painted in more striking and gorgeous colors than others. Each period is marked by significant features which not only distinguish it, but show the character and tendency of the time. Thus the Grecian age was intent upon the perfection of art; the Roman was devoted to the pursuit of grand political extension; while the middle ages will ever be memorable in history for the superstitious tendency that invaded every department of life.

So, too, the present age has its characteristics. One of the most prominent, and one that has awakened the attention of the

world, is its tendency to materialism. Though religion has by its mighty efforts kept in check the ultimate results of both the practical and speculative tendencies, yet it is an acknowledged fact that the prevailing drift has been in favor of material rather than of spiritual interests.

In its complete form, materialism is the "identification of mental with physical facts," or the exaltation of matter over spirit. In its theories the grand distinction of mind and matter is lost sight of and both merged into one, in the material element. Its ultimate end is the absolute deification of matter and of the creature, to the exclusion of higher and nobler considerations. And how can it be otherwise if man attribute to matter the high condition of life? This necessitates him in his speculations to acknowledge the material to be invested with the highest power. That the tendency of the present day is to endorse such views there are not wanting various significant indications. Disguised under the garb of science, they have impressed an idea of importance upon many who, though not acknowledging them in theory, yet in practice do so the more, by directing all their energies toward gain and pleasure. Like a tidal wave this influence is sweeping over the earth, and in its course is destroying the hopes and beliefs of thousands. When refusing with the scientist to accept materialism in its grossest form, the age is not exonerated from the charge of a materialistic tendency, because we still must see the undue importance attributed to material interests by the world at large.

Practically, the evidence of this inclination of the mind of man may be seen in every department of life. The common pursuits present overwhelming testimony to its reality. The eagerness of the age for wealth, physical enjoyment and luxury, its all-absorbing devotion to mechanical arts and material improvements, joined with a corresponding neglect of ethical culture, are unmistakable signs of the times.

The same descent of thought, with its reactions and aggressions, also marks the scientific world. First and foremost in proof of this fact, is the undue importance given to material science in many of our educational institutions. Natural science has supplanted ethical studies, and is pursued with exclusive attention. The utility of the sciences will not be denied. But the result of a

one-sided development produced by an exclusive study of physical facts and organic laws, is to lead the mind almost insensibly to forget and even ignore the higher spiritual nature in man. As an example we may cite physiology. Not that there is any logical connection between it and the outlaws of our bodily organism, so as to divert the mind from man's nobler spiritual being. It is true the most brilliant minds and the foremost schools of the world retain the proper interpretation of science and are governed by a high and ennobling philosophy. Yet the indications of insidious efforts to supplant this truer philosophy by one that denies the "generic difference between mind and matter," are plainly expressed in many scientific works of our age, and by a very general acceptance of them by the people in France. The growing prevalence of this tendency is manifested by the writings of Comte, Broussais, and others of the same school. The cry of "Long live Materialism" has repeatedly reëchoed through the halls of many of their schools during public exhibitions, showing that these baneful principles have laid hold of the hearts of the people. In Germany, notwithstanding the retention of a high philosophy in some of its universities, materialism, heralded by Vogt, Molleschott, and many others, has been strongly favored of late years by some of its ablest physiologists and medical men. The modern developments of natural science, in the hands of its advocates, have been used to infuse the doctrine into the common mind, which has thus gained an influence wide-spread and significant.

The philosophy of England has had a decided downward tendency. The drift of mind from Hobbes to Tyndall has been steadily advancing toward complete materialism. Within our own times may be seen some of its most striking developments. Darwin boldly maintains that life, with its infinite varieties, is by natural processes developed from a "primordial germ." Huxley, advocating the protoplasmic theory, endeavors to explain the phenomena of life by the different arrangements of matter; while Tyndall, with his recent abandonment of disguise, acknowledges that in "matter" he sees the promises and potency of every form and quality of life." Such theories are thoroughly materialistic, because they endeavor to attribute the spirit that is in man to the result of an innate power of matter.

In our own country the tendency has been kept comparatively in

check. The evidence of its presence and progress, however, may be found in the undertone and influence issuing from many of our medical schools and in the predilections of some of our physical students. Thus the subject has been attracting attention and eliciting discussion throughout the entire thinking world, and for a time would seem to be transcendent. Yet it must not be concluded that, therefore, materialism stands uncombated. Its theories have been met and successfully refuted by the foremost men of our age. The refutations, however, are neither heard nor read by the mass of people. The works of materialism in the various forms of extensive publications, tracts and novels, have been so popularized as to meet with general acceptance, while sound criticism and true philosophy are left unnoticed. Hence it is that the principles inculcated in the hearts of the young, mature and assume a threatening aspect.

Many accept the theory on account of its plausibility. On the surface it wears the appearance of truth. The tendency to resolve soul into matter, or judge spirit by matter, is indeed strong, and at times almost irresistible. The finite mind of man is unable to conceive of the soul without investing it with form. Phenomena are known only as connected with matter. How readily and naturally then are the phenomena of the soul attributed to material substance, so that it is resolved into some form of attenuated matter. Such plausibilities subtly presented by gifted minds, have gained a widespread acceptance of the entire theory.

The great fallacy of the theory consists in confounding the phenomena of mind with the phenomena of matter, without establishing the identity of the two; the existence of the soul is ignored without remembering man's consciousness of the unity of the mind. And thus founded upon assumptions of impossibilities, the theories are self-condemnatory. Science, perverted, seeks the primal source of all life in matter, and would fain prove the impossibility of spiritual existence apart from matter. But its demonstrations have failed to convince the intelligence of the world, however extensive its influence. Science can reveal to man the physical structure of the world, and the order of all its phenomena. It can lift the edge of the veil and give man a glimpse of the grand and harmonious plan of the universe. But primal causes are ever beyond the ken of man's intellect. His instinctive con-

victions, if guided by a pure conscience are, that the foundations and origin of things are not in themselves; and advancing onward and upward he is gradually led to subordinate them to the great first cause, an eternal and almighty God.

SPECIAL COLLEGE ITEMS.

The Winter Term has opened with an encouraging accession of new students. This encouragement is enhanced by the fact that a number of them expect to take a prolonged course of study. In this respect especially the prospects of the Institution are cheering. The proportion of such students is increasing from year to year, and the educational power of the school is thus correspondingly enlarged. Proofs as tangible as they are gratifying, are thus furnished of the effectiveness of the action taken by the students at the close of the last term, and still more telling results may be expected.

Prof. Alvin S. Zerbe has entered upon his duties in good earnest, and seems already to be quite at home in his new position. The additional service thus secured in the academic work of the Institution enables the Faculty to give additional attention to the Theological Department.

The Theological Department of the College, it will be remembered, has the *full and unanimous* (nem. con.) approval and endorsement of the Classis of Philadelphia; and the clerical Professors of the College have the same warrant for giving instruction in said department. In other words, Ursinus College has now all needful formal *ecclesiastical* sanction, as it always had the Christian, moral and charter right for maintaining a Theological Department. This takes all ground of complaint from those who have tried to make popular capital out of a constitutional quibble, regarding the position held by the college in regard to the mat-

ter. Our Theological Department is now a formally "authorized institution."

The acknowledgments made from time to time, of liberal contributions to our *Educational aid cause*, show a growing interest of many friends in our work. Those given below bear additional evidence of the fact, which is most thankfully appreciated. And yet these acknowledgments exhibit but a small part of the sympathy expressed in such a practical way. It is coming to be more and more fully understood and deeply felt, that an Institution founded openly and squarely upon the Evangelical Reformed principles upon which Ursinus College rests, and to which it is solemnly devoted, and one which is so diligently and earnestly helping itself, instead of depending upon the income of a munificent endowment, deserves assistance, so far at least as to be furnished with needful buildings by the voluntary assistance of friends. Hence its plain appeals for aid to be freely given, on the Apostolic principle of beneficence, are so cordially answered.

ACKNOWLEDGMENTS.

Received for <i>Educational Aid</i> , from	
Rev. Dr. Wolff, Myerstown charge.....	\$ 50.00
Rev. H. A. Keyser, Mahanoy city.....	25.00
Rev. Dr. Kremer, Sunday-school First Reformed church, Lebanon.....	50.00
Rev. J. B. Shumaker, St. Paul's, Lancaster :	
Congregation.....	\$34.00
Sunday-school.....	48.66
Missionary Society.....	17.34
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	100.00
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	\$225.00

N. B.—The amount credited to Rev. Wentz, in January, should have been credited to Rev. J. S. Weisz.

By Rev. Dr. Kremer, Treasurer of the *Ursinus Church*
Aid Fund.

Rev. F. A. Rupley,* Middletown.....	\$ 50.00
J. H. Hartman, Tamaqua.....	6.25
Eli Keller, Mt. Zion charge.....	61.30
Rev. E. J. Fogel.....	50.00
Rev. John Roeck, Philadelphia.....	14.50
Rev. G. Wolff, D.D., Myerstown.....	52.43
Rev. G. Wolff, D.D., Mt. Etna.....	38.07
Rev. W. Herbert, Landisburg.....	23.50
Rev. R. Rahausen, York	11.33
	<hr/>
	\$307.38

EDITORS' DESK.

BUSINESS NOTICES.—*Subscribers paying for the present year (1875) will please remit, either by postal order, or bank check, to JOHN H. PEARSOL, ESQ., Lancaster, Pa., and remember to add 12 cents for postage.*

All in arrears for 1874, and previously, will please remit promptly, TO OUR ADDRESS, Collegeville P. O., Montgomery county, Pa., by Postal Order on COLLEGEVILLE, (not Philadelphia,) or by Bank Check.

Back volumes, in numbers, from the commencement (1868), can be supplied to a limited extent. Price, \$2 a volume, including postage. Single numbers 20 cents, postage pre-paid.

By the voluntary efforts of friends, our list of subscribers has been encouragingly aided. No doubt others could succeed as well, and thus contribute to the cause represented and served by the MONTHLY. It is not too late to try. But whatever may be done should be done promptly.

*An awkward mis-position occurred in our January number, in connection with the article headed *Mercersburg Review* (page 21). What is printed as a*

*The \$50 for educational aid, credited in the January number to Rev. Dr. Kremer, should have been credited to Rev. F. A. Rupley. The amount was received through the former, hence the mistake.

separate article, entitled *The Office of Bishop*, on page 25, should have been inserted as *prefatory remarks*, by F., to the previous article, which should have been entitled, or headed, as follows: *The Mercersburg Review on the Office of Bishop*. The mistake occurred, no doubt, in consequence of the prefatory remarks being *written* on a separate sheet.

The Trouble in Frederick, Md.—Most of our readers know that the First Reformed Church in Frederick, Md., has been sadly disturbed for some time past by internal dissensions. The cause and story of its troubles, as far as we have knowledge of them, especially as they have been carefully detailed in an able series of articles in the *Christian World* by R., may be briefly summed up in the following leading points:

1. After the death of their late lamented Pastor, Rev. Dr. Zacharias, the great body of the *congregation* was quietly but decidedly opposed to the ritualistic or new-order movement in our Church, and was well known to be so minded.

2. In the *Consistory*, however, the ritualistic party gained a majority of one, and thus secured a formal advantage over the congregation, inasmuch as, under their charter, the Consistory had the right of proposing (nominating) a candidate to fill the pastoral vacancy.

3. In the exercise of this formal right the Consistory (under what promptings we know not) proposed, successively, two Reformed ministers (both men of good standing and excellent preaching abilities, but) *known to be in the fullest sympathy with the high-church or ritualistic party*. Both were defeated by overwhelming majorities against them. This proved clearly where the congregation stood in regard to this matter, and what it wished.

4. As the Consistory, notwithstanding these significant defeats, showed no disposition to yield to the manifest wishes of the congregation, the latter sent in to the Consistory a respectful, but earnest petition, signed by 75 names (about two-thirds of the voting members), requesting that the name of the Rev. Theo. J. Bacher be submitted to them in nomination. That this request was reasonable and just, and should have been promptly complied with, must be conceded by every fair and impartial mind.

Even though the *letter* of the charter or constitution of the church might confer upon the Consistory the prerogative of nomination, this fact did not compel the Consistory, and especially a mere majority of one in the Consistory, vigorously to hold on to that right, against the manifest wish of the great body of the congregation.

In this case there were special reasons why the Consistory should not have made arbitrary use of its technical authority: (1.) It had two fair opportunities of testing the strength, or rather of discovering the weakness, of its own (high-church) candidates. In both cases the congregation quietly and patiently submitted to what many must have regarded as unkind and arbitrary action on the part of the Consistory in pressing elections for candidates who were known to be unacceptable, as such, to the people at large. (2.) The known choice of the

people generally was a Reformed minister of as good character and reputation, and in every respect as well fitted to be their pastor, as either of the high-church candidates previously nominated and defeated. (3.) The congregation had made a respectful request to be at least allowed an opportunity of voting for him. (4.) By arbitrary action in the case, the Consistory had every reason to believe that the trouble in the congregation would be increased.

But no such considerations had any weight. The majority in the Consistory determined not to yield an inch, lest a pastor might be elected who was not high-church, and not in sympathy with the Mercersburg-Lancaster party. Whether they were counseled and urged to hold on in this way by outside influences, we of course cannot say.

5. The congregation naturally turned to the Classis of Maryland for relief. But that body sustained the action of the Consistory against the congregation. A majority of its ministerial members are said to be in sympathy with the Mercersburg-Lancaster party.

6. The only help then left was for the congregation to wait until its next election of members of the Consistory. It was believed that those vacancies which would occur could be filled by brethren in harmony with the prevailing sentiment of the people, and thus further embarrassment be removed.

7. But here again the Consistory took advantage of an assumed right. It claimed that *no persons could be proper candidates for the offices to be filled but its own nominees*. And it took care, in making nominations, to preserve a high-church majority in its body.

The charter of the congregation very wisely does not confer this right upon the Consistory; for in this way the most obnoxious body of men might keep themselves and their particular friends in office forever. But it has been the custom in Frederick, as it is in many other places, for the Consistory to nominate candidates for its offices, and this custom was assumed as law.

8. At the election just referred to the congregation nominated a ticket differing from that proposed by the Consistory. This congregational ticket received a majority of the votes polled, and was duly declared elected. But the Consistory (that is, the high-church majority in it,) maintained that no one could be legally voted for and elected who had not been nominated by it. Thus it ignored the election of one of the persons nominated by the congregation, and claimed that the rival nominee (whom it had proposed) was the one really elected. This naturally led to still more bitter dissension and strife. Appeal was taken to the church courts (Maryland Classis and Potomac Synod). These again sustained the Consistory. The majority, in both cases, of the ministerial members are said to have been in sympathy with the purposes and plans of the Consistory.

9. Meanwhile the Rev. E. R. Eschbach, of Baltimore, was, at an election held, declared to be chosen pastor of the congregation. How, and under what circumstances, we prefer not attempting to describe. And, notwithstanding a knowledge of the facts in the case, the Classis of Maryland confirmed the call extended to him, and installed him, under protest, or what was equivalent thereto.

10. Finding it impossible to obtain redress in the church courts, *A. T. Rice*, a member nominated by the congregation as *elder*, and receiving a majority of votes at the election aforesaid, appealed to a civil tribunal, in Frederick. The case was argued before Judges Lynch and ———. The decision of the court went against the Congregation and in favor of the Consistory, Judge Lynch delivering the opinion in the case.

Some kind friend in Frederick was very prompt in sending us this opinion as published in a Frederick paper. We have read it carefully. It did not impress us as showing any marked legal ability, in comparison with many other judicial papers we have read. The decision is based mainly on:

(1.) The fact that although the charter of the congregation is silent on the subject, long custom, assented to, made it virtually a law that nominations for vacancy in the Consistory be made by the Consistory, and that only such could be legally voted for.

(2.) That an ecclesiastical judicatory of the church (Maryland Classis), had sustained the action of the Consistory in the case.

(3.) Accordingly Mr. Rice was declared not elected, and no hindrance to the installation of the other candidate, or his exercise of office, was interposed.

In this decision some serious points are left unnoticed. We can conceive how the court might be led, by giving preponderance to technicalities, to pronounce against Mr. Rice's election. But the charter of the congregation, which was before the court, expressly says, that a candidate for Elder or Deacon *must receive a majority of the votes of the members present* at the election, in order to a proper election. Now the opponent of Mr. Rice did not receive such a majority of the votes polled; and the court had abundant opportunity of knowing. And yet the court endorses his election!

Judge Lynch closed his opinion with a sort of homily upon the importance of paying due respect to the authority of Consistories, and the necessity of maintaining that authority in the interests of piety and peace. This counsel may have been very appropriate and good. But we could not quite comprehend how, having spoken so earnestly in this strain, the learned Judge could refrain from delivering a homily equally pathetic and earnest to a Consistory which had exercised its authority so arbitrarily, and partially, for manifest ends of its own, and in utter disregard of a large majority of its constituents, as this Consistory seems to have done. Painfully significant facts which must have been fresh before his mind, and which were richly suggestive of words of admonition in this direction, appear to have not made the least impression upon him, or to have been wholly overlooked. It would no doubt have been acceptable to many who listened to his opinion and exhortation, had he proceeded a few sentences further, and either tried to justify such a Consistory in its scheme to perpetuate itself and its power, in spite of the wishes and votes of a majority of the congregation, or to point out to an injured congregation the method by which it might legally rid itself of such attempted outrageous tyranny. We have no doubt the audience would very patiently have indulged his effort to throw some light into this darkness. But on this point he had not a word of counsel.

11. But the matter is not ended yet. Two appeals, or rather complaints, have been carried, from the action of the Potomac Synod upon points connected with these troubles in the Frederick congregation, to the next *General Synod* of our Church. These complaints involve, essentially, the merits of the whole case, and will no doubt give occasion for ecclesiastical legislation which may be expected to protect congregations from having similar flagrant wrongs inflicted upon them.

The whole case suggests many impressive lessons.

1. The purpose and spirit of good laws may be most grossly violated by a rigid enforcement of their mere letter. *Equity* is often slain on the block of *legality*.

2. The history of the troubles in Frederick furnishes many painful illustrations of the temper of high-churchism, and the means it is willing to use in order to gain its ends. "By their fruits ye shall know them." If such are its fruits, what must the tree and roots be, and from what sort of soil must they have sprung?

3. What a lesson to congregations *to look well after their charters*, lest they be fatal surrenders of all Christian rights. And what a lesson, also, to see diligently, though calmly to it, that only such men are elected to office as may be depended upon faithfully to represent the people, and to protest their rights, not trample them under foot.

To those friends in Frederick who may justly feel themselves to be the victims of grievous wrongs, let it suffice to say, that it is better to suffer wrong even in the hard way they are called to take, than to do wrong though it should gain a temporary triumph. Bide your time, with Christian forbearance. "In patience possess your souls." Truth and right must and will, at last prevail. Only be firm and steadfast until the day of their vindication come.

A Correction Confirmed.—The December number of the MONTHLY contained a correction of the reported defection of a student in the Junior Class of the Lancaster School Seminary. That correction seems not to have been definitely understood as such. Prompted, therefore, solely by sincere personal regard for friends immediately concerned, and by a proper consideration for the young gentleman, unwittingly wronged by the publication of the report, we desire explicitly to add, that the information upon which the statement was originally made proves to have been entirely incorrect, and our regret that the MONTHLY was misled in the case.

Our Readers will find themselves repaid by carefully reading *Ulric's* earnest article: *Have We a Pope*, in the present number. The criticism of G. W. W. upon a recent article in the *Mercersburg Review* should also be perused. The first and second articles will be found suited for general instruction, with special practical applications to the definite aim of the MONTHLY. To what *Ulric* says very forcibly, we would merely add, that the attempt to stifle an outspoken exposure of the errors of the Lancaster-Mercersburg theology, and its schemes fundamentally to change the faith and practice of our church, by vio-

lent denunciations, or to stamp it out by angry threats and ecclesiastical censures and penalties, is nothing new in the history of the unhappy dissensions excited by that theology. But all such attempts have been thus far vain. And those who indulge them may rest assured that they can not so succeed in their unwarranted schemes.

BOOK NOTICES.

FROM the *American Tract Society*, 1408 Chestnut street, Philadelphia:

"*Bible Text-Book.*" This small but comprehensive volume will be found an invaluable aid in the study of the Sacred Scriptures. All the principal texts relating to persons, places and subjects (alphabetically arranged) are carefully given, so as to be easily found. It is illustrated with twelve maps, and, besides a table of the first line of every psalm, includes chronological and other tables, and a judicious synopsis of Robinson's Harmony of the Gospels. And all at a cost of but 75 cents.

"*Round by Round; or, Daily Steps Upward.*" This book of brief daily devotional readings or meditations is original in its conception and style, and will prove a profitable addition to *Bogatzky's Golden Treasury* (among the first and best books of this kind, also published by the Tract Society), and other similar aids to personal piety. See the new advertisement of this Society.

From the *Presbyterian Board of Publication*, 1334 Chestnut street, Philadelphia, we have received two volumes of superior excellence.

The first is entitled:

"*Preparing to Teach.*" A normal class-book. It consists of five distinct essays or treatises upon subjects of the first importance to those engaged in Christian teaching. I. *Evidences of Christianity*, by John Hall, D.D. II. *Ceremonial Institutes*, by E. P. Humphrey, D.D., LL.D. III. *Bible History, Geography and Archaeology*, by Wm. H. Green, D.D. IV. *Summary of Christian Doctrine*, by Francis L. Patton, D.D. V. *How to Teach the Bible*, by J. Bennet Tyler. Although in some respects especially adapted to the church which publishes the book, all Christians would find it a treasury of such knowledge as needs in these days to be diligently disseminated. The fourth treatise has afforded us special satisfaction, though without commanding unqualified endorsement. But they are all good, and highly instructive.

The other volume is entitled:

"*Farmer Tompkins and his Bibles,*" by Rev. J. Willis Beecher.

This volume, under the form of familiar interviews of friends, presents and maintains the supernatural claims of the Sacred Scriptures, meets and refutes cavils, and imparts valuable instruction upon the whole subject, in an attractive style.

"*The Westminster Question-Book*," upon the International Series of Lessons for Sunday-schools, furnishes the series for the whole year in a bound volume, which teachers will find very convenient for use.

"Our Church Paper" has changed its title to that of *The Reformed Era*. Owing, perhaps, to a lack of judgment, comprehension or taste, we must acknowledge our inability quite to appreciate the change, or discern the fitness of the new title.

The *National Sunday-School Teacher* for February has been received, and contains many excellent articles. Edited by *M. C. Hazard*; published by *Adams & Co.*, 149 Fifth Avenue, Chicago.

"*Do We Need a Historical Society?*" is the theme of an interesting address, delivered by the Rev. *J. H. Dubbs*, A.M., of Philadelphia, before the Historical Society of the Reformed Church, in Bethlehem, October 23, 1874, for a copy of which the esteemed author has our thanks.

The *Souvenir* for 1874 of the *Bible Class* of the Salem Reformed Church, Harrisburg, under the lead of *Elder R. F. Kelker*, is a highly interesting annual. Our readers will recall our sketch of this large and flourishing class a year ago. During 1874 it steadily grew in numbers, until the whole number attending amounted to 202. The esteemed teacher's report gives many cheering items, and shows that a measure of good has been accomplished fully proportioned to the extraordinary size of the class. Such a class would be regarded as a most desirable agency in any Christian congregation, and richly deserving the favor and fostering encouragement of the pastor and the consistory.

MONTHLY SUMMARY.

OUR OWN BRANCH.—*Ministerial Changes*.—Rev. *H. Shaul*, to Northampton, Clark county, Ohio; Rev. *J. P. Pennepacker*, to Reimersburg, Clarion county, Pa.

ADDITIONS.—Trinity Church, Pittsburgh, Rev. *T. E. Stauffer*, 14 persons added; Lovettsville, Va., 5; New Lisbon, Ohio, Rev. *D. M. Albright*, 18;

Rebersburg, Pa., Rev. W. M. Landis, 8; 1st Church, Norristown, Pa., Rev. H. M. Kieffer, 15; 2nd Church, Norristown, Pa., Rev. Hunsberger, 6; Springfield charge, Ohio, Rev. J. Meckling, 4; Plainfield, Northampton county, Pa., Rev. E. W. Reinecke, 46.

Installations.—Rev. O. E. Lake, as pastor of the Glade charge, Md.; Rev. R. R. Reichard, as pastor of St. Paul's, Greenville, O.; Rev. J. J. Penne-
packer, in the Reimersburg charge; Rev. D. W. Kelly, of the Manchester charge, Maryland.

Deaths in the Ministry.—The past few weeks bring the sad reports of no less than six deaths in the ministry of our church:

Rev. Christian Weiler, in Galion, Ohio, January 3, 1875, aged 71 years. Father Weiler emigrated from Germany to this country in 1829, and for several years was teacher and organist in Salem Church, Philadelphia, then under the care of the lamented Father Bibighaus, under whom Mr. Weiler prepared himself for the ministry. He was then duly licensed and ordained. After laboring a few years in Pennsylvania he removed to Ohio, and continued in the service there until feeble health compelled him to retire from active duties. He was a son-in-law of Father Bibighaus. When his hour of departure came he met it through grace in the assured confidence of eternal life through Him whose Gospel he had preached to others.

Rev. H. E. F. Voigt, in Mt. Pleasant, Westmoreland county, Pa., Jan. 14. He was regarded as an earnest and faithful preacher, and labored long in the vineyard, but we cannot give his exact age.

On the same day, Rev. Jesse Schlosser, Three Rivers, Michigan. Brother Schlosser was greatly beloved throughout the western portion of the church as a devoted christian, and a most faithful, earnest worker for the Lord. Although not an old man his bodily health has not been robust for years. He will be greatly missed, not only in his immediate field, but in the church at large. Faithful unto death, we may assuredly hope that he has gone to receive the crown of life.

Rev. Abner Dale, in Fairview, Butler county, Pa., June 16. This brother was, we believe, for some time in declining health, but death came suddenly at last, and cut him down in early life. He was warmly esteemed, and will be deeply lamented.

Rev. J. W. Lescher, Millersburg, Dauphin county, Pa., Jan. 26. Excepting that this brother died very suddenly, no particulars of the sad event have been received.

Rev. J. G. Kissel, South Whitley, Indiana, October 27, 1874.

To the above sad list we add, by request, a brief notice of the death of John Shullenberger, a highly esteemed member and officer of Zion's Church, Shipensburg, Pa. His death occurred January 8; aged upwards of 67 years. He was for a number of years an elder, and always remained true to the faith and service of the Gospel.

The German Synod of the East convened, according to appointment, on Wednesday evening, Jan. 12, in the new and beautiful church of the Salem congregation (Rev. Dr. Wiehle, pastor) on Fairmount avenue, formerly Coates street, Philadelphia. It was hoped that the venerable and highly esteemed Father Willers, D.D., would be present to preach the opening sermon. But his advanced age and feeble health forbade his traveling so far from home at this season of the year. In his absence the Rev. J. F. Busche, of New York city, opened the Synod with a highly appropriate discourse upon Is. 9: 7. The several classes constituting the Synod were largely represented.

The Synod was organized by the election of Rev. J. F. Busche, President; Rev. J. Dahlman, Recording Secretary; Rev. M. Bachman, Corresponding Secretary; and Elder C. Breitenbach, Treasurer.

Besides the items necessarily requiring attention, the Synod resolved to form a Mission Society for special home work within its bounds. Some steps were also taken looking to a union of the *Ref. Kirchenzeitung* and *Evangelist*. We regretted our inability to attend the meeting. But some brethren who were there as visitors have reported the great satisfaction they found, and most especially in the fact that what they said and heard so strongly reminded them of an old-fashioned, or rather old-time Reformed Synod.

This Synod begins its history auspiciously, and has our warmest desires for its prosperity, and for the abundant blessing of the Lord upon the work of its earnest pastors. It has a great and important field, requiring much patient, self-denying labor, such as its members generally are willing to bestow upon it.

MISCELLANEOUS ITEMS.

Gladstone's Pamphlet in England.—Mr. Gladstone's pamphlet on the Vatican Decrees continues to create intense excitement in Roman Catholic circles in England, and a profound impression generally. As an evidence of this its publisher has announced that over one hundred and twenty thousand copies of it have been printed, and that it is selling at the rate of seven thousand a day in London. It has also been republished and circulated largely in the United States, and translations of it have been made and published in all the leading languages of the continent. Perhaps there has never been a manifesto by a private individual that has received such wide attention or that has struck a chord which vibrates in so many bosoms. Much of this is unquestionably due to the ability displayed by Mr. Gladstone, but still more to the fact that what he said was as timely a tocsin as ever sounded an alarm at a critical juncture.

Among other important demonstrations that have been made, acknowledging

the effect produced by Mr. Gladstone's exposure of the logical result of the decree of infallibility, one of the most notable has been that of the United Non-conformist Ministers of Launceston, England, and its neighborhood, who met in a body recently, and voted their thanks to him for his pamphlet, which circumstance elicited from Mr. Gladstone the public assurance that "within the limits of the argument and expostulations which I have endeavored thereby to mark out, I shall firmly abide by the propositions which I have set forth in my pamphlet on the decrees of the Vatican." We may, therefore, look for another enforcement of his indictment of the papacy at no distant day.

Meantime the Romish bishops in England are resorting to excommunication, in order to nullify the example of those independent English Catholics who deny the power of the Pope to interfere with their allegiance as Englishmen, and in order also to terrify others upon whom this example might possibly exert a contagious influence. The Bishop of Salford, Vaughan, has just issued a pastoral in which he says that three of the four (referring to Lords Acton and Camoys, and Mr. Petre and Sir George Bouyer) who have declared themselves in answer to Mr. Gladstone's invitation, are familiar to Catholics as having on former occasions spoken in the spirit of rebellion against the Church's authority. "Only one of these," he says, "owns himself in any way a spiritual subject of our jurisdiction, and towards him *we have acted as it became our duty*"—that is to say, we presume, he was excommunicated. The bishop then went on to say in his pastoral, that those whether of high or low degree, who impiously deny the doctrine of the Immaculate Conception, or the definitions of the Vatican Council as to the infallibility of the Pope, have made shipwreck of the faith, and are excommunicated. The effect of this wholesale and informal excommunication of all who deny the dogmas of the Romish Curia we are not as yet able to estimate. Undoubtedly, however, the Catholic prelates count largely upon its influence as a rod held *in terrorem* over their people.—*Christian Intelligencer*.

MISSIONARY ITEMS.—The oldest congregation of the Jamaica Mission of the United Presbyterian Church has reached the fiftieth year of its existence, and the Synod of Jamaica has resolved to signalize the occasion by the institution of a fund for the education of native ministers, and of other agents for the work of that mission. No lengthened statement is necessary for an outline of the position and claims of the Jamaica Mission. It consists of four Presbyteries, which meet annually as a Synod, under whose care are 5,572 communicants, 26 principal stations, and 86 out-stations, under the care of 21 ordained missionaries, 16 of whom are Europeans.

Formerly all wholesale trade in Syria was in the hands of the English and French. Now German merchants have established themselves in every part of the Orient—in Turkey, in Syria, Egypt, India, China, and Japan. French commerce has especially suffered very much. German agents visit every seaport with their offers of dry goods, furniture, porcelain, and hardware, and everywhere they give evidence of their German tenacity and perseverance. The

German colonies of Haifa and Jaffa are a decided success. One of the most cultivated native residents of Beirut recently visited the colony at Haifa, on the northern slope of Mount Carmel. Charmed with what he saw, he returned, declaring: "Such industry, such order, I never witnessed. All were at work, old and young, men and women. They have no idlers in their midst. They plant, they dig, they sow, and harvest. They have a little Paradise."

The baptism of an educated Brahman, Narasinga Ras, is reported from the London Society's mission in Tripatoor. The young man had lost his faith in Hindooism through his studies at the Madras University, and had come to a general knowledge of God. Some few years later, when in great sorrow, he chanced to meet with a New Testament, and found in it the passage, "Let not your heart be troubled. Ye believe in God, believe also in me," which proved to be the beginning of his Christian experience.

At a missionary conference held at Chefoo, China, Dr. Williamson, of the United Presbyterian Mission, observed: "One fact was too much overlooked by the people at home—that women formed one-half of the human race, and that in China the women were open only to female influence. He felt sure, if this fact was realized in Europe and America, far more ladies would come abroad to the relief of their unfortunate and unhappy sisters."

In October last, two native pastors were ordained in connection with the Choctaw Mission of the Southern Presbyterian Church. Miss Hoge, formerly of Richmond, Va., has charge of the Muskogee Institute, at which forty Creek girls are supported by their Nation. It is hoped that this new school will do for the girls of the Creek Nation what the Spencer Academy has accomplished for the boys of the Choctaw tribe, whose leading citizens were educated at that Institute.

A correspondent of the *Examiner and Chronicle* says: "Of all forms of Christianity, the Greek Church seems to be the most popular among the official class in Japan. The ceremonial of the Greek Church is as dramatic and dazzling to the eye as Buddhism, and finds great acceptance among these Orientals. 'Father' Nicolas, the present head of the Greek-Russian Mission, is building a magnificent church—the finest in Japan—a favor that has been granted to no other nationality, a proof of Russia's great influence here. The assistants are all natives, and his long residence here, his wonderful skill in the language, and thorough knowledge of Buddhism, which he studied in a Buddhist convent for years, give him great influence, especially as he is backed up by his government, which has secured for him full liberty of residing in whatever part of the Empire he chooses."

Donation to a Library.—The library of the Union Theological Seminary of New York has just received an important donation in a magnificent copy of the Babylonian *Talmud*, Venice edition, in six volumes, 1529. Its perfection is guaranteed by the highest authority.

Mongolian Element in San Francisco.—A lady traveling in California writes: "The most interesting part of San Francisco is, perhaps, the most difficult to portray; we refer to the Chinese quarter. If it were possible to take a short walk, and on turning an abrupt corner find ourselves in Canton, we could not be more surprised. Although within a square of some of the best streets in the city, there is nothing to remind one of their existence. There are whole blocks of shops, devoted to every industry that can be imagined, and filled to overflowing with Chinamen. They are wonderfully busy and as cleanly as may be. How so many people exist in such small quarters no one can tell. Not a moment seems to be lost, and they have learned our ways with wonderful rapidity. In almost every shop the noise of the sewing-machine is heard in addition to the regular work to which the place is devoted. Their markets are perfectly clean, and as tempting as possible, considering the prejudice that one naturally feels after hearing of their fondness for extraordinary dishes. Even the busiest look as though they had just donned clean attire, dutifully shaved their front hair and plaited the queue in the back. They are very fond of their children, and seem delighted to have outsiders notice them. The dress of the women is similar to that of the men, the chief point of difference being the absence of the queue. We saw a party of women apparently gotten up for some gala occasion. Their coal black hair formed three shells, one on top and one on either side of the head, and parted by some means known to themselves into the most perfect, shining smoothness. Their long overdresses and trousers were of the brightest blue silk, in place of the dark blue cloth usually worn by them, and their shoes and stockings were of the most perfect neatness, and enriched with fine embroidery. Their Joss houses are certainly very curious places. They seem to be open all of the time for personal devotions, but their grand celebration comes in February, at their New Year. Whatever the wise men may hold as doctrines, the large body of the people are Pagan in their belief and practice."

The Mount of Olives.—"While in Jerusalem," writes a lady traveler, "we paid our respects to the Princess de la Tour d'Auvergne, who resides there, and who has purchased the Mount of Olives for the Catholics, for \$100,000, ceding it to the French Government. For seven centuries it was lost to the Catholics, ever since the Crusaders were driven out of Jerusalem. She is now erecting a convent on, it is supposed, the spot where Christ prayed. The prayer is inscribed in thirty-two different languages around the enclosure of the court-yard. The countess is very agreeable; rather past fifty. She lives in an old Oriental cottage, and her sole companions are her tortoise shell cat Mameluke, and her brown dog Honey. She speaks English very well. She will remain until her work is done, which has already been in progress seven years. The Asiatic towns are so wretchedly dirty that the streets are impassable, so that donkeys are used to take ladies to church, or to the banker's, or to make a call, or do a little shopping.

Sermons.—The goodness of sermons depends on the hearing of them, as well as on the preaching of them.

The annual report of Prof. Wickersham, State Superintendent in Pennsylvania, shows that there are 16,641 schools in the State, and 850,774 registered pupils. The average attendance is 543,026, or 67 per cent. The whole cost of the system of public instruction during the year was \$8,737,929.88. The average salary paid to male teachers per month was \$42.95, an increase of 28 cents over last year. The average monthly salary of female teachers was \$35.87, an increase of 95 cents. There has been an increase of 16,754 in the number of registered pupils, but an increase of 31,608 in the average attendance. The Superintendent recommends the passage of a compulsory education law, which shall be, however, "in consonance with our American ideas of the function of Republican government, and the sacredness of the family relation." This recommendation has been promptly responded to by the introduction of such a measure into the Legislature.

The perfection of the internal organization of the Romish hierarchy is shown in the desperate struggle which it maintains with the Imperial power in Germany. In Posen, where the repressive measures of the government have been so severe, the secret administration of the diocese is working just as effectually as if its acts were perfectly open, and Government cannot lay its hand on it anywhere. The Chapter of Posen exists but in name; nearly all its members are in prison, or sent over the boundary; yet the Apostolic Legate exists somewhere and is obeyed. The *esprit du corps* among the priests is perfect. Lately the secret administration ordered certain rural deaneries to assemble, and to sign a statement that they would not obey or correspond with the lay commissary appointed by the State, and every priest in the district signed the document. It is the perfection of organization, but with this impalpable authority the State is completely baffled.

The Presbyterian Centennial Committee.—A meeting was held in Philadelphia on Monday evening last, to promote the project of erecting a statue to Dr. Witherspoon in Fairmount Park, in connection with the Centennial Exhibition. The Hon. Isaac G. Gordon was called to the chair, and addresses were made by Col. J. Ross Snowden, Dr. McCosh, of Princeton College, Dr. W. P. Breed, and other gentlemen. One speaker referred to the fact that six statues for the Park are already in the hands of the sculptor, and not one of them is to a Protestant Christian. The proposed statue of Dr. Witherspoon is the first of that character. No subscriptions appear to have been made at this meeting.

The utter failure of the proposals for an organic reunion of the Presbyterian Churches, North and South, has been followed by a similar result over the proposal simply to exchange salutations annually by delegates. The Committees of the two bodies, appointed to confer in reference to this proposal, met in Baltimore on the 7th ult. The Southern Committee requested that the negotiation be carried on in writing. Only two joint sessions were held, and these at the request of the Northern Committee.

Dead on his Knees.—Dr. Livingstone was found dead upon his knees, a little before daybreak, at his bed-side, in the act of prayer.

Baden has also its clerical prosecutions. Two newly-ordained priests in the Freiburg diocese had been condemned by the Criminal Court of Constance to fine and eventual imprisonment, for performing ministerial acts without having gained the State sanction by passing the required scientific examination. These newly-fledged "martyrs" were disposed to adopt the heroic style, by refusing to acknowledge the competence of the Court, and by other well-known imitations of Prussian Ultramontanes; but their aspirations were unceremoniously satisfied by the appearance of the policemen, who lodged the young priests in gaol.—*Cor. London Guardian.*

A new and strong Parish of the Reformed Episcopal Church has been organized in Chicago, located near the vicinity of Archer Avenue and Lock Street, composed principally of Church of England people. A large lot has been generously donated, and the Parish of Christ Church has presented them with a building, which will be removed and refurnished. This makes the third organized parish of the new church in Chicago, and we are informed that a fourth will shortly be started, located in the West Division, whose moral and pecuniary support is already assured.

Decrease in Membership.—The *Irish World* bewails the decrease in membership of the Catholic church in America. In 1836 there were 12,000,000 persons of that faith in the United States, now there are only about 10,000,000, a loss of 2,000,000 in thirty-eight years. It also says that those "who ought to be Catholics by right of descent from settlers in this country from the beginning, and who to-day are to be found among the sects or in the ranks of nothingarianism," is 18,000,000.

Trouble in Another Quarter.—In Jefferson county, N. Y., a serious strife has started up in the quiet meetings of the "Friends." One party asserts that it is quite according to Quaker custom and usage to sing in public worship. The other party denies this, and considers music in the meeting-house ungodly. The leader of the musical party being, as he avers, "moved by the Spirit," began to sing one day in the midst of the meeting. He was arrested for "disturbing religious worship," and fined \$25 by a neighboring magistrate. He has not repeated his song.

The Romanists have a numerous mission of over fifty priests in Japan, but they are not popular, either with the people or government. They have also a mission in the centre of the capital, which they owe to the power of France. Their work at present seems to be chiefly among their old convents. They have a school of about fifty pupils preparing for the priesthood, and are extremely cautious of aggressive work.

Aged Minister.—Father Boehm, a venerable Methodist minister, will be 100 years old in May, if he lives. He was one of twenty-five clergymen who attended the first General Conference of American Methodists, many of whom were younger and stronger than himself, and who long ago left him behind. He is in excellent health and spirits.

Signor Bonghi, the minister of Public Instruction of the Italian government, has announced measures looking toward the general compulsory education of the children of Italy. This will be a cruel blow to the priests, and an unspeakable gain to the interests of patriotism and religious liberty, especially, if, like Prussia, they avoid the specious snare of secular education, and make wise provision for religious instruction.

Providing for their Pastor.—The First Presbyterian church in Lockport, N. Y., have done a sensible thing. Its pastor, the Rev. Dr. Wisner, who has filled the pulpit for nearly forty years in the most acceptable manner, being unable to meet the demands of a large church, from the infirmities of age, has been retired on a life salary of \$1,500 per year.

Exuberant.—The *Catholic Review* in a streak of felicity exclaims, "When the approaching contest of faith with infidelity shall have come and gone—a contest which the Catholic Church awaits with serenity, will maintain with fortitude, and survive with radiance—perfectly innocent, perfectly brave, and in victory, as ever, perfectly magnanimous—how can Protestantism ever again hold up its head?"

Salaries of Teachers.—Rev. Edward Everett Hale says of the salaries of teachers, that "they generally range at a grade not much above starvation. They are far inferior to the salaries of a first-class cutter in a large tailor's shop, or a first-class cook in a hotel, and very far below the salaries paid to first-class circus-riders and ballet-dancers."

Gift of a Parsonage.—The parish of All Saints', Lower Dublin, (Rev. Dr. Beesley's), one of the oldest in the country, has been presented with a new parsonage just erected near Torresdale, Pa., probably at a cost of about twenty-five thousand dollars. The gift was made by one of the members of the vestry.

Joint Communion.—A joint communion of the Presbyterian congregations of the city on the first Sunday of the year is one of the most interesting features of church life in New Orleans. It was duly observed on the 3d ult., the Rev. Dr. B. M. Palmer and his father, the Rev. Edward Palmer, distributing the elements.

Methodist Episcopal.—From statistics of the Methodist Episcopal Church, given in the *New York Christian Advocate*, we learn that the number of Bishops is 10; number of traveling preachers, 10,854; number of local preachers, 12,581; members in full communion, 1,345,089; probationers, 218,432.

Excommunications Extraordinary.—The Archbishop of Santiago and the bishops of Concepcion and Serena have excommunicated the President of Chili, his ministers, several members of his councils, and a large number of senators and deputies, for passing a law prohibiting the promulgation of Papal bulls exciting to sedition.

Bequests.—By the will of the late Moses Day, of Boston, Amherst, Williams, Harvard and Tufts colleges are to receive each \$5,000.

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READY WITH A REASON.

Among the duties urged upon all Christians by the Sacred Scriptures, there is one which merits special attention at this time. It is the duty of thorough *indoctrination*—of being well informed of the great facts and truths which lie, doctrinally, at the foundation of the Christian faith. They should not only know, in a general way, what those facts and doctrines are, so as to be able, when asked, to say that they hold and believe this or that fact and truth. They should also be able to state clearly, however simply, what they understand and believe in regard to them, and *why* they hold them.

In the Bible much account is made of this duty. Even under the Old Testament dispensation, special injunctions were given regarding it. Parents were to make the law of God and the history of God's dealings with his people their special study, so that they might be qualified to teach their children the right knowledge of God and of His will. Limited as were their means and opportunities of gaining the requisite knowledge for doing this, they were expected to make the best use use of their limited advantages, and to be fitted for the faithful performance of this important parental duty. In this way children were to be taught intelligently "to set their hope in God," and to be steadfast in His covenant.

Under the greater advantages of the Gospel dispensation, this duty became still more binding. As the light of truth shone

more brightly, and the revelations of "grace and truth" in Jesus Christ were clearer, those enjoying the better means of knowing the doctrine were expected to make correspondingly better use of them. Prophecy had declared that under the Gospel "knowledge should be increased." And the Apostles everywhere take it for granted that believers will strive to "grow in knowledge," and make constant progress in the fuller and clearer understanding of the things which they profess to believe. Any neglect to do so is reproved, and sometimes very severely. It was accounted a reproach of Hebrew Christians that "when for the time *ye ought to be teachers*, ye have need that one teach you again which be the first principles of the oracles of God." (Hebrews 5: 12).

Peter earnestly admonishes all the members of the numerous churches he addresses in his epistles, "to be *ready always to give an answer* to every man that asketh a reason of the hope that was in them." (1 Peter 3: 15). And, in full agreement with the spirit and tenor of this admonition, Paul exhorts the Colossians: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

The sum of all such exhortations is evident enough. Christians were expected to be sufficiently acquainted and familiar with their faith to be able to tell others what they believed, and to be able also to defend themselves and their faith against any who might oppose them and try to turn them from the Gospel.

There was great need of this in primitive times. In some respects there may be said to be greater need of it now. But let us look into the matter a few moments, so that the *duty* here urged may be the better understood, and its *claims* be more vitally realized.

The Duty

requires Christians:

1.—To give *earnest heed* to the facts and doctrines of their faith. It is not enough to assent to them, and accept them as true, because they be a part of the creed of their church. They should be often read, and devoutly pondered, so that the mind may more and more clearly apprehend them, and the heart become ever more fully confirmed in them.

2.—The *Scriptural grounds* or *proofs* on which they rest should be sought out and studied. Our Heidelberg Catechism assumes

the importance of this point. There every question is supported by suitable proof-texts, because the Bible is acknowledged to have supreme authority in matters of faith, and because the Bible is held to be best expounder of the doctrines it teaches. No better *reason* can be given for holding a particular doctrine, than because God teaches it in His Word. The strongest proof in such a case is: "Thus saith the Lord." The Christian who can support his faith by quoting an appropriate text, stands on sure and safe ground. An ounce of such proof is worth pounds of logic. Those who fortify themselves in this way, will be always ready to give a reason for their hope, and will always have a proper answer for those who may question or assail their faith. The very study of doctrines in this way, will not only supply the mind with reasons, but will increase its power to use those reasons, and give confidence and courage to the heart.

These things should be made the subject of conversation among those holding "the like precious faith." Instead of taking up all the time when they meet by the way, or in social gatherings, with talk about the weather, the markets, wordly speculations, or politics, it would be found much more profitable and edifying to exchange views about the "common salvation," and to commune with each other in regard to Him in whom they believe. This would keep the doctrines fresh in their memories, and they might thus virtually confirm and cheer each other, as good soldiers of Jesus Christ. In this way, also, they would become more firmly rooted and grounded in the truth, and gain a more solid footing for the maintenance of their faith.

4. Additional qualifications for this part of their calling would be obtained from having a good, practical commentary on the Bible, or some other aid of this kind. For members of the Reformed church, *Ursinus' Commentary on the Heidelberg Catechism* would be found invaluable. It is really an exposition of Bible doctrines, and explains many passages of Scripture in their doctrinal connection. Any one reading it carefully would be strengthened by it in the true faith, and furnished with many a weapon of defence against error.

All this must be done, of course, with prayerful interest, and a sincere love of the truth as it is in Jesus, and a zealous desire to serve that truth for His glory, and for the good of others. But if

so done, Christians will find themselves ever *ready* to answer, when asked or pressed for a reason of their faith and hope.

The Importance

of being thus ready may be proved and illustrated by a few simple considerations.

It is needful, first of all, for *their personal comfort and security*. They are constantly exposed to danger in regard to their faith. The pure Gospel of Christ has many enemies. The Jews, to whom it was a stumbling-block, and the Greeks, to whom it was foolishness, in Apostolic times, are not all dead. Almost every true believer may meet with them daily. And as of old, Pilate and Herod, though personal foes, joined hands against Jesus, so now those Jews and Greeks, ritualism and rationalism (that is, vain philosophical speculations), combine in efforts to subvert the Gospel, and unsettle the hearts of those who hold its faith.

And it is sad to see how many are soon shaken in mind by those hurtful influences; how many are blown hither and thither by every new breeze of error which blows upon them. A chief reason for this may doubtless be found in the fact that so large a proportion of professing Christians have neglected the duty pointed out above. Hence, when errors assail them, they are taken unawares, and cannot help themselves. Not being rooted and grounded, they are easily carried away. Conscious of their own ignorance of the doctrines they have professed to hold, or of the foundation on which those doctrines rest, they are timid, weak, and easily bewildered. Losing heart in their faith, they yield it, and fall victims to crafty error.

It was in this way that the Christians of the second, third, and later centuries, were so grievously misled, until almost every trace of pure Apostolic doctrine was lost. In this way, also, the widely spreading Puseyite apostasy of the Episcopal church in England and in this country, may be largely accounted for. Who can doubt that if the members of that church had been more diligent and careful in establishing their "hearts with grace and not with meats," in acquainting themselves more thoroughly with the doctrines of the Gospel in their purity, Pusey and his fellow-workers would not have succeeded in leading so many members and minis-

ters of that church back into the dismal and pernicious errors of Popery.

Our own church furnishes, in good measure, at least, a happy illustration of this. During the last twenty-five years errors enough have been advocated and zealously propagated to have led many a denomination entirely away from its established faith. But all those efforts, though put forth under circumstances and by means which seemed well calculated to succeed, have really accomplished but little in the way of perverting the great body of the church. Neither the new *Order of Worship*, though so much is claimed for it as a masterpiece of art, nor the new doctrines on which it rests, have found any general favor. The people will not have either. *Why?*

A fair and reasonable answer may be found in the fact that so much attention has always been paid to *catechetical instruction*. The people have been in this way indoctrinated at least sufficiently to protest them against being an easy prey to the wiles of error. Even though they might not always be able to hold an argument in defence of their faith, it was sufficiently rooted in them to keep them firm, and they knew enough about it to make them prefer it to any specious novelties which might be pressed upon them.

Let every one, therefore, for his own comfort and steadfastness, continue to make his faith, and the Scriptures which teach it, his careful study. Then, whether assailed by an enemy within, or by one from without, he will be able with peaceful joy to hold fast and remain faithful to the end.

Ready to Help Others.

This is another advantage of compliance with the duty which we have urged, and a strong argument in its favor. Christians should "*be filled with all knowledge, (and thus) able also to admonish one another.*" (Romans 15: 14.) The strong should "*support the weak and comfort the feeble-minded.*" (1 Thess. 5: 14.) Many opportunities will occur for putting this counsel into practice. There are always some whose minds are perplexed by difficulties which have risen within their own thoughts, or by the efforts of the advocates of strange doctrines. Such need help. A few words of explanation and encouragement will suffice to relieve them. To be able to speak such words is a blessed gift, more to

be coveted than the power to make a noise, like "sounding brass and tinkling cymbals," by utterances in an unknown tongue. How earnestly, therefore, should every Christian desire the ability thus to "strengthen weak hands and confirm feeble knees." By strengthening others they not only minister to the comfort of the perplexed and wavering, but they also strengthen their own hearts, and serve the general cause of pure Evangelical Christianity.

Ready to Answer Foes.

Enemies of the Gospel abound. They are always watching for opportunities to do harm. And they are as crafty as they are zealous. No Christian is secure against them. They know well that a sound faith is the foundation of a strong Christian life. Hence they seek to undermine the faith of Christians. Vital, fundamental doctrines are the points which they most violently and craftily assail. "Hath the Lord, indeed, taught that the ground and foundation of our redemption is His vicarious death upon the cross? Could He mean to declare that an innocent person could become a substitute for a guilty sinner, and suffer the penalty due to the sinner? Would He inculcate a doctrine which seems so evidently absurd? Can the doctrine of justification by faith alone, as that doctrine has been commonly held, be the real meaning of the Bible; should we not rather try to understand it in a way more in harmony with reason?"

Who has not heard, in these last days again, difficulties like these brought against the faith held by the Reformed church for three centuries, as it had been held by the primitive church and was contended for by a few earnest but persecuted witnesses during the long, dark, intervening centuries, during which Romish heresies in various forms overshadowed and suppressed the truth? It is the old hostility revived. But though in one sense old, it is new for our times, and Christians now need to be panoplied anew against it.

Let every one see well to it that he be ready to resist this devil. And that each one may be so ready, let him carefully put on the old armor of God, which long trial has shown to be proof against such assaults, viz: the word and grace of God in Jesus Christ.

Especially does Ritualism,

in its revived and deceptive forms, require such preparation for

conflict. Modern, like ancient ritualism, is a double-headed, and hence a *double-faced*, foe. Under the garb of forms of worship which claim to be more decorous, impressive and edifying for the people at large, it seeks to insinuate new and dangerous doctrines. By seemingly innocent *improvements*, that is, innovations, in the matter of public worship, it is trying to change the faith of the church on vital, fundamental points. Hence, it must be met in both respects, and Christians must be ready to answer its cunning pleas in this double form.

By proper attention to the duty we have pressed upon them, they will be fitted to meet this double-faced foe most effectually.

Suppose it approaches or assails them as *ritualism*. It may plead that the old way of worship is bold, insipid, flat; that it eludes the people from a proper participation in worship, that it fails to express, show up, the facts and sentiments of the Gospel in a proper, impressive way, &c. Then it may turn around and argue that its way is far better; that there should be more forms and ceremonies; that there should be sundry risings and bowings with all faces turned towards the altar as the abiding-place of the sacramental holiness (the host?) inhabiting the house of God, &c., &c.

The Christian instructed by a careful study of the Scriptures is ready to answer all this sophistry. He is not deceived or confounded by it. He quotes the words of Jesus to the woman of Sychar, whose mind was in bondage to such ritualism. "The hour cometh and now is," &c. (John 4: 21-24.) He brings forward what the spirit says by the Apostles, in many epistles bearing hard against ritualism. (Rom. 8: 26; Galat. 5: 1; Heb. 4: 16; 10: 19-22, &c., &c.) He points to the example of the Apostles and early church, in their simple, spiritual, free worship, and thus triumphantly withstands all the cunning devices of the advocates of a more ceremonial worship.

Or suppose the ritualist comes with his new, improved, *philosophical theology*. He may talk very profoundly, seem to be sailing in deep waters, and use very plausible arguments in favor of an organic conjunction, baptismal regeneration, priestly absolution, &c. But the instructed Christian, aided by grace, will be ready to meet him with "the sword of the Spirit, which is the Word of God," and cut all the fine spun gilded cloth of the *new* theo-

logy to pieces, with a few strokes of such passages as these: "By grace are ye saved, through faith." "Faith cometh by hearing." "Repent ye and be converted." "Believe on the Lord Jesus Christ." "If any man thirst let him come unto *Me* and drink." "Whosoever cometh unto *Me*, I will in no wise cast out."

Whosoever, therefore, in these days of fiery trial; days when the foes of the Gospel are trying to overthrow it by causing confusion in men's minds regarding the truth, by exciting dissensions in the household of faith, by unsettling old convictions and stealthily introducing error; whoever would keep a firm footing for himself, and help others to stand fast, let him be ready with a sound Scriptural reason for his faith and hope in Jesus Christ.

KEPT THE FAITH.

PAUL says *he* did. (2 Tim. 4: 7.) And he evidently rejoiced in the fact that he had been enabled by grace to do so. The thought greatly comforted him in his last days, and in the immediate prospect of martyrdom.

He had kept it for more than twenty years. During those years many trials had overtaken him, and many fierce assaults had been made upon him on account of the faith. In this respect his life as a Christian had been largely a life of conflict. Hence he so often speaks of it as a warfare, a "*fight*," and admonishes Christians to "put on the whole armor of God." He enjoins upon Timothy to "fight the good fight of faith," telling him how he himself (Paul) had fought out that same battle.

Among the enemies of that faith whom he had to resist, the Judaizing ritualists from Jerusalem and Judea are mentioned by him as having been particularly troublesome and fierce. The entire epistle to the Galatians was written against them. At Antioch they annoyed him so much, and so greatly hindered his work, that a special synod or convention had to be called at Je-

rusalem to settle the matter. (Acts 14, 15.) It was the first convention of the kind ever held in the Christian Church, and its decision went against the Judaizers.

At Ephesus, also, Paul was treated shamefully. Speaking of it afterwards (1 Cor. 15: 32), he said he "fought with beasts" there. One Demetrius, a silversmith, seems to have been particularly violent against the Apostles. A certain Jew, likewise, "Alexander the coppersmith," appears to have joined Demetrius (who was a heathen) in opposing Paul, and "did him much evil." (Acts 19: 24, 33; 1 Tim. 4: 14.) So he had to contend against both Greeks and Jews. Widely as they differed from each other in many respects, they were of one mind in hating and opposing Gospel Christianity; just as Papists and infidels, Puseyites and skeptics, do now.

Nevertheless, *Paul "kept the faith."* He held on firmly and bravely to all the great principles, facts and doctrines of Christianity which he had been taught when he became a Christian. And he did so, not blindly, or with stubborn bigotry, but intelligently and from full conviction of their truth. He was not ignorant of the plausible arguments used by ritualists. Had he not himself been a Pharisee of the strictest sort? He was acquainted with the pretentious philosophies of the worldly-wise, whether Athenians or Persians. But the longer he studied "the wisdom of God," as revealed in the Gospel, the more fully assured he became of its superior excellence and heavenly truth. Wherefore, he kept the faith. And come what might, life or death, he was solemnly determined, by grace, to keep it to the end.

Now in this he should be our example. What he, and thousands like him in this respect, did, we should do. The faith which he kept is substantially the faith received by us, through our fathers, from the Holy Scriptures. It has, therefore, the same claims upon our steadfastness in it which were so frankly and fervently acknowledged by Paul.

Let us, therefore, notice a few of the reasons which should incite and constrain the members of the Reformed Church to *stand firmly and resolutely by the established historical faith of the Church.*

HOLD FAST TO YOUR FAITH.

For the sake of necessary brevity, some things must be now

taken for granted. This may be the more readily allowed, as they have been often set forth and proven in the MONTHLY. They are:

1. That the Reformed Church has a faith; that is, a system of Christian doctrines which is distinctly avowed and fixed, at least so far as essential, fundamental points are concerned. It is set forth in the Heidelberg Catechism, in its true, honest sense, as explained by its authors, and by the leading earlier theologians of the Church.

2. That this faith, those doctrines, are explicit, distinctive characteristics of the Church, as a Reformed Church, in distinction from everything distinctively Romish, or peculiarly Lutheran (in the old high-church sense of Lutheranism.)

3. That the faith of the Reformed Church, as such, has been and is openly and insidiously assailed, in regard to some of its most important doctrines, and assailed within its own bounds.

4. That by these assaults made within the very walls of the church itself, the faith of the church is put in great jeopardy, and the members of the church are exposed to great danger of being led away from its pure faith, or of having it taken from them. Hence the need of stirring them up to a sense of their danger, and earnestly calling upon them to stand firmly by their faith.

But one of the best means of inciting to this, is to consider the claims of the faith, or the doctrines of our church, in their true sense, to such firm maintenance. What then may be urged as reasons why the members of the Reformed church should cling to their faith, instead of letting themselves be perverted or misled by the peculiar theology of the Lancaster-Mercersburg party? Why should they firmly stand by the old Reformed principles, rather than let themselves be drawn away into a confused mixture of Puseyism, ultra-Lutheranism, and Popery, the father of both, and hence the *grand-father*, "so to speak," of Nevinism.

Solid Ground.

First, those doctrines are thoroughly and purely *Scriptural*; they are taught by God and clearly revealed in His Word, directly drawn from that Word and based on it. Hence, in setting them forth, constant appeal is made to the Bible, and proof-texts are given for every point.

This is one of the most distinguishing characteristics of our Reformed church. It is also among its most praiseworthy characteristics. No doctrine is accepted as true and essential, which cannot be supported by the Word of God. The creeds of ancient times, and the doctrines and teachings of good and learned Synods and men of those times are not despised. But they are not allowed to usurp the sole authority of God in His Word. The Apostles' Creed (as it is called, though it did not exist for three hundred years after the last of the Apostles had died,) is not allowed to rule the sense of the Bible, but the reverse. Any one can see an illustration of this in the way in which that Creed is explained in the Heidelberg Catechism. Lancaster does not like this. It ridicules the idea that we should prefer interpreting the Creed by the Bible to interpreting the Bible by the Creed. So much the worse for Lancaster, as a nominally and pledged Reformed school. But the fact cannot be denied, that the Reformed principle is: every doctrine must stand or fall by the Bible test. By this is not meant the mere letter of the Scriptures as found in one or another single text or clause, but by the clear tenor and spirit of the whole Gospel. The doctrines of grace may be very greatly wronged when a single passage or clause is thus wrested and forced to support some favorite theory. The Reformed church shows this error by making its doctrines rest on the whole teaching of Jesus and His Word—on the analogy of faith.

Not what a Pope, or a Council or Synod may decide to be true doctrine, is accepted by the Reformed church, but only what can be shown to be such by the Holy Scriptures. Its faith, or recognized system of doctrines, is that "once delivered to the saints." In keeping that faith we keep, or hold fast, to the doctrines of Jesus Christ and His inspired Apostles. Therefore, that faith should be carefully cherished, kept as a most sacred treasure. No specious theories or doctrines invented and advocated by men should tempt us to let it go.

A *second* reason for holding fast to these doctrines, for keeping this faith, is furnished by the fact that *they have been taught and maintained by the church during more than three hundred years, without the least essential variation or change.*

The point we make here is not that these doctrines have been held for so long a time. That would not prove them true, or

worthy of being held fast. Some of the worst errors of Popery have been maintained longer than three centuries.

What claims special consideration here is, that since the Reformation the doctrines of our church, as taught in the Scriptures, have passed triumphantly through the most violent assaults made upon them, and through the severest tests. They have during all this period challenged investigation, and demanded assent only so far as they could be shown to be in accordance with the divine standard of old Christian truth. They have not been blindly received, as human traditions, on mere human authority. They have not been handed down as decrees and dictates of a church claiming power for its rulers or its priests to impose their decisions as articles of faith to be accepted without question or inquiry. Every one of them has been tested over and over again, by each succeeding generation. All that doubt or opposition to them could bring forward has been fairly considered. If any of them had been found to disagree in any respect with the explicit teaching of the Scriptures, it would have been changed or modified, so as to bring it into full harmony with the Word of God.

All this has taken place, also, during a period throughout which, as a whole, more learning and learned criticism have been applied to religious truth, than during any three previous centuries. And this learning has often been of a kind the most hostile to pure Gospel truth, and the most crafty as well as bitter in its attacks upon that truth. The free inquiry, and right, or duty, of private judgment, properly favored by Evangelical Protestantism, has in this way been frequently abused by proud philosophies and carnal minds.

And yet the doctrines of the church have firmly maintained their ground. All manner of objections to them have been refuted. At every point they have been successfully defended, and come out of the conflict stronger and brighter than ever. And, with the single painful exception made by the new Mercersburg theology, those doctrines are maintained to-day by the great body of Reformed theologians and the Reformed church, in substantially the same "form of sound words," in which they have been held for three hundred years.

Surely this supplies a strong argument for keeping this old faith. It may certainly be claimed that its doctrines are more worthy of

confidence than any new notions which may be sprung upon the Church by a few restive, visionary men who have been caught by the maelstrom of modern speculations, or taken captive by alliance with Romish theology and ritualism.

A *third* reason for holding fast to this faith, may be found in *its blessed practical influence upon personal piety*. Much might be said on this point, even whilst admitting that the piety of the Reformed Church might exhibit a much higher standard of true Christianity. It may be fairly claimed that in this respect, however, our Church will compare most favorably with those of a different faith. That its piety has been powerfully influenced by its distinctive doctrines of grace, none can successfully deny. But if this be so, it must be admitted to stand as a strong argument in favor of clinging firmly to that faith. A faith heartily embraced in Jesus Christ, which has constrained hundreds of thousands, for three hundred years, to seek and find their "only comfort in life and death, in being, body and soul not their own," etc., etc., (See 1st question and answer of our Catechism), is assuredly a faith worthy of being kept faithfully, even unto death.

Finally, this faith deserves such faithful keeping, when we contrast with it the miserable character of the scheme of doctrine which is offered as a substitute for it. What that scheme is, is beginning to be more fully understood. For some time many did not comprehend it. This was not because it was as profound as it pretends to be, but because, with all its pretensions, it was so shallow that, in looking after it, the eye mostly looked beyond it. At length it is found to be at best but an attempt to revive, with some deceptive verbal modifications, what are substantially old errors long since rejected by the Reformed Church as things proven false. Some of the leading doctrines of the Lancaster theology may be found set forth as pernicious errors in the old Commentary of Ursinus on the Heidelberg Catechism, and completely refuted by Ursinus. This is true of the Lancaster (Eutychian) notion of the person of Christ, and its famous organic conjunction fancy.

Shall, then, this new scheme of old errors be allowed to draw us away from the faith so sacredly entrusted to us? Nay, the better the new theology comes to be understood, the more precious will our established Reformed faith appear, and the

more closely and warmly will we feel constrained so to cling to it, that, like the holy Apostle, we may have grace to say with our last breath, *we have "kept the faith."*

MERCERSBURG ERRORS.

By these are meant the errors taught and maintained by those who are the main advocates and defenders of the Mercersburg-Lancaster theology. In calling them *errors*, it is meant that they are contrary to Scriptures, and hence, also, contrary to the fundamental doctrines of the Reformed church, which are all based on and drawn from the Scriptures.

It is right that they should be freely and openly exposed. In part, at least, they are openly advocated, and have been freely spread over the church. The church at large should know definitely what they are, and how very widely and seriously they depart from the faith of the church, and how very violently they assail and endanger that faith.

These errors are most grave and hurtful errors. They are not the mere vain speculations of restless and visionary theologians, in regard to points of little account one way or the other. Sometimes fanciful and flighty theologians may indulge themselves in such foolish and unprofitable discussions, with little harm to any but themselves. They are mere conceits, which leave vital truth untouched. But this is not the case with the new theology (new for us) which has been thrusting itself with dangerous zeal into the Reformed church. Its errors attack the most vital and essential doctrines of grace. They undermine the very foundation of faith on which the church has been resting during her entire history. This will be proven again in the present article. If this new theology teaches true doctrines in regard to essential points, then the fathers and founders of the Reformed church were in the most

lamentable darkness as to what the Word of God teaches concerning those points, and handed down to posterity a faith, a creed, on which the heavy curse of Christ must rest.

It is sometimes said, that the peculiar teachings of this new theology are *simply new ways*, a more profound and learned form or method of *setting forth old truths*. But this is a great mistake, and only calculated to deceive people. Dr. Schneck, in his book on the subject, has clearly proven that Mercersburg-Lancaster teaches doctrines which go *directly against* the faith of the Reformed church, and are utterly irreconcilable with it. The fact is that the new theology has an entirely different ground and starting point from Reformed theology, is animated by a different life, and moves in an utterly different direction. Indeed, as much as this has been more than once admitted or asserted by some of the leading advocates of that theology themselves. Even when they declare that they hold to the Heidelberg Catechism, *they do not say or mean that they hold to it in the sense of Ursinus or of the church at large*; but that they can interpret the Catechism in a way to make it seem to harmonize with their views. So Unitarians and Universalists, and nearly all errorists, claim to have the Bible on their side.

Mercersburg, or Lancaster theology, holds and teaches doctrines which those who teach them must know to be vitally and radically at variance with some of the fundamental doctrines of the Reformed church, unless the teachers of them are incompetent for their work. That theology is in no proper sense a development of Reformed principles, but a total departure from them, and a subversion of them.

For these, as well as for other reasons, it is of the utmost importance that the errors in question should be distinctly and constantly kept before the mind of the church. And there is special need of doing this at the present time. An effort is evidently being made to hush up the matter. The church at large was beginning to find out too much of the new theology and its schemes. That "Department of theology and criticism" in the *Messenger*, though very cautiously conducted, was letting out too much light on the subject. Even some of the friends of Lancaster appear to have been dissatisfied, and to have taken alarm at some of the articles published. The writers, doubtless, did not tell all they

thought and held. Nevertheless they said too much for some, and more than was thought wise and prudent.

But though the policy of silence or cautious reserve may be adopted at this particular time, there is not the slightest evidence that the teachers of the errors in question have materially, or at all, changed their views. Considerations of prudence may keep them from speaking or writing plainly about them. They may even think it expedient somewhat to modify their way of expressing themselves. They may use the long-discarded and ridiculed term, "*evangelical*." But with all this, they still hold on to the false, anti-Reformed principles of their theology, and no doubt continue substantially to inculcate them.

Consequently the church is in as much danger from those errors as ever. Nay, in view of what has just been said, the danger is probably greater; just as a secret foe is more to be dreaded than an open enemy, and as he who sows tares under the cover and silence of night, does more harm than those who try to do mischief in daylight.

Such being the situation, the following summary statement of the errors of Mercersburg-Lancaster theology is presented. The errors* are set forth in quotations from the writings of leading advocates of the theology. And the quotations are not garbled extracts, but fairly and truly exhibit the facts in the case. If any person pronounces them garbled, or calculated to make false impressions as to the views of the authors quoted, he is solemnly challenged to prove his charge.

First Error.

To begin with what may be called the speculative starting-point of all its serious errors, Mercersburg theology teaches that:

Man is an emanation from the being or substance of God; or that the substance of the soul of man, as originally created, is an emanation from the very substance of God.

Proof: "That life-breath which God breathed into Adam when he became a living soul, *cannot be regarded otherwise than as an emanation from the being of God.*"

* Those who wish to examine the subject more fully are referred to Dr. Schneck's book: *Mercersburg theology inconsistent with Protestant and Reformed doctrine.*

And to make the real meaning of this still more plain, it is added:

"In the same way, no doubt, the soul of the child is an emanation from the souls of the parents, and receives its characteristic qualities and fundamental determinations from them."

That is, Adam was not *created* by God, but, as to his soul, was an emanation from the substance or being of God, just as the soul of a child is an emanation from the souls of its parents.

This is pantheism. And yet it has the endorsement of Lancaster. The

Second Error

concerns a still more vital point, one which may be of more practical interest, and the hurtful bearing of which will be better understood. It teaches that in the incarnation of the second person of the Holy Trinity, God the Son united His substance as God with the substance of human nature *organically*, and in this way the two natures were fused into one God-man nature or substance, or theanthropic nature.

Proof: "The problem involved in the incarnation is the *union* of the divine and human, the *Creator and the creature, the natural and the supernatural* in order to bind man and the whole creation in harmonious union with God in the heavenly sphere."

"Religion to be real, must be in some way a *community of life with God*," "*an inward conjunction in a real way*."

"The two creations are exhibited throughout as organically joined together in His (Christ's) Person."

"The problem which Christ had before him was not merely to make atonement for sin but to unite (*organically*, remember. Editor) human nature with the divine."

Christ took on him our sorrows, "not by way of sympathy merely, but in sympathy *because* of the organic unity of life between him and the world."

This again is pantheistic. For if God the Son entered, with His divine nature, being and substance, into *organic* union with the substance of human nature, the two natures must form a third nature, as a fusion of the two so united.

In connection with this gross error, which (as Entychianism,) gave rise to one of the most serious and bitter controversies of the Church in the fourth century, Mercersburg teaches another, viz.:

That the Eternal Son assumed our *fallen* nature. But no special notice can be taken of this now. The

Third Error

has reference to the great *purpose* of incarnation, to the question: Why did the WORD become flesh?

On this point the Reformed Church holds, and has always held, that the primary and main purpose of the incarnation was: "*That our Redeemer might, by the power of His Godhead, sustain in his human nature the burden of God's wrath, and so obtain for and restore to us righteousness and life.*" And this burden of God's wrath was sustained "especially at the end of His life, that *by His passion* as the only propitiatory sacrifice He might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life."

This is the doctrine of the entire evangelical Protestant Church on this subject.

Directly contrary to this, now, Mercersburg holds and teaches that:

"The *fundamental regeneration of humanity is brought to pass first of all in the Word made flesh?*"

"The *incarnation, not the death, of Christ, is the fundamental fact in our redemption, by which* (incarnation) the union of the Divine and human was (organically) consummated in the Person of Christ."

"The true ground-principle of Christianity is *not Christ's death, but His incarnation.*" Hence Dr. J. W. Nevin sweepingly asserts that the passion of Christ upon the cross is to be regarded as

"*A necessary all-glorious mode or condition only of the process*" of redemption by the incarnation.

And this grave error in regard to the purpose of the incarnation rests on the second error noticed above, namely, that by the incarnation God (the Son) joined the substance of His Godhead organically with that of mankind, in order *thus* to redeem mankind.

This leads to a notice of the

Fourth Error,

which will be more readily understood by the general reader, as it is less concealed by unfamiliar and deceptive philosophical terms.

This error strikes a deadly blow at the Reformed Scriptural doctrine of the *Atonement*. On this vital subject the standards of the Reformed Church speak in the most emphatic and distinct terms. And well they may, with most explicit and numerous Scripture declarations to support them. They affirm that

"Jesus Christ *with His precious blood* hath fully satisfied (atoned) for all our sins."

"The Holy Ghost teaches us in the Gospel, and assures us by the Sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross."

Hence they also declare that the vicarious, propitiatory death of Christ on the cross is:

"*The only ground and foundation of our salvation.*"

To this blessed doctrine the entire Church has clung during its whole history. Every approved minister and pastor of the Church has taught it, since the days of Zwingli, Calvin, Ursinus and Oleiranus. Every teacher or professor of theology, appointed by the Church, has maintained and defended it faithfully and earnestly, in accordance with solemn vows to do so, from the earliest times until recently. It was the doctrine preached from the pulpits, and diligently taught to many generations of youth in the Catechetical service. Never, until Mercersburg invented a philosophy and theology which required a different doctrine, did any of them seem to think for a moment of questioning it, or of teaching a theory of the atonement radically at variance with it. Or if any one was so bold and unfaithful as to attempt it (as some false teachers in Holland did) they were severely rebuked, or excommunicated.

But mark now what Mercersburg has dared to teach and advocate on this subject. The Professors in the Theological Seminary at Lancaster recently declared (See Reformed Church Messenger, Sept. 17, 1873):

"A *superficial* study of the Heidelberg Catechism *may* make the impression, that the atoning sacrifice of Christ accomplished on the cross is not only essential, but also *fundamental* and principal, in its doctrinal system of redemption."

"That this doctrinal system underlies and animates the Heidelberg Catechism, we cannot believe."

"The notion is *incompatible* with the central position of the

Creed; *incompatible* also with its conception of the Gospel as an order of grace standing in the personal history of Jesus Christ."

"It does not inculcate the idea that the only ground of salvation is the sacrifice of Jesus Christ."

Thus boldly have those who claim to be the specially appointed and authorized keepers of the faith of the Church, not only opposed and assailed it, but virtually pronounced it absurd.

The case needs no comments.* To prevent a carping charge of *misrepresentation*, however, we add, that in the above quotations the italicising is our own. The

Fifth Error

is the natural child of the preceding ones. It teaches *regeneration*, and *salvation* by *Baptism* as the primary and chief instrumental means. On this point Dr. Gerhart has spoken out strongly and explicitly in that *Tract number three* which has become notorious for the boldness with which it teaches false doctrine on the subject, and for his vain and disingenuous attempts to defend himself against his own plain teachings. In the following quotations no opportunity will be given for any crafty evasion of the force of his own words. The quotations are made directly from the Tract itself.

"Nor yet is Baptism only a rite which both signifies and confirms the grace which God will bestow on a sinner, or has bestowed, at some other time and in some other way."

"Holy Baptism was instituted by our Lord Jesus Christ. It is the Sacrament in which He, *through His servant, acting in His name, receives* those who, conceived and born in sin, are by nature under the power of the devil, *into living communion with Himself, and makes them really the members of His mystical body, the Church.*

*Those who desire to see a fuller exhibition of the anti-Reformed theory of Mercersburg on this subject, are referred to an article by Dr. T. G. Apple, in the Mercersburg Review for July, 1868. Among other painfully offensive things, in an article which labors to overthrow the Reformed doctrine of the Atonement, Dr. A. says: "*the theory resolves the solemn work of the atonement very much into a court house and criminal trial; and we turn away from it as unsatisfactory and ABHORENT.*" Dr. A. refers to the theory, indeed, as Dr. Hodge's. But every theologian knows that it is the Reformed theory on the subject.

It is true, Dr. Apple says afterward, that he "has, *endeavored* briefly and *imperfectly* to state" his own (Lancaster) theory of the doctrine; and perhaps some allowance should be made for his article. But why he should *endeavor* to state it *imperfectly*, is hard to understand. The vital importance of the subject surely demanded better treatment. (The italicising is our own.)

He thus translates them from the state of nature into the state of grace; *delivering them from the curse of the law, and making them children of God, and joint heirs with Himself. As by natural birth a person enters into the natural world and becomes a member of the family of Adam, so by this new birth of water and the Spirit he enters into the Church, and becomes a member of the family of Christ.*" (The italicising editorial.)

"*The two things that belong to Holy Baptism, the external and the internal, the visible and the invisible, the natural and the supernatural, or the washing with water and the grace of Christ, ARE ALWAYS JOINED TOGETHER IN ONE AND THE SAME TRANSACTION. These two different things are not separated, the one from the other.*"

"*There is no way in which a man can be created anew by the Spirit, according to the established economy of salvation, but by Baptism.*"

"*On the other hand, there is no washing with water in Baptism without the efficacious presence of the proper grace of Christ. The grace is as truly present as the water; and the grace is as truly given as the water is applied.*"

Popery and Puseyism have never taught regeneration and salvation by Baptism more bluntly or boldly than it is here taught by the Professor of Didactic Theology in the Seminary at Lancaster.

Other proof-quotations might easily be multiplied from different writers of the same school. But the above are assuredly enough to show that the error is taught, and more than enough to convince every candid member of the Church that the teachers of it are anything but true to the Reformed faith. So we turn to the

Sixth Error

of this perverse theology, viz: that *ministers are priests* in a specific, Romish, sense.

Proof. In an article in the *Mercersburg Review*, for July 1868, the writer, (now a Professor in Lancaster) after trying to show that the Christian Communion table is an *altar* in a specific (Romish) sense, says:

"In the same sense in which there are *altars* in the Christian Church, *there must also be priests*. Altar and priest are correla-

tive terms. *Where there is an altar there must be a priest; where there is a priest, he must have an altar. Jewish altars had Jewish priests, Christian altars must have Christian priests.*"

Another writer says:

"There is no room for the theory that the *Church at large*, or any particular part of it, is taken to be the depository in the first instance of all the *grace and force which belong to the ministerial office*: * * * * The basis of Christianity, as it meets us in the New Testament, is not the popular mind and the popular will [that is the mind and will of the whole Church, *Editor*,] in any such form or shape. It starts from Christ. *It reaches the world through the mediation of ministers.*"

"And then we have the idea of Apostolical succession, and along with that the conception also of ordination as *the veritable channel through which is transmitted, mystically, from age to age, the supernatural authority in which this succession consists.*"

Let the reader add to these quotations what Dr. Gerhart says of the regenerating and saving power placed exclusively in Baptism as administered by these priests, and the force of what Mercersburg means on this point will be still more keenly felt.

Seventh Error.

Mercersburg theology teaches *sacerdotal absolution*, and this in the most objectionable form. It declares not only that a priest (and remember, it maintains that all ministers are priests in a Romish sense) *may* forgive sins, or officially administer the forgiveness of sins, but it goes further and asserts that no one, however penitent, and however sincerely he may go to Jesus Christ, and trust in Him for pardon, can have any true assurance of pardon without the mediation of a human priest.

Proof. "This power of absolution is always at hand to be exercised. If the Roman Church abused it, the Reformed Church did not therefore cast it away."

This power is declared to be exercised "*through Christ's ministry.*" "A sinner may be penitent for his sins, but until he has received baptism (through the minister or priest, of course, *Editor*,) as God's act of remission to him, *he has no true assurance of remission,* and WHEN, AFTER BAPTISM, HE SINS THROUGH IN-*

*All God's promises of pardon are therefore of no account.

FIRMITY, HE CANNOT BE SURE OF PARDON TILL HIS ABSOLUTION IS SPOKEN, SIGNED AND SEALED BY CHRIST, BY MEANS OF A DIVINE ACT THROUGH THE CHURCH,"—that is the priesthood.

Here we must stop. There are other grievous errors held and taught by the authors and advocates of Mercersburg theology, and endorsed by the school; errors perverse of the doctrines of *justification* by faith, of the Sacraments in general, including the Lord's Supper as well as Baptism, errors regarding the Church, its nature and constitution, and regarding the future state of believers. These errors are partly involved in those pointed out, and partly flow from them as legitimate and necessary inferences.

But enough has been exposed to show with painful demonstration :

1. How very far those who hold and teach such errors have departed from the evangelical faith of the Church to which they nominally cling ;
2. How greatly they wrong the Church in seeking to subvert her faith by inculcating such errors ;
3. How alarming the condition of the Church must be, when such grievous errors are boldly maintained in her midst, and pressed upon those who are under training for the ministry within her bounds ; and,
4. How loudly the case calls for prompt attention, and a decisive remedy.

Shall the Reformed Church be sacrificed to these errors, merely to please their authors and abettors ?

ROMISH AND PUSEYITE PHRASEOLOGY.

After reading the preceding article on Mercersburg errors, it will be "instructive and interesting" to note how Romanists and Puseyites speak and write on the same subjects. The language or phraseology, they employ will be found especially significant, when it is remembered that they wrote and spoke before Mercersburg uttered its voice upon the matters referred to.

For the sake of setting forth the case as clearly as possible, the phrases quoted are arranged under distinct heads.

Baptismal regeneration. 1. How ROMISH writers speak of it. In answer to the question, why did Christ ordain the Sacraments? they say:

"To be effectual means of our salvation, and certain remedies against sin."

They define *grace* as

"A supernatural quality produced in our souls and inherent in them, by which we are made the adopted children of God, special partakers of the divine nature, and like to God, in some degree."

By *Baptism*, they teach:

"We are regenerated unto God, and born the heirs of God and co-heirs of Christ"—almost the very words of Dr. Gerhart's Tract.

Again: "By Baptism we are born again, or created anew in Christ Jesus."

"What are the effects of Baptism?"

"It makes us the children of God, and remits both original and actual sin; also, it infuseth justifying grace into the soul."

These quotations are taken from a Romish Catechism, specially designed for popular use, approved by a Bishop of the Romish Church, published by Dungan and Brother, Fulton-st., N. Y., 1851.

To these may be added a few of the same import from the Catechism of the Council of Trent.

"Baptism may be accurately and appropriately defined: *the sacrament of regeneration by water in the word. By nature we are born from Adam, children of wrath, but by Baptism we are regenerated in Christ, children of mercy.*"

The effects of Baptism are thus spoken of:

"Such is the admirable efficacy of this Sacrament as to remit original sin, and actual guilt however enormous."

"But in baptism, not only is sin forgiven, but with it all the punishment due to sin remitted by a merciful God."

"By baptism our souls are replenished with divine grace; rendered just, and children of God, we are made co-heirs to the inheritance of eternal life."

"By baptism we are united to Christ, as members to their head."

"Baptism opens to us the portals of heaven, which sin had closed against us."

After reading these quotations, some may think it easy to see where Lancaster got its doctrine of regeneration by baptism.

2. What *Puseyites* say on the subject :

Baptism, they declare, effects "a great moral change," by which men are "*made partakers of the divine nature,*" in the most actual sense, are "*created anew,*" "*transformed,*" "*renewed,*" "*regenerated,*" "*spiritualized,* glorified in the Divine nature," and this not conditionally, but "*actually and really,*" in the fullest sense. (Thus Pusey and Newman.)

The baptized are said to be recipients "of the greatest blessings which it can enter into the heart of man to conceive, even the *translation from the kingdom of Satan into the kingdom of Christ,* and the transfiguration of the whole nature from a state of moral and spiritual debasement and helplessness, into one capable of performing the achievements of saints, and inheriting the glory of angels."

"By baptism God saves us. By baptism God heals us."

Wilberforce (R. I.), whose Puseyism led him into the Romish Church, just as G. D. Wolff, Esqr., (formerly the Rev. G. D. Wolff, of Norristown) and others say they were led to join that Church by Mercersburg theology, uses such language as the following :

"Now it will be here maintained, that it is the revealed law of God's kingdom, that *regeneration is brought about in Holy Baptism.*"

"It is the appointed means of bringing men into connection with the humanity of Christ."

"What is effected (in baptism) is *infusion of that Divine seed of a higher humanity* by which their spiritual progress is commenced."

"*The regeneration of collective manhood was wrought in the instant of our Lord's incarnation.*" It is God's will so to associate the exercise of His spiritual power with certain external symbols, that when these last are duly partaken, men always participate in those gifts which were bestowed upon humanity at large "by the incarnation.

"Baptism is the appointed means whereby the Divine giver is pleased to bestow His grace for the regeneration of men. This gift is bestowed on *all* infants to whom Holy Baptism is duly administered."

Be it distinctly noted, that these quotations are not made by mistake from Tract No. 3, but directly from the book of Wilberforce the Puseyite (afterwards Romanist) now before us.

Two points are clear. They teach :

1. That the Incarnation of Christ was the regeneration and salvation of humanity ; just as Mercersburg theology teaches.
2. That this regeneration is wrought in individuals, or conveyed to them, through Baptism ; just as the Mercersburg theology teaches.

And these views of Wilberforce are only what Pusey, Newman (who also apostatized to Romanism) had frequently and zealously taught before him.

In becoming Romanists, Newman, Wilberforce, and others of their creed acted honestly and consistently. Pusey, the leading spirit of the errors, and others of his heart, treacherously remain in the Episcopal church. The reader may make his own application of these significant facts.

When this article was commenced we intended to show the close resemblance between Romish-Puseyite views and language, and Mercersburg theology on other points, such as the church, justification, &c., &c. The material for doing so is at hand. But space required for other subjects compel us to stop with the above illustrations of the striking analogy between the three on the doctrine of regeneration by Baptism.

Mercersburg has made large claims to *originality* and original profundity. And many of its less informed disciples have not only yielded these claims, but have helped to proclaim and boast of them. It is easy to see from the above quotations, taken from a volume published more than twenty years ago, from what pond Mercersburg has been drawing its foul waters. This work of Wilberforce, as also his book on the Incarnation, and those of Puseyism in general, have long been familiar to Mercersburg theologians. Indeed, they first directed *our* special attention to them.

The fact is, that all peculiarly Mercersburg notions are but a reproduction of Puseyite errors, and those of pantheistic German philosophy. Excepting as new to our Reformed church, there is no real originality in any of them. They may have been drawn from the same common source of error ; but even this seems doubtful.

THE CANKEROUS WORD.

DAVID knew of "devouring words," and severely denounced those who loved to use them. But it was reserved for Paul to speak, under Gospel inspiration, of "*the word which will eat as doth a canker.*" This involves a far severer judgment. In the Psalmist's case, the comparison seems to be that of some ravenous wild beast seizing its victim with ferocious grasp, tearing the victim to pieces, and greedily "devouring" it. This is bad enough.

But the Apostle takes his comparison from a most horrible, contagious disease, which not only fastens itself with incurable power upon the wretched victim, and results inevitably in his death, but which renders him most loathsome to himself and to all around him before it completes its deadly work, and sends him a putrid corpse to the grave.

It is a fearful thing to think that the mind of man can conceive a word, the human heart cherish it, and human lips utter or give breath to it, which "shall eat as doth a canker." And yet the inspired Paul declares that such words were conceived and brought forth in his day. Nay, he even traces them to their human parentage. By name he mentions two teachers who were chargeable with uttering such words. They were "*Hymeneus and Philetus.*" (2 Tim. 2 : 17.)

This, then, was a *personal* accusation. And it was brought against doctors or teachers *in the church*. For it is clear that Paul's denunciation in this case is directed against such. The two named were not the only persons guilty of the dreadful crime. But they were in some sense ring leaders in the matter, and probably among the most active promoters of the mischief. Hence Paul did not shrink from exposing them, and by name. He may have known them personally, and they seem at that time to have occupied influential positions in the church. On many accounts he would doubtless have preferred to say nothing against them.

But the interests of the Gospel were of vastly greater account than any merely personal regard. Duty to the truth, duty to the church, above all duty to the Lord Jesus Christ, were not to be sacrificed to considerations for the feelings or ambitious aims of some who "thought more highly of themselves than they ought,"

or were ambitious of renown as teachers of a more philosophical Gospel than that proclaimed by the true Apostles of Christ. Wherefore Paul openly exposes them, and brands their doctrine as a deadly *canker*.

In the German Bible the word is translated *cancer*. Lange's Commentary prefers *gangrene*, and this in its worst form. What Paul meant by the term was clearly some such disease as has been described above.

By this "eating canker" *false doctrines* are expressly designated "profane and vain babblings," as they are called in the preceding verse. They were "*babblings*," because they were unintelligible, confused and confusing, making a great noise but without any clear sense. However pleasant or learned they might sound, they were really unmeaning and at best calculated only to bewilder and mislead. They were "*profane*" because they trifled with sacred truth, and sacrilegiously perverted it to the service of hurtful and God-dishonoring error. They were "*vain*," because they sprang from vanity, served no good purpose, and ended in smoke. Like bubbles they might reflect the hues of the rainbow, soar upwards as though they would penetrate the highest heavens; but after all they were only bubbles and would soon burst from their own emptiness.

But although false doctrines are at best, in this view, only "profane and vain babblings," they may do immense mischief. Things in themselves insignificant may still be exceedingly hurtful. The most deadly pestilence is carried imperceptibly over the land on the wings of the wind. Cholera and the small-pox are propagated by the breath. So with error, and especially religious error. The small, and in itself, harmless letter *i* was the means of spreading *Arian* heresy over almost the whole Eastern Church during the fourth century, of leading a large Synod or Council astray, and of sending an earnest advocate of the truth into exile, under ecclesiastical condemnation and public disgrace.

What Paul intends, therefore, to impress upon the mind of Timothy, is *the pernicious moral power of false doctrine*. And its fearful tendency to spread its deadly, putrefying influence over the whole body of the Church, is particularly emphasized by the figure employed; "*eating*, as doth a canker." A cancer does its horrible work quietly, secretly, as it were, fastening itself upon some

inner part, some vital organ, or close to such an organ, it strikes out its fatal roots in every direction, and often makes sure of its victim before he suspects its presence. Even attempts to cut it out serve frequently only to aggravate the evil.

This fearful characteristic of error is, generally, not recognized as it should be. Because advocates of false doctrine may, like Spinoza or Schelling, be men of some acknowledged learning, of morally good lives, (that is in the more prevalent sense of morality), and may indulge their speculations and babblings in a pleasant, plausible way, their errors are regarded as mere innocent, though vain, conceits which can do but little harm. They may cause amusement or perhaps annoyance—may even lead to vexatious discussions or angry controversies. But excepting as a waste of time and strength, it is supposed that they will seriously hurt nobody, and soon pass over like foolish visions of the night. Hence they are so patiently endured. Sometimes they may be indirectly, at least, encouraged. The agitation and maintenance of such false doctrines may be even heralded and applauded as the mark of a “live theology,” over against adherence to a dead traditional orthodoxy; just as though orthodoxy must needs be dead, or as though it could be kept from dying out only by such poisonous stimulants as errors supply.

Not so does the Word of God regard the matter. The doctrine which “eateth like a canker,” cannot be treated as a trivial thing. Begetting and spreading errors which subvert the very foundation of the Gospel faith, may not be smiled upon as the harmless diversion of active speculative minds. Frisky theologians, or men aspiring after a great reputation, cannot be excused for seeking personal gratification by such dangerous and deadly means. “Apparently pure theoretic error has a pernicious practical tendency,” which shows its hurtful power “in the extensive and intensive spread of the disease through the body of the entire congregation. Jerome says: perverse error, starting with a single individual, at first can hardly get two or three to heed it, but soon the canker creeps through the entire church.” (Lange).

How sorely the primitive church was afflicted with such cancer-spreading false teachers, is well known from many statements and hints found in the acts of the Apostles, the Epistles, and the book of Revelation. Solemn warnings are also given to the church of

later times, that the trouble and injury springing from this bad cause would increase. Such "evil men and seducers should wax worse and worse."

The gloomy prophesy has been fulfilled in every period of the history of Christianity. Each period in turn has had its cancerous errors to contend with. The form of the malady may have varied. Its outward symptoms may have differed. But in its nature and effects it has been the same. It always assails some vital part of the Christian faith, and if not promptly and unsparingly cut out, it is sure to kill the body on which it fixes its fatal grasp.

Such cancerous words, such false teachings, blighted and slew the seven churches of Asia Minor. Those in Ephesus, Pergamos, Thyatira, Smyrna, Sardis, Philadelphia and Laodicea, *all died of this cancer*. The same malady ate out the Gospel life and truth of the Romish church, and has left of it only a Popish carcass. Evangelical Protestantism in Germany, Switzerland, France and Holland came near perishing utterly from the same deadly plague.

Should not the Reformed church in this country take warning? Can it hope to escape the fatal effects of a malady which eighteen centuries have proven to be so certain to destroy the body which patiently endures its presence, or cherishes it? Does charity, however gentle, however easy to be entreated, however slow to be provoked, however hopeful or unsuspecting—does true Christian charity in its sweetest and most tolerant spirit, require a church to bear without resistance or rebuke, bold, audacious, deadly errors which are eating out her true life?

Paul, the Apostle of such genuine charity, did not think so. And the inspired Apostle was right.

THE PROPOSED SEMI-CENTENNIAL CELEBRATION OF THE THEOLOGICAL SEMINARY AT LANCASTER.

As this is, in a sense, the fiftieth year of the establishment of the Theological Seminary, now located in Lancaster, Pa., some of those most deeply interested in that institution as it now stands, have thought the occasion a fitting one for some special commemo-

ration, and one affording a good opportunity for stirring up increased interest in the school throughout those portions of the church which are expected to support it. Circulars have been sent out, under Synodical instruction, by a committee appointed for the purpose, to all ministers, and very probably to many lay members. The circular solicits every minister receiving it cordially to unite in the celebration, by preaching one or more sermons on the subject, and thus seeking to enlist the warmest sympathies of their people in favor of the Theological Seminary. They are also *instructed* to submit to their respective consistories the propriety and best manner of taking "a special collection" (of money, of course,) for the benefit of the institution.

Under existing circumstances this call is so remarkable, and the whole movement so extraordinary, that for a time we were in doubt whether it would be better to notice it at all, or to pass it over in silence. The doubt has been relieved by the receipt of two articles upon the subject, written by highly esteemed brethren in the ministry, and both of ripe age. Instead, therefore, of giving our own thoughts in our own way regarding the matter, we shall let them speak; and do this the more readily because what they say is so well said. As both articles, however, would occupy more space than the subject merits, or than can be spared in the present number, our readers must be content with liberal extracts from them.

One of the contributions is in form of a letter of reply to the *circular*, as follows:

Brethren: Your circular letter, bearing date January 20, 1875, has reached me, being addressed to 365 other ministers of the three Eastern Synods, said to be custodians of the Seminary at Lancaster, Pennsylvania. Its contents are of such a character as to demand attention and a respectful reply. This reply I propose to make in this public manner. It may be supposed that this letter is written at the request of others, or it may be considered as the reply of *only* one of those addressed, as it may please those interested in the question who are represented by it. One or many, I propose here to give the main part of your letter or circular, whichever it may be, so that all can see how proper or improper is the answer:

Brethren: We present for your favorable consideration the fol-

lowing items from the official proceedings of the Synod at Bethlehem :

" 1. Synod recommends that all the pastors preach a sermon to their people on the origin and history, the necessity and importance, or the efficiency and benefits of the seminary, on either one, or all these topics, as the judgment of every pastor may dictate ; and that the discourse be preached on the *seventh*, or *fourteenth* day of March, those being the two Sundays nearest to the 11th day of March, 1875.

" 2. That the pastors be instructed to submit to the consideration of their Consistories respectively, whether they will direct a special collection to be taken for the benefit of the institution ; if the decision be in the affirmative, then the Consistory shall arrange when and how the collection is to be taken—the collection to be regarded as a free-will offering of gratitude to God for the blessings which He has bestowed on the Reformed church, through the medium of her educational institutions ; and the proceeds of such collection to be devoted either to the Permanent or Building Fund, as individual donors may designate, or, as regarding all undesignated funds, the Consistory may determine.

" 3. That it should be the chief design of the celebration to revive the memories of the past, to promote a better knowledge throughout the Church of the interior history and progress of the Theological Seminary, and awaken a deeper sense of the importance of the educational institutions of the Church to her growth and prosperity. The funds that may be contributed should come as a free-will offering from ministers and people, prompted by thankfulness for the blessings which God has bestowed upon them through the instrumentality of this school of divinity."

[Signed,]

A. H. KREMER,	} Committee.
JOHN S. STÄHR,	
L. KRYDER EVANS,	
JACOB S. ROATH,	
GEORGE S. HEILMAN,	

It is hardly needful that it be said that with the committee as such, or personally, I have no controversy, and that they are, with a single exception, strangers to me. There is no special fault to find with the way in which you have done the work assigned you by your Synod.

The action of the Synod as set forth in this circular is so marked

in its temper as to call for notice at the hands of those who have been accustomed to its usual style. How comes it that with all of its previous assertions of authority, instead of *commanding* it only *recommends* in this case? Has the experience of the last few years taught a moderation in temper and tone, that its arrogant exactions better comport with the notions of *individual* right and responsibility that inhere in the minds of our Reformed people? It is not to be overlooked, however, that when it comes to the matter of getting money for the Lancaster Seminary it is no longer *recommended* to the pastors to act, but they are '*instructed*' to do so.

A noticeable feature in the order of exercises proposed was the minute care with which the subject or subjects for a sermon on that occasion are set forth. On the 7th or 14th of March proximo, it is '*recommended*' that three hundred or more pulpits shall in unison tell of *the origin and history, the necessity and importance, or the efficiency and benefits of the Seminary.*

Our time nor space allow us to reply minutely to your circular, but as you have placed its main matter under these heads, I propose to seek what help I need in the work assigned by the circular.

1. *The subject matter of the sermon I am expected to preach.*

What it is proposed to say of the origin and history of the Seminary I shall come to under item 3. Of the necessity and importance of the Seminary to the Reformed Church at its origin there is no diversity of opinions; but as to what is the fact now will be seen further on in my reply. The only point now is '*the efficiency and benefits*' of the Seminary. This is a fruitful theme, but I am at a loss how to steer clear of facts and prepare such a sermon as would be acceptable to those who planned this celebration. It is a solemn question whether the Seminary for the last thirty years of its existence has been efficient for any real benefit to the church only as God in his sovereignty may overrule evil for good. You are aware that no other source of trouble and sorrow has so weighed down the hearts of God's people in our Zion as those that come of the vain philosophy—unreformed theology—taught there.

You surely do not consider that beneficial which has set brother against brother, &c., driving many from our communion. Not to be invidious, but that I may perfect my sermon, let me ask how is it that so many of the Alumni of the Seminary fail to have that

hold on the affections of the people that ministers in our church a half century ago had? Why is it that their pastorates are nearly as short as those of Methodist itinerants? Am I to see the efficiency and benefits of the Seminary in this? Shall I set down to the account of its efficiency and its resultant benefits, that for years, and even until lately, it has trained and furnished the church of Rome with some of its most laborious teachers for its parochial schools; also some of the most effective editors for her church papers, who, with the zeal of new converts assail the faith of their fathers' church? Has not the Seminary also done similar service for the Puseyite Episcopal church? Such benefit is not to the Reformed church. Her good name for evangelical doctrine, and her fealty to the Reformed Protestant faith, is under a cloud that has been sent forth. Will not fidelity to history, honest dealing with my church require of me to state these facts? So far as efficiency in the service of truth, benefit to the orthodoxy, peace and character of our church is concerned, can I say that the activity of the Lancaster Seminary in its recent periods has been for good? If I in my heart am persuaded that "the only ground of our salvation" has been taken away at the Seminary—that ultra-Lutheran views on the Sacraments are taught there—that the Puseyite doctrine of the priesthood of the ministry is instilled into the minds of students there, and that its teachings serve, as those who have been there declare, to lead souls to Rome, must I not say so? Must I not tell my hearers of thousands in our Zion who are overwhelmed with sorrow and tears on account of the defections from Reformed doctrine that has marked our recent history.

2. In your second division you '*instruct*' me how to manage to get and to dispose of money for this Seminary. Here perhaps may be discovered a main *cause* that moved to *this* celebration. As this is a question of money, and I am asked to go before my people and urge them to invest their means in the securities you offer, will you, brethren, give me assurance that will satisfy prudent men that the investment is safe? They will want to know if, should it be placed in the permanent fund, it might not be used to propagate Romish, Pantheistic, or Infidel doctrines. Or, if put into the building fund, whether such building may not be turned to improper use.

There are those who would not give their money unless the best

security that man can offer, assured them that it should avail to propagate the Reformed faith, and so to glorify God. Can you give them reasonable assurance that this will be done, in the historical sense of *the* Catechism? There is an impression abroad that many of those who have in past years aided to endow Lancaster institutions, now regret it. Some of these are men who conscientiously believe that the teachings of the Seminary are not what they were when they consecrated their money to its use—not the same in substance, not the same in form. You could not expect me to go before my people under these conditions without a personal assurance that all would be right, and that this money would be surely used to disseminate Reformed teachings. *This notion of a perversion must be removed.* No sadder thought fills the hearts of the friends of the Reformed Church than this—that such perversion has, from wrong or neglect, taken place; that money given to perpetuate our faith is used to spread another that destroys it. Had a financial crisis swept it away, had betrayed trust forfeited these endowments, it could have been borne. But no such disasters have befallen the church; her grievances spring from a very different cause. Unless, therefore, assurance is given before the ides of March, it is possible that some Consistory may hesitate to order a collection. Hence my sermon would be defective in this feature, and would not be a success.

You tell me that it should be a chief design of this proposed celebration, '*to revive the memories of the past.*' But, dear brethren, those memories are too sad for a celebration—too deeply painful even for tears. My recollections go back almost to the founding of the Seminary. The traditions of its origin and early history are fresh with me. The men who founded the Seminary were veritable men of God. They were simple, earnest men, who, under God, laid its foundation, and most of them have gone to their reward. A few yet wander on the shore of time. Many of them were ministers. In love, prayer, hope and faith they undertook the work. We have heard them and those of their day preach, but not such teaching as now issues from *their* Seminary. Their faith stood not in the wisdom of men. It did not trouble itself with transcendental philosophy or the vagaries of a speculative theology. They felt the want of ministers to take up

their mantles, when they should be called to heaven, and preach the doctrines of the Heidelberg Catechism as they had done. They were Reformed from conviction and principle and had no hankering for High Lutheranism; and as for Puseyism, it had not entered or crazed any brain as yet. *What charge* will it be allowable to say when I come to revive the memory of those days, how bitterly the project of a Seminary was opposed. History should chronicle the fact that this Seminary was planted by those who then held the doctrine and stood on the ground now held by those whom Lancaster has often denounced. It was largely nurtured by the ministers and churches who in that day were styled "new measure." They were the fruits of a revival from dead formalism and lifeless and often godless churchliness. Those men and ministers who raised the first endowment of \$10,000, were all, or nearly all, of those that favored true *Revivals*.

It is the child of the Church's new life growing out of the revivals that pervaded the churches of America during the first quarter of this century. To this spirit our Reformed Church this day owes much of its prosperity. Alas, that extreme reacting forces of a totally opposite character should now control this Seminary. You will not now be surprised, brethren, if I say that in my judgment it was a mistake to attempt to celebrate the half-century existence of the Seminary by the *men* who now have it in hand. They are not the *spiritual* successors of the men who laid its foundations. As it now *exists*, it only dates from a period soon following Dr. Nevin's entrance into the Church. Then the Seminary was moved off its ancient foundation. Those who now control it are not in sympathy with its origin, nor its founders, nor with its first teachings. The first twenty years of its life are entirely distinct from the greater part of the subsequent thirty. For those who loved the Church in those days, the school is no longer the same. It has been removed from its original base; it sends forth new and strange doctrines and customs—a gospel rejected by our fathers. How can those who love the Church of their fathers—the Seminary they founded—join in this celebration? It is a conceded fact, that *our* Reformed Church is divided; that the source of our division and strife starts in the doctrines and customs now taught in the Seminary.

You will not then think it strange that the writer, and *others*,

cannot take any interest in this celebration. It is not now our Seminary; we have no joy in its present character or course. While you and others may celebrate, it will be for us to weep and pray. Our Zion is desolate; we deplore the errors, the un-Reformed doctrines taught, and that vitiate the faith of the Church; we no longer feel at home in many Reformed churches; we are bewildered among its altars and desks, etc.; we cannot adjust ourselves to the new ritual; we know not when to bow or turn our back to the people. It is no more in many places the Reformed Church of our youth; we hear not the same sounds from the pulpit; it is another gospel. We would be strangers in such churches; and how could we celebrate this semi-centennial with those who do not believe, preach and worship as we were taught to do by those who educated us in the Church? For such as we are it is to wait, trust and pray that the *faith* of those who laid the foundations of the Seminary reassert its right and power. Till then we look *elsewhere* for the guarding and perpetuation of the true Reformed faith; till then we will contribute our gifts *elsewhere*. While under *this cross* we still shall trust in the God of our fathers; we will cleave to the author and founder of our faith; but in this celebration *we* have no part or lot.

AN OLD ALUMNUS.

The other contributor, under similar promptings, says:

It has impressed the writer strangely that the Synod has decided to hold such a celebration, especially in view of its action at Martinsburg three years ago. Then the Synod decided that, in view of the divided condition of the Church, and it being impossible to enlist the *general* interest of its membership in all sections, it was not deemed advisable and prudent to recommend a general celebration of the semi-centennial anniversary of the founding of the Seminary.

With the above difficulty in the way, and which still exists, we regard, as stated, the late action of the Synod at Bethlehem as strange. It is still true that it "is impossible to enlist the *general* interest of the membership of the Church in all sections." Those who are opposed to the peculiar teachings and cultus of the Lancaster wing cannot be expected to take any interest in the celebration. In their minds the jubilee will only awaken sad and painful memories. They will contrast the Seminary as it once

was with what it is now. They will think of the funds given, but now sadly perverted, of a once united Church now distracted and divided. And still the evil is continued—young men are still being trained to a service very materially different from anything that ever obtained in the Reformed Church in this or any other country. With all this, and more, in view, the ministers and members of the Church who love her in her true character can only mourn and pray in connection with the jubilee—they *cannot* rejoice. They wish most sincerely that the state of things were otherwise. Then, indeed, with full, warm and glad hearts would they join their brethren in oblations to God. But as matters now stand, they can only weep in sorrow while beseeching earnestly the Head of the Church to deliver us from the evils we so heartily deplore.

AN ALUMNUS.

THE JOY OF SALVATION.

AN artisan in the service of a rich eastern master, by some imprudence got heavily into debt with an unmerciful creditor, who told him that unless he settled accounts before the close of the year, he and his family should be sold as slaves. It was impossible for the poor man to pay the debt; he might quite as well have tried to build up a tower like that of Babel in one night. Meanwhile his master noticed that his work was falling off every week. One day he spoke of this to the steward. "Why, sir," replied the steward, "that poor fellow cannot possibly make good work. He cannot manage his tools, for his hands tremble; nor can he see well what he is doing, for his eyes are often filled with tears. He often sits down as in despair, and sighs heavily, and sometimes he makes himself drunk to forget his misery. A heavy debt is pressing upon him, sir, and until it is paid he will not be able to make one good piece of work." "Tell him, then, that I have paid the debt," said the generous master. The steward went up to the servant and delivered the message. Picture to yourself the joy of that poor man. From that moment fresh vigor was poured into his veins. His hands trembled no more, nor were his eyes dimmed with tears; he swung his hammer with a will, so that it was a pleasure to see him; his little dwelling rang with his merry songs, and he made better work than ever before,—*S. Magazine.*

Arsinus College Repertory.

SCIENCE AND THE BIBLE.

BY REV. A. MESSLER, D.D.

Development.

IN a previous paper we have stated what the Bible says in reference to the origin of the world and the things in it, and shown that science never knew anything in regard to this important subject until it was made known by the Scriptures. She had tried her best powers to find a solution and failed ; it is not unfair to infer, therefore, that she would have failed, even until now.

We have also stated from the Bible the condition in which everything was "in the beginning"—"*without form and void, while darkness rested upon the face of the deep.*" That which was without form needed, therefore, to be put in form ; and here is the commencement of development—that which was void needed to be filled with living things, and here is creation—darkness was upon the face of the deep, and hence light was, of necessity, the first production of Omnipotence ! Has science anything to say here ? Science, as usual, is dumb, when it is of the first importance that she should speak. She has much pretended wisdom when a thing is revealed or created ; but science reveals nothing—she creates nothing ! She almost pretends to have done it, but after all, when questioned closely, prefers to be silent, or at best gives an indefinite answer.

We come now directly to the point where science prefers to diverge from the teachings of the Bible, and it will be important to state it. The Bible avers that the world was created by God ; science has recently endeavored to substitute for this easy and rational solution of the existence of all things, in their relations, dependencies, and evidences of wisdom in contrivance and forma-

tion, what was at first called "development," but is now more commonly termed "evolution." The Bible says "God created"—"the spirit of God moved upon the face of the waters"—"God said let there be light and there was light;" Science believes in natural forces, in selection, in the prevailing potency of the best and most powerful. In this difference, each one is called upon to decide for himself. We have decided, and aver that God created; and now propose to examine the claims of science to be accepted as in contradiction to the Bible!

Development—what is it? What is claimed for it? How much evidence of development is there in the world, in its life, in its geological structure, in the animal and vegetable kingdoms? We quote with great pleasure and approbation some remarks of Dr. Anderson, of Rochester, before the Evangelical Alliance. He said: "I beg leave to suggest the propriety of being careful in regard to the use of *ambiguous* terms. The word *evolution* is susceptible of two meanings, one of which is a name for the process of the Almighty in developing the plan of creation—it being used simply as a name for the progress of the creative energy under the control of infinite intelligence. In this sense, the word evolution is used in entire harmony with belief in a conscious, personal God. It is the evolution of a plan previously involved in the divine intelligence and will—the outgoing process of creative power, the mode and end of whose activity were foreseen and foreordained. A second use of the word evolution is to name the process of growth in the universe, discounting from the word all reference to volition or a preëxisting consciously formed plan or idea. Used in this sense, the word is simply and solely the name for a process, leaving out all reference to the will and thought which determined and controlled it. Using the word in this sense, when we say that the universe is due to evolution, it is equivalent to saying that the fact and order of the universe are due to an *abstract term*, which simply names the process. Thus evolution, in itself, is a mere verbal concept; is made to take the place of volition and intelligence—that there are plans and orders which are due, not to a planning or ordering force or mind, but to a force without a will, whose existence is postulated and whose activity is modified by no intelligence or benevolent purpose! Using the word in this sense, it is made to do the work of a concrete force guided by no mind!

“To adopt such an explanation of the order of the universe is as irrational as to account for it by the eternal ideas of Plato, or the realists of the middle ages. But if evolution is understood to mean the process of creation, whether longer or shorter, through one set of proximate antecedents and consequences or another, all due to a continuous activity of a Creator, the word represents an intelligible idea possible to thought. But when evolution is set forth as determining in itself its own processes and itself working out the order, beauty, and adaptation of the entire cosmos, and is proposed as a theory to account for the universe and its manifold and wonderfully complicated plan, the language becomes *simply unintelligible*. A similar ambiguity affects the word ‘development’ and the phrases ‘natural selection’ and the ‘survival of the fittest.’”

So far we adopt the language of another; but we add that in the one God, is acknowledged, in the other a blind chance or an un-intellectual power is supposed to operate wisely, kindly, and benevolently in the production of results in which power, love and wisdom are eminently conspicuous; and for ourselves we prefer to own God and worship Him, rather than to be compelled to own an abstraction or an unintelligent force and worship it. In our estimation it is too late in the progress of knowledge to expect that such opinions, no matter who may teach them, will acquire any permanent or extended acceptance among thinking men.

Having, as we believe, now fairly stated the *issue* between science and the Bible, we propose to follow out the conflict between them with some care over the whole field to which it applies, in which it is active at the present time.—*Christ. Intelligencer*.

SHOULD SERMONS BE READ? *

BY THOMAS GUTHRIE, D.D.

WERE the preacher's business only to instruct, to store the mind with knowledge, to give forth simple and unimpassioned statements of divine truth, we should be content, if it were clearly put, though it were coldly said; in that case the reading of a sermon in the pulpit would lie open to no valid objection. But, since the heart of man has suffered even more than his head

by the fall, one great object of the preacher is to engage the affections, to turn their current heavenward, and win the heart over to God. This is the work of conversion—that saving and indispensable change. “A new heart also will I give you,” says God; “and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you a heart of flesh.” But where, besides convincing the reason, the object of the speaker is to engage the affections, rouse the dormant feelings, and carry the heart as by storm, what man in his senses, in any other place than a pulpit, would read his address? Fancy Demosthenes attempting to wield the fierce democracy with a paper in his hand! Fancy Cicero rising in the Forum to launch his thunders at Catiline from a black portfolio! These men knew better. And why, with a task much more difficult, and involving interests infinitely more important, should preachers of the Gospel hamper themselves with papers? Some, as if actually ashamed of themselves or of the Gospel, do not once venture to raise their eyes and look the people in the face. Does any man believe that it was thus Paul stood on his defence before Felix, making the tyrant tremble? that it was so Peter preached when, God blessing his words, he converted thousands by a single sermon, and, a greater fisherman than ever, gathered them with one sweep of his net into the kingdom of heaven?

Fancy reading practiced elsewhere than in the church, carried into the common affairs of life, and nothing else is needed to expose its absurdity. Let me illustrate this, pleading the force of the illustration in excuse of its familiarity. A man, for example, falls in love with a woman; he wishes to win her affections; and, prepared to make her an offer of his hand and heart, he seeks an interview. They meet—how soon to part? Imagine the lady’s astonishment when, instead of approaching with ardor in his looks, he coolly enters, pulls a manuscript from his pocket, and with it a pair of spectacles; and, after adjusting them on his nose, begins, in a voice as hard as iron and cold as ice, to read an oration! How soon, in any woman of sense or spirit, would indignation take the place of astonishment, and summon a servant to show him to the door? Or, look at men in other circumstances of life—at the bar, on the hustings, in the senate. When they would rouse the feelings, or carry conviction home to the minds

of others, they stand before them, eye to eye and face to face. The barrister who rises to address a jury, knowing right well that, if he reads his speech, ten to one but he will lose his cause. "He who would make others weep must himself weep," says an old poet; and he who would speak to other men's hearts must speak, or at least appear to speak, from his own.

Here I have all antiquity on my side, and all the preachers of Christendom also, save those that speak the English tongue. It was not from papers that Luther thundered and Calvin reasoned, shaking the walls of Rome. It was on other pinions that Bossuet and Massillon soared aloft. Nor, to come to modern times, have I ever heard the preacher read his sermon in any church, Protestant or Roman Catholic, on the continent of Europe—neither in Holland, nor in Belgium, nor in Germany, nor in France, nor in Switzerland, nor in Italy. In Italy, as I have listened to a preaching friar, standing before an audience whom he held entranced, a consummate master of sacred oratory, how I have wished that our preachers would borrow the weapons he was employing with such signal effect in the cause and on the side of error! And why not? With some practice, and going about the thing in the right way, a discourse suited to a popular audience is much more easily fixed in the mind than many, till they try it, would imagine. Nor, if a man has that self-possession which is acquired in time and by familiarity with the pulpit, need he ever fear, but for an instant, losing the thread of his discourse. Let him only, as was my habit, pin a slip of paper to the leaves of the open Bible; there let the heads and chief topics of the sermon (each in their proper order, and marked in many cases only by a leading word) be so legibly set down as to be caught at a glance, and he cannot be thrown off the rails. But, though the difficulties of dispensing with the paper were as formidable as many imagine, should preachers of the Gospel, those who ought to be an example of self-denial, shrink from toil, grudge any labor for the good of those for whom the Son of God himself labored and lived and died?

Before leaving this topic, allow me to say that, unless in those passages where the impression depended much on, as a good style has been happily defined, "right words in right places," I never made myself the slave of memory—repeating the discourse *ver-*

batim, exactly as it was written. On the contrary, new ideas were often introduced, that rose unbidden, and were thrown off, like sparks, in the heat of delivery; and the comparatively cold expressions of the quiet study were also often exchanged for more fervid and forcible terms. However, and at the same time, the discourse was always carefully committed to memory—so carefully that by practice it rose to the mind spontaneously, without any conscious effort of recollection, leaving one free to give vent to their emotions, and speak as if they were speaking from the spur of the moment. I would say, commit so well that you have never to think in the pulpit what comes next. Beware, however, of committing to memory aloud, like one I knew, who thereby acquired a monotonous, sing-song manner; and, besides disturbing the whole house on Saturday evening, roared himself hoarse as a raven. I found another advantage from committing silently—this, namely, that the language sounded almost as fresh to my ears as to the people's; and, awakening thereby my own emotions, gave naturalness, force and fire to the delivery. But, if it is bad to commit, I have found it good to compose, aloud in your study, as if you were in the pulpit addressing your congregation, with all of them seated before you. This helps to impart vivacity to the discourse, and, without running into the merely conversational, to throw over the whole the charm of a spoken style.

TRANSFORMATION OF A CONSTELLATION.

The notions hitherto entertained as to the stars and the heavens are destined to undergo a complete revolution. There are *no fixed stars*. Each one of those distant suns, flaming in infinitude, is swept along in a stupendous movement which the imagination can hardly conceive. Notwithstanding the countless millions of miles of space between them and us, making them appear to us only as luminous points, whereas they are as great as our own sun, and thousands and millions of times greater than the earth, still, by means of the telescope and computation, astronomers have been able to come at

them, and to demonstrate that they are all moving in every possible direction. The heavens are no longer motionless, nor can the constellations any longer be regarded as the symbol of the unchangeable. Take, for instance, Ursa Major, or the Great Bear, the first of the constellations to be observed and named. Who is there that has not taken that figure as the enduring symbol of the preëstablished harmony, the unalterable duration of the firmament? Well, that ancient constellation will be destroyed. Each one of the stars which constitute it is endowed with a movement of its own. The result is that, in course of time, the form of Ursa Major will be changed. It now somewhat resembles in outline a wagon, and hence its popular title everywhere of car, or wain, while the learned have given it the name of the Bear, that being the only animal known to the ancients as living in polar regions. As every one knows, the four stars arranged in the form of a quadrilateral are supposed to represent the four wheels, and the three stars in the front of the figure three horses. But the proper movement of the separate stars will alter this arrangement; it will bring the foremost horse to a point back of where he now is, while the other two will move onward. As for the two hinder wheels, they will proceed in contrary directions. When we know the annual value of the displacement of each of these seven stars, we can calculate their future relative positions. This I have done, and I here lay before the reader the curious results of my calculations.—
C. Flammarion, in Popular Science Monthly.

SCIENTIFIC.

According to the *English Mechanic*, a new process of iron-making, which dispenses with the blast furnace, has been practically tested, and specimens of its produce shown at Wolverhampton. The bloom is made direct from the ore, which is ground, mixed with lime and pitch, and baked in a cook oven. This is treated as pig iron, and a furnace being charged with it, it is ready for the helve or squeezers in half an hour. The inventors claim

that by their process they can make a ton of iron from the ore at an expenditure of only two tons of coal ; that they can make German steel as cheaply as cast iron, and that they can, furthermore, make the latter equal in purity to charcoal iron.

A VALUABLE antiquarian discovery has been made near Bournemouth, on the farm of Mr. Robert Hare. He states that eighty-six urns, many of them containing portions of human bones, have been dug up. A portion of the mound where they were found has not yet been removed. The urns are, in Mr. Cox's opinion, Roman, but a few persons who have already visited the spot think they must be ancient British. Only one of the urns has been secured in even tolerable preservation. They are found only six or eight inches below the surface, and are about two feet deep. They quickly crumble to pieces on being removed, but if exposed to the air for a time, they become hardened.

AN English exchange says that carbolic acid is a deadly poison to snakes, and experiments have proved that a few drops are sufficient to cause almost instant death to the dreaded cobra, and suggests that it might be invaluable in India and other tropical countries.

COLLEGE ITEMS.

Heidelberg College at the Ohio Inter-Collegiate Contest.—The reader may, or may not, be aware that arrangements exist among the colleges of the Western States to hold State and inter-State contests in oratory. Assembled in convention at Oberlin, during the month of May last, the representatives of the principal colleges framed a constitution and provided for the organization of State and special associations. The contest of Ohio colleges was held in Akron, Ohio, February 4, and was participated in by nine of the leading colleges. From the numerous reports of the occasion, we infer that the exercises were of a high character, and of exceeding interest throughout. The prize was awarded to

Heidelberg College, Tiffin, Ohio, represented by E. F. Herbruck, son of Rev. P. Herbruck, D.D., of Canton, Ohio. The title of the successful oration is, "The Court of the Beautiful and the Sanctuary of Truth." The speaker pointed out, with considerable powers of thought and expression, the position of Christianity as, in a preëminent sense, the sanctuary of truth, to which the propædæutic influence of Greek culture and Greek religion sustained the relation of a court of the beautiful. While the high order of the production, in thought and language, was universally conceded, the marked success of the oration was due more especially, it is said, to its masterly delivery.

On the following Tuesday evening the Faculty, students and many friends of Heidelberg assembled in the college chapel to celebrate, in an impromptu manner, the victory achieved by Mr. Herbruck. A committee appointed for the purpose conducted the hero of the occasion into the hall, amid the prolonged applause of the audience. Mr. S. F. Hershey, who had accompanied Mr. Herbruck to Akron as a delegate from the college, was then introduced, and in a well-worded address gave an interesting account of the contest. Rev. Dr. Williard, President of the college, followed in a short, spirited speech, sounding the keynote of the evening's exercises. Remarks were made by Messrs. R. W. Shawhan and J. T. Huss, prominent business men of Tiffin; J. K. Huddle and N. L. Brewer, of the legal profession; and also by Rev. H. Fenneman, Prof. George Gassman, and Rev. Dr. Rust, who congratulated the young gentleman—and therefore the college represented by him—upon having carried off the prize at the first Inter-Collegiate Oratorical Contest of Ohio. The result of the contest sends Mr. Herbruck as the representative of Ohio to the Inter-State Contest, at Indianapolis, in May next. z.

Ursinus College warmly congratulates his elder sister (or brother, if you please,) at Tiffin upon this honorable achievement. Apart from the immediate gratification afforded by so great a victory won, and investment with the trophy of successful competition in such a contest, other results have been secured (in posse at least) which are of still greater value, because they may be more enduring and more influential upon the future history of Heidelberg College. Moral and educational advantages of far-reaching effect have been achieved, which make the issue of the Akron

Contest far more important than the transient jubilations of the day. To say nothing of the reputation gained, of the relatively more prominent position to which the institution represented by the victor is elevated, or of the greater measure of favorable public attention thus commanded by the institution, the gratifying event is calculated to stimulate those more directly honored by it to increased energy and zeal in the prosecution of their important work. The responsibility of Heidelberg College is increased by this victory. In proportion as public attention has been more fully directed to it, public expectation will rise in its demands. The college will be asked to maintain the ground gained, and so prove that the achievement was not merely a happy accident. Professors and students must therefore feel impelled to ply their powers most vigorously and faithfully, in order not only to hold that which has already been attained, but to make it a point of still further progress onward and upward. Then will the laurels won at Akron keep green, and bud, and become an amaranthine wreath of glory around the brow of Heidelberg.

There is another aspect of this victory which merits notice. It is an achievement which reflects special honor upon *German* talent and capacity. It was gained by one whom we take to be a German of the Germans. One of the complimentary newspaper notices of Mr. Herbruck's oration even commends his *German accent*, and this, obviously, not as a quondam aspirant for the Presidency of the United States once spoke flatteringly of the "sweet Irish brogue." In this case the editor could not hope to secure an office for his praise. Most of the Ohio colleges in competition at Akron were probably representatives of English-American mind. The Teuton enters the arena and wins the day. Sharing the national blood, at least, of the triumphant competitor, some extra joy in the result may be innocently indulged.—(EDITOR R. C. M.)

As the Winter Term presses to its close, the young men of the *Zwinglian Literary Society* are bestirring themselves with preparations for their fifth anniversary, which will take place on the evening of March 24. No effort, we feel assured, will be spared to make the occasion fully equal to the expectations entertained regarding it.

To afford students an opportunity of reaching their homes in time for Good Friday services, the Winter Term will close a day earlier than is designated in the college calendar for 1874-5.

The Spring Term will open on Monday, April 5.—Young gentlemen desiring to enter any of the departments of the institution at that time will please make immediate application.

Quite an interest is manifested just now by many of our students in extending the advantages of the *College Reading Room*. They are making a special effort, which promises to be successful, to increase the number of papers and periodicals received. There have been hitherto some twenty on the list, and the addition of as many more will make the Reading Room a very attractive and instructive resort for hours of leisure from the regular studies.

BOOK NOTICES.

[Our Book Notices will hereafter appear in this Department of the MONTHLY, instead of following the Editor's Desk.]

Dr. James W. Dale's masterly volumes on *Judaic* and *Johannean Baptism* have been noticed by us in previous numbers. His third volume, *Christic and Patristic Baptism* will be shortly published. His arguments against Baptist immersionism we consider unanswerable; at least they have not been answered, unless ridicule is a test of truth. As the following notice of the forthcoming volume, taken from the *Presbyterian*, expresses our views, we substitute it for what we might say:

"*An Inquiry into the Usage of Baptizo, and the Nature of Christic and Patristic Baptism, as Exhibited in the Scriptures and Patristic Writings,*" by James W. Dale, D.D. Octavo, pp. 630. William Rutter & Co., Philadelphia. This is the title of a volume to whose early publication we have recently referred. It closes a series, (three volumes, "Classic," "Judaic," and "Johannean Baptism" having preceded it,) constituting a philological and exegetical inquiry prosecuted through more than a thousand years of the history of the Church. The entire series presents all the material furnished by Heathen, Jewish, Inspired, and Patristic writers which can enter into a final and authoritative solution of the question involved. The original text is given, and every passage minutely and exegetically discussed. There is no more perfect way than this for reaching the truth. The method is perfect. If the application of exegetical principles be just, the result must be of absolute authority. The inquiry, in the extent of the field covered, and in the elaborate investigation of details, is

pronounced to be unequalled. "Classic Baptism" gently, yet remorselessly, puts the pen through the frail Baptist theory until all its factitious life oozes utterly away. It then establishes the true meaning of the Greek word, as demanding a thorough change of condition, and expounds the multiform phases in which such condition is presented by the classic Greek writers. "Judaic Baptism" shows identical sameness of meaning in the usage of the word, together with a new application (without change of principle) to religious rites. These rites show a thorough change of condition, as to ceremonial purity, effected by sprinkling and pouring. "Johannic Baptism" shows, no less, the same meaning—through change of condition—but in a new aspect. It is not a physical change of condition, as among the Greeks, nor a ceremonial change, as among the Jews, but a thoroughly changed spiritual condition, effected by repentance, and symbolized by pure water in a rite. "Christic Baptism" continues the same unvarying meaning, and gives further development to the thoroughly changed spiritual condition introduced by "Johannic Baptism," by pointing out Jesus Christ, the crucified Redeemer, as the ground-cause of this thoroughly-changed spiritual condition, and of our reconciliation and everlasting subjection to the Triune God—Father, Son, and Holy Ghost. "Patristic Baptism" is shown to adhere, in the most absolute manner, to the fundamental idea of the Greek word, by using it (as do the classics,) to express the condition of *ships sunk to the bottom of the sea*, and the condition of *men thoroughly drunk*; while they use it abundantly (as do inspired writers) to express a thoroughly changed spiritual condition. Many of these Patristic writers being Greeks by birth, by language, and by education, do thus, in the most absolute manner, set their seal to the results of this inquiry as true. It is shown conclusively that the water covering practised by early Christians was not due to this Greek word, but to a wholly different cause, and not essential to Christian baptism. It may be that some of the very numerous side interpretations given by Dr. Dale may be modified after thorough scrutiny; but we now see none which require such modification through conflict with the analogy of faith.

"*The American Educational Monthly*, a magazine of popular instruction and literature," published by *J. W. Schermerhorn & Co.*, 14 Bond street, New York, is an independent periodical, designed to furnish a faithful record of educational progress, and to be a medium for the free, frank discussion of all educational questions. It is now in its twelfth year, and is highly commended. Price, \$2 a year. Single copies, 20 cts.

"*The National Sunday-school Teacher*" for March contains an interesting variety of excellent articles, including "The Blood Avenger," "Methods of Self-Conquest," "The Cities of Refuge," &c., all illustrative of the International Series of Sunday-school Lessons. As "undenominational," it would be found a valuable complement to our "Heidelberg Teacher;" and as positively "evangelical," may be warmly commended to all our pastors and

Sunday-school teachers who need and can afford to procure additional aid. Published by Adams & Co., 147 Fifth avenue, Chicago. \$1.50 a year.

By the way, we have not seen the "*Heidelberg Teacher*" for many months.

The Vatican Decrees, in their Bearing on Civil Allegiance—a Political Expostulation—by Gladstone, to which are added a *History of the Vatican Council*, by Dr. Philip Schaff, together with the Latin and English text of the *Papal Syllabus and the Vatican Decrees*. Harper & Brothers, 1875.

We have already informed the readers of the REFORMED CHURCH MONTHLY that Dr. Philip Schaff is preparing a large and valuable work on the "History of the Creeds of Christendom," which will be out early this year, and which will supply a desideratum in American theological literature. The work with the above title (168 pp.) is a preparatory chapter, as it were, from the forthcoming larger work, and embraces the following contents:

1. A Political Expostulation, by the Right. Hon. W. E. Gladstone, on the Vatican Decrees.
2. A History of the Vatican Council.
3. The Latin and English Text of the Papal Syllabus of Errors.
4. And the celebrated Dogmatic Decrees of the Vatican Council, in Latin and English.

The whole work forms, in the most eminent sense, a "Tract for the Times." In the present feverish state of Europe, with every prospect of a great religious war impending (the logical sequence of the promulgations of the dogma of Papal infallibility), with England set in a state of fermentation by the "expostulations" of Gladstone, it was a happy thought of Dr. Schaff to give us these important documents in a full and authentic shape, and in a single small volume.

The *Political Expostulation*, by Gladstone, issued hardly a month ago, has made a profound sensation. The papers inform us that up to date more than 100,000 copies of the work have been sold. It has already called forth a copious literature, pro. and con., and is likely to call forth much more. It is certainly an able and masterly production, intended to show that the decree of personal infallibility is incompatible with the allegiance due by Catholic subjects to their civil governments. Now, in our opinion, he has fully proven this. Gladstone was by no means the first to announce this, or to point it out. It had before been pointed out by Dollinger, Bismarck, and others. But we owe special thanks to Gladstone, that he (a politician and a statesman) has spoken the word which has drawn the attention of the whole English-speaking world to this not only false, but dangerous dogma—dangerous not only to the truth of the Gospel, the freedom of the church, the sanctity of conscience, but equally so to the very existence of free states. Now, this question concerns us in America nearly as much as it does the inhabitants of England and Germany.

Gladstone intimates what we have long believed from other sources of information, that the Decree of Infallibility was in reality issued for political purposes; it had a political end in view.

Our theory of the matter is this: The Temporal power was lost by the Pope. Above all other things in this world the Roman curia desires its restoration. If the Pope is regarded as infallible he can call on all the faithful to aid in a sort of a modern crusade, *whenever a leader can be found*. Germany, in its modern aspect, stands in the way. Hence the contests forced upon Bismarck. The European conflict may be precipitated any day, whenever either France, or Spain, or Austria can be put into a position to take the lead.

The *History of the Vatican Council* (58 pp.) is very interesting and valuable. It is drawn up with Dr. Schaff's usual care and scholarly minuteness. We should like to quote from it if we had the space.

The other two articles are also of great value to every one who wishes to know precisely what the Pope has affirmed, what the exact words are, and what is the full scope of that celebrated decree.

The Pope has now declared and decreed himself to be infallible, and succeeded in persuading a large Council to submit to this decree. Infallible in his teaching, and unlimited in his authority, (without the right of appeal,) he has certainly assumed a blasphemous attitude in the sight of heaven. If anything can prove that the Pope is the *Personal Antichrist* (as was universally believed by Protestants in the 16th century,) foretold in the revelations of the New Testament, this blasphemous decree must do it, according to St. Paul's prophecy of the man of sin, who (2 Thess. 2: 4,) "as God sitteth in the temple of God, showing himself off that he is God."

The following is the exact text of that portion of the Dogmatic Decrees which anathematizes all who will not believe in the Infallibility of the Pope:

"Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, *is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith and morals*; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

"But if any one—which may God avert—presume to contradict this, our definition, let him be anathema."

Rome, July 18th, 1870.

Of this Decree we may remark:

1. That the Decree itself is most certainly blasphemous, as it ascribes a divine attribute to a human being.
2. That the passage is full of historical falsehoods, for the Decree is not a faithful adherence to the tradition received from the beginning of the Christian faith, as has been amply shown by Catholic scholars themselves.

3. It is not "for the glory of God our Saviour," because it exalts the Pope to the honor belonging to the Saviour alone.
4. It is not "for the salvation of Christian people."
5. It is not "a dogma divinely revealed."
6. No such divine assistance was promised to him in blessed Peter.

J. H. G.

EDITORS' DESK.

BUSINESS NOTICE.—*Subscribers will please bear in mind that payment on back years of the MONTHLY is to be made to us, Collegeville P. O., Montgomery county. Postal orders on this office are preferred. Payment for the present year, 1875, to be made to J. H. Pearsol, esq., Lancaster, Pa., by postal order on Lancaster, or by bank check.*

The *publication office* of the REFORMED CHURCH MONTHLY is *Freeland*. For the information of such as may need it, we would state that our residence and the location of Ursinus College is *Freeland*, Montgomery county, Pa. Our railroad station and post-office bear the name of *Collegeville*, which is immediately contiguous to *Freeland*.

It need hardly be added that the prompt payment of dues on the MONTHLY is greatly needed, and would be very satisfactory.

The leading articles in the present number all bear upon topics of vital importance to the members of the church. They should be carefully read and earnestly pondered. Whilst they refer more or less directly to the causes of our present church distractions, they will be found, even by our most captious and complaining opponents, to be free from all fair objections in regard to style and expression. This statement must not be taken, however, as an admission that the MONTHLY has ever indulged in unmerited severity, when exposing the pernicious evils of the Lancaster-Mercersburg theology. Its weapons may have been more keen than those of its antagonists; but it has never used the rough implements they have freely employed, or dealt foul blows, and never will.

No threatenings, however angry or loud, shall be allowed to frighten the MONTHLY from the continuous, unreserved exposure of the grievous errors of the new theology, until they are openly and frankly retracted and renounced. Let this be fully understood.

Is it Right?—The *Messenger* (Rev. Dr. Fisher, editor,) has materially changed its form, and avowedly improved its general character. We desire duly to appreciate its situation and its new programme. The exclusion of the department of "Theology and Criticism," and of strongly *new order* articles

from its columns, will no doubt be agreeable to the great majority of its readers. But, without wishing to find fault captiously with the new course it has adopted, we could not help asking ourselves, is it right for the *Messenger*, after allowing Lancaster full scope for years to scatter its doctrinal tares broadcast over the church, now to exclude all attempts to correct the mischief done. Perhaps it will appeal to the Master's counsel: "Let both grow together until the harvest." We do not think, however, that the counsel applies to the case. After permitting the work to be done under its own open eyes (not while men slept), and even encouraging it, it seems to us in duty bound to lend its influence in some positive way to counteract the evil, and to help to save the church from the hurtful consequences of the harm done.

Information Wanted.—A good while ago, at least it seems a very long time, Dr. Gerhart was earnestly challenged to do Dr. Schneck justice, and to relieve himself of odium, by publishing the *whole* of that letter of which he (Dr. G.) made such disingenuous use. The challenge, or demand, was so fair and proper, that he could not honorably disregard it. Now, as it is possible that Dr. G. has published the entire letter, but that it escaped our notice, we beg for information on the point. Should any friend have seen the letter published, he will greatly oblige us by giving information of the fact, or by furnishing a copy.

Some pages of Ebrard, giving his views upon points bearing heavily on Lancaster theology, and which our friends there seem never to have seen, have been for some time marked for the MONTHLY, but thus far have been crowded out by original contributions. Has Lancaster never read in Ebrard things adverse to its peculiar notions?

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. J. W. Alspach*, from Shanksville, Pa., to Brady's Bend, Armstrong county, Pa. *Rev. Aaron H. Leirs*, Bermudian, Adams county, Pa. *Rev. Wm. W. Clouser*, from West Melton to White Deer Mills, Union county, Pa. *Rev. T. Grosshuesch*, from New Middletown, Ind., to Dundee, Richland county, Ill. *Rev. J. Biery*, from Youngstown, to Walholding, Coshocton, county, Ohio. *Rev. J. T. Rossiter*, from Shepherdstown, to No. 208 North Calvert street, Baltimore, Md.

ADDITIONS TO CHURCHES.—Sellersville, Pa., *Rev. J. G. Dengler*, pastor, 5 were added; Shepherdstown, West Virginia, *J. T. Rossiter*, 2; Highland, Ohio, *Rev. J. Heller*, 20; Aaronburg charge, Pa., *Rev. Reiter*, 11; Littlestown, Pa., *Rev. J. Ault*, 24; Carlsville, Pa., *Rev. J. Dotterer*, 6; Carlisle, *Rev. O. L.*

Ashenfelter, 9; Rimersburg, Rev. J. J. Pennepacker, 4; First Church, Allegheny, Rev. J. A. Hoffheins, 4; Sugar Grove, O., 13; Troutville, Pa., Rev. C. H. Hoffmeier, 15; Abbottstown, Pa., Rev. Aaron Spangler, 30; Ebenezer, N. Y., Rev. J. Haberle, 32; Lyken Mission, Rev. J. Kretzin, 5; Shelby charge, Rev. N. H. Gorre, 16; Paradise charge, Rev. C. U. Heilman, 44; Norristown, Rev. H. M. Kieffer, 15; Fulton, Mich., Rev. S. Z. Beam, 5; Denver, Col., Rev. J. A. Keller, 12; Lovettsville, Va., Rev. H. St. J. Renher, 5; New Lisbon, Rev. S. M. Albright, 17.

The Dedication of St. Luke's Reformed Church, Trappe, with connected services, took place on Saturday and Sunday, January 30th and 31st. On Saturday morning the dedication proper was celebrated, a very appropriate sermon being delivered by the Rev. George Wolff, D.D., of Myerstown. In the afternoon the Rev. F. W. Kremer, D.D., of Lebanon, and in the evening the Rev. A. B. Shenkel, of Millersville, on Sunday morning the Rev. W. H. H. Hibshman, of Waynesboro', and in the afternoon the Rev. A. Wanner, of York, preached successively discourses admirably suited to the occasion, and highly acceptable to their audiences. The services were also interspersed with brief interesting addresses by the Rev. J. Hendricks, of Trinity Christian Church, the Rev. J. Preston, of the Congregationalist Church, and the Rev. M. Rodenbough, of the Presbyterian Church. Prof. Super, D. D., and Prof. Zerbe, of Ursinus College, and the Rev. Mr. Smith, of the Lutheran Church, Trappe, assisted in the devotional services. The choir of the Church, under the excellent leadership of H. W. Kratz, esq., contributed largely to the pleasure of the service of praise. It was particularly gratifying to the congregation to have their two former esteemed pastors, the brethren Shenkel and Hibshman, with them on the occasion.

The new church consists of a main building 45x70 feet, and a connected transverse rear building (in the form of an L,) 30x45, for lectures and Sunday-school purposes. In architecture it is a plain but very neat, depressed, Gothic structure, built of stone, rough-cast. There is an end-gallery, stained glass windows in front, and frosted glass on the sides. The walls inside are plain white. The pulpit is a simple, grained, walnut structure, with an oval recess. The choir occupies an elevated platform, with suitable railing, on the left of the pulpit.

Considering the entire cost of the building, which, including the furnishing, is less than \$8,500, the church may be pronounced very handsome, and reflects credit upon the congregation. We had almost forgotten to say that the building is surmounted with a belfry and one of Meneely's best-toned bells.

The plan of the church was, in its general features, furnished by Mr. Roth, of New Oxford, Adams county, Pa., whose taste and counsel were of great value, and may be commended to all who contemplate similar enterprises.

The ladies of the congregation devoted themselves with praiseworthy zeal, and very successfully, to the work of furnishing the church with carpeting, &c., which not only adds to its appearance, but comfort.

For a Bible and hymn books the congregation is indebted to the kindness of

Bro. *Shenkle* and his members in Millersville; for the *Communion-table* to Bro. *Hibshman* and friends in Waynesboro'; and for two seemly chairs to the firm of *Jacob Riegle & Bro.*, No. 333 Market street, Philadelphia. A beautiful Communion set and Baptismal Bowl were the gift of some friends of Race Street Reformed Church, Philadelphia.

Dedication.—Zion's Classis gave permission to F. S. Lindaman to organize a new congregation at Sandy Hill, Madison twp., Perry county. This organization was effected last spring, and during the summer they worshiped in a school-house near by. Though the number of members was small, yet they concluded to erect a house of worship, remembering that it is not by the might of men, but by the power of God great things are effected. In October last they dug the foundation and commenced the work, and on Sabbath, Jan. 3d, 1875, it was publicly consecrated to the service of religion. Services commenced on Sabbath evening previous and continued every evening during the week. On Sabbath morning the church was literally crowded long before the time for service had arrived. Platform, pulpit and aisles were filled, and yet a great many had to remain on the outside. The sermon on the occasion was preached by the Rev. D. E. Klopp, of Philadelphia, on 1 Sam. 7: 12. He had the undivided attention of the whole audience, and the appreciation of the sermon was clearly seen in the ready response of the people when the subscription was taken. In a brief time enough money was subscribed to pay the debt on the ground and the building. In the evening Bro. W. H. Herbert, of Landisburg, preached to an audience nearly as large as in the morning. L.

Ordinations and Installations.—Rev. W. Wittenweiler was installed pastor of the church at North Georgetown, O., on the 2d of February. Rev. J. T. Rossiter was installed pastor of the First Reformed church, Baltimore, on the 24th of January, by a committee of the Maryland Classis. The Licentiate, Richard R. Reichart, was ordained and installed pastor of the church at Springfield, O. Mr. John H. Sechler, a student of Ursinus College, and one of its assistant teachers, was examined and licensed at a special meeting of the Philadelphia Classis, when a call to him from Boehm's church was subsequently confirmed, and a committee appointed to attend to his ordination and installation. This committee attended to the duty assigned them on Sunday, January 15th, Drs. Bomberger and Super being present, the former preaching the sermon and the latter giving the charge to minister and people. Although the day was bitterly cold, one of the coldest of a sharp winter, a large congregation was gathered to take part in the services of the sanctuary. The young brother has moved his family into the parsonage, and begins his labors with very favorable prospects for success. His address is Blue Bell, Montgomery county, Pa.

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No. 4.

THE ATONEMENT.

Every Christian, young and old, ought to know what is meant by the *Atonement*. The fact and doctrine of the Atonement are so clearly and constantly set forth and taught in the Holy Scriptures, that the daily reader of the Bible must meet with some statement or reference to it almost every day. And wherever it is named or referred to, it is done in a way which shows that the subject is regarded as one of fundamental and vital importance. How reasonable, therefore, to expect that every Christian would desire and strive to know what is meant by the Atonement, and what is essential to it.

But this is not all. The vital importance of the subject, and of some right knowledge of it has always been felt and acknowledged by the true Christian Church. Especially have faithful teachers in the Church felt this. Hence they have in all ages labored diligently, by their preaching and writing, to draw attention to the doctrine, and thoroughly to instruct people in it, so as to have them well rooted and grounded in the faith.

And yet how many there are who could, if catechized, not give any satisfactory account of the matter. They know the word, and they know that it stands for something important in the work of redemption, something that has chiefly to do with the death of Jesus Christ upon the cross, and without which man could not be saved. But what, precisely, that something is, why it is connected with death, why that death was on the cross, why that death on the cross had to be a sacrificial death, why it was absolutely neces-

sary, and how the *Atonement* was made by it, very, very many, would not be able to say, and probably do not know. They hold and believe that *something* called by that name, or by the names and words "passion," propitiation," "sacrifice," "ransom," is the only method, or means, or condition, provided by the grace of God in Jesus Christ, for the salvation of sinners. But what it is, why it is, and how it secures the great blessing, they do not at all clearly apprehend.

Surely this is not right. A person *may*, indeed, be a Christian without knowing why he is called a Christian. Nevertheless, it is desirable and important on many accounts that he should know why he bears the name, and what the name truly means. So a person may be saved without knowing what the Atonement really is. But that every one ought to know this, must be evident from a few such considerations as these:

1. Its being so clearly taught in the Bible, proves that God thought it important that His people should be made fully acquainted with its nature and design.
2. Only in the light of the Atonement can we get proper views of the infinite love of God, as well as of His infinitely holy justice.
3. Rightly to know, and deeply to feel the wickedness of sin and the fearfulness of that death, temporal and spiritual, which is the wages of sin, men must have a correct scriptural knowledge of the Atonement.
4. There can be no right knowing of what salvation, or redemption is, without knowing what the Atonement is. And
5. The best security against grievous and hurtful errors regarding redemption and against being perverted and blinded by such errors, is to have an enlightened scriptural knowledge of the *Atonement*.

Good Friday.

The Christian Church has recently again celebrated its annual commemoration of the great Atonement. The eyes and hearts of hundreds of thousands in all Gospel lands have been once more specially turned towards the Cross of Calvary, looking "upon Him whom they pierced," on Him who "was wounded for their transgressions, bruised for their iniquities, and upon them was laid the chastisement of their peace."

What did they see? "A man of sorrows and acquainted with grief?" *Was that all?* Did their hearts discern nothing more than such mere outward signals of suffering and distress? Then "surely" they beheld no very strange or marvelous sight. "The valley of Baca" is full of sorrow-stricken sufferers, and those who travel through its gloomy road-way meet them every day. A world of sinners must be a world of sufferers.

But *this* man of sorrows was *no sinner*. Why then did *He* so suffer? Why is *He* seen borne down to the earth in Gethsemane with such unutterable grief and anguish? Why is *He* loaded with such a bitter burden of reproach and scorn, of sin and shame as *He* is made to bear before Caiaphas, the Pharisaic high-priest, and before Pilate, the selfish politician.

Ah! you cannot know *who* that man is by merely looking at Him; still less can you know thus, *what* *He* is, or *what His sufferings mean*. You must do something more than gaze, or gazing, be moved to deep sympathy and tears. You must do more than merely stand afar off and look, as the wondering soldiers did, or as did the weeping women. And ever smiting on your breast, as you behold the dying sufferer and hear His piercing cry: Eloi, Eloi, lama sabachthani, and shudder at the deepening darkness of the earth, even this will not suffice to reveal to your spirit the mystery of that scene; as you *must see into it* in order that you may "know Him and the power of His resurrection, and the fellowship of His sufferings, and that you may know also how and why "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

In a word: rightly to keep Good Friday you must keep it as the memorial-day of what Jesus Christ is and did and suffered as "Christ our Passover, sacrificed for us," as the "Lamb of God who taketh away the sin of the world," as He "by whom we have now received the Atonement."

What is it?

The Atonement is that work of Christ, as our only Priest, by which, according to the divine plan of redemption, full satisfaction was rendered to the justice of God for the sins of mankind, mainly by His sacrifice on the cross, and by which God is reconciled to men, and men may be reconciled to God and restored in newness of life to blissful fellowship with Him.

The statement in brief of the fact and doctrine of the Atonement rests upon such Scriptures as the following:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish but have ever lasting life."

"The Father sent His Son to be the Saviour of the world."

"He is the *propitiation* for our sins; and not for ours only, but also for the sins of the whole world."

"Christ hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor."

"In due time Christ died for the ungodly."

"When we were enemies, we were *reconciled* to God by the death of His Son."

"We have *redemption* through his blood."

"For we are *redeemed* not by corruptible things, * * * but *with the precious blood of Christ*, as of a Lamb without blemish and without spot."

"For there is one God, and one Mediator between God and man, the Man Christ Jesus, who gave Himself a ransom for all."

"Whom God hath set forth to be a propitiation *through faith in His blood*, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

And as if to prove that this doctrine of the true Church on earth is not changed at all, or modified in the brighter light of heaven, we are made to hear the confirming testimony of the jubilant church above, declaring:

"Thou wast slain, and hast *redeemed us to God by thy blood*."

"Worthy is the *Lamb that was slain*."

On this subject the theology of heaven and that of true Christianity on earth agree. Well might our Reform Fathers proclaim, in view of such Scripture, that the *atoning death* of Christ is "the only ground and foundation of our salvation."

But some may say that "*a superficial reader* of such texts as those given, *might* be led to suppose that they were meant to teach that the *chief*, the *fundamental* thing in man's redemption is the *death* of Jesus Christ. That is, some may say that only *superficial* readers would take such a sense from those Scriptures. Some have said as much, just as our erring brethren of the Theological Fac-

ulty at Lancaster have said about the doctrines of the Heidelberg Catechism on this subject.

A superficial reader! Yes, indeed, it needs only that the sound of the words should be heard, to convince every honest mind of their meaning. If texts like these are not plain as to what they teach, we may well despair of ever being told the truth in language which can be understood. He that runs may read.

The Leading Points

of the doctrine, as taught in the Bible, are these :

1. Through sin man lost his original righteousness and became corrupt, fell from blissful fellowship with God and brought upon himself the just displeasure of God, became the enemy of God, and subject to temporal and eternal death, as the penalty due to sin.

2. In order to man's deliverance from the fearful consequences of sin, four things were necessary :

First. Full satisfaction must be made to the demands of God's holy justice, (justice, as essential to the very being of God,) so that God might be reconciled to rebellious and apostate man ; that is, "be just, and yet justify the ungodly." (This is the light in which the Scriptures present the matter, and in this light, therefore, our Catechism sets it forth. "God will have His justice satisfied.")

Secondly. This satisfaction must be made either by the sinner himself, or by some one fitted to take the sinner's place.

Thirdly. To render this satisfaction the penalty, viz: Death must be executed and endured.

Fourthly. This satisfaction, in order to secure all the needed blessings of complete redemption, must provide also for the renewal of man's nature (as man), for *his* full reconciliation with God, his sanctification, and eternal life.

3. Sinful, lost man, utterly helpless in his fallen state, could not in any way meet these necessary conditions of his salvation. Neither could any mere creature, in heaven or on earth, help him out of his great misery.

4. In man's dire extremity God took pity on sinful man and mercifully provided the salvation required. As the texts quoted above show this was done.

First. By God the Son becoming incarnate; that is uniting His divine nature with a human nature, this human nature being miraculously prepared by God for the purpose, as the man Christ Jesus.

Secondly. Jesus Christ, in His human nature, as thus infinitely dignified, and powerfully supported by its union with the Divine nature, fulfilled all righteousness for us, made full satisfaction to God in His holy justice for man's sin against that justice, by enduring especially, and in the fullest atoning sense, by His passion and death upon the cross.

Thirdly. As a reward of this perfect righteousness and those sufferings so endured, the gifts and graces of the Holy Ghost were obtained, in order to provide for the effectual, personal application of the work of Christ.

The Bible doctrine of the Atonement, therefore, teaches us most plainly and impressively, that Christ died upon the cross in order to endure the penalty of sin in the sinner's place. That in accordance with the covenant of redemption this death of Jesus in our stead could be and was accepted by the God-head as a full satisfaction to the holy nature of God, so that all men may be saved by Him, who, in true repentance, and with hearty faith take Jesus as their only Saviour.

The True Ground and Foundation,

therefore, of our salvation, is the sacrificial death of Christ upon the cross. That in the most true and real sense was the work of Christ which effected the atonement; which made it possible *in fact* for a holy, offended God, and sinful apostate man, to be reconciled, to be brought peacefully and lovingly together again. Christ has made peace in and through the propitiating "*body of His death.*"

Of course, in order to *die* He had to be *born*. And some who would be wiser than the Scriptures, in view of this fact, try to make out that *not* the *passion* of Christ, especially on the cross, *but His birth* is the ground and basis of redemption. No doubt they are misled by a strong desire to support some other notion, connected with this point. But it requires no great sagacity to see the fallacy of what they teach.

What, for instance, makes up the foundation and ground of a

man's character? His birth, shall we reply, because he could have no character unless he had been born? Our children could give a better answer than this. Or again: There have been great and good men who have been instrumental under God in starting movements, or in establishing institutions upon certain principles of Gospel truth and charity, by which important benefits have been secured to mankind. What was the ground and foundation of those movements and institutions; the birth of those men, or what they did, upon Christian principles, by self-sacrificing devotion to the cause of humanity and religion? The question answers itself.

It is not denied that in such cases quibblers and sophists might make a great show of argument, in trying to prove that "*principally*," and to follow the case back to its *deepest* ground, the whole movement or institution lay mysteriously and invisibly hidden in the *birth* of such Christian philanthropists as the oak in the acorn, or as the eagle in the germ of the egg. And by such seeming philosophy, or show-wisdom, and the learned words used in defending their notion, they might perplex and confuse simple people. So Swedenborg has done with his volumes of nonsense about the spirit world. But after all they may prate, any one can see that it is nothing but the prating of vain tokens.

The Bible is too explicit, and the subject too plainly set forth, however, to mislead humble and teachable inquiries as to the doctrine now under consideration. *To this end*, they declare, was Christ born, that He might by His atoning death upon the cross, as the only true sacrifice for sin, procure redemption for sinful, condemned man. Thus He gave His life for the sheep, that by *dying*, the just for the unjust, He might bring us to God.

To substantiate this view by the testimony of one who continues to stand firmly by the old Scriptural Reformed doctrine on this vital subject, the following passage is quoted from one of the admirable sermons preached in Germany during 1863, the sexcentenary year of the Heidelberg Catechism. (The sermon is based on question 49 of the Catechism, in connection with Philippians ii. 8.)

"A satisfaction (payment, 'Bezahlung') was demanded, a satisfaction for our sins. We, who by the just judgment of God, merited temporal and eternal death of body and soul, must make full

satisfaction if we are to be restored to grace again, to be raised. And since it is impossible to do this ourselves, seeing that daily we increase the debt, it must be paid by another, a Mediator, a surety. This Mediator must possess our nature, because human nature had sinned, and therefore must make satisfaction; and yet he must be without sin, as otherwise he could not pay the debt owed by others to the divine justice. At the same time he must be true God, that by the power of His Godhead He might bear in His human nature the burden of God's wrath against sin!

"This is demanded by the righteousness of God which cannot suffer sin to go unpunished, and by the truth of God, which has declared that the soul that sinneth, it shall die. Both the righteousness and truth of God are nowhere magnified as at the cross in conjunction with His mercy, through the covenant of mercy secured for our complete redemption by our Mediator, Jesus Christ." "Blessed are they, therefore, who in this life yet experience such a sense of the terrible displeasure of God, revealed from heaven against all unrighteousness of men; who justifies the judgments which God often pours upon sinners, and learn to fear Him who after He hath killed off the body hath power to cast into hell; and who have been thus prepared to understand the sacrifice of Jesus on the cross, and the perfect satisfaction for their sins thus rendered and freely granted and imputed to all who accept of Christ crucified in their hearts."

Upon the same project the eloquent *Dalton* in his tercentenary sermons, says:

"This is the most important point of our faith, the sacred turning point of mankind, at which our redemption is effected. The righteousness and truth of God can suffer redemption in no other way. But both these attributes are not to be thought of as sundered from His love. They are His love itself manifested in a special form. The righteousness of His love demands death of the surety of sinful humanity. Death is the wages of sin. Life has its source and origin in God. Whoever forsakes God through sin, forsakes thereby his fountain of life. It is inconceivable that we should turn our back upon the one, and yet stay with the other. The surety who voluntarily offers Himself as our Atonement could effect that Atonement only by submitting to the death of the cross."

Let us then cling firmly to the blessed doctrine as the Saviour

revealed it so clearly, as His Apostles preached it so faithfully, and as our Reformed fathers, under the guidance of the Spirit, revived and maintained it. This is our only comfort in life and death, that “with body and soul we belong to our faithful Saviour Jesus Christ, who *with His precious blood* hath fully satisfied (bezahlt) for all our sins, so that now, from Christ crucified flows to us through the Spirit all we need to make us happy in this life, and in the life to come.

JESUS, JUSTICE, SINNER.

Jesus. Bring forth the prisoner, Justice.

Justice. Thy commands are done, just Judge: see here the prisoner stands

Jesus. What has the pris’ner done? Say, what’s the cause
Of his commitment?

Justice. He hath broke the laws
Of his too gracious God; conspired the death
Of that great Majesty that gave him breath,
And heaps transgression, Lord, upon transgression.

Jesus. How know’st thou this?

Justice. E’en by his own confession:
His sins are crying; and they cry’d aloud:

Jesus. What say’st thou, sinner? hast thou ought to plead
That sentence should not pass! hold up thy head,
And show thy brazen, thy rebellious face.

Sinner. Ah me! I dare not: I’m too vile and base
To tread upon the earth, much more to lift
Mine eyes to heaven; I need no other shrift
Than mine own conscience; Lord, I must confess
I am no more than dust, and no whit less
Than my indictment styles me; Ah! if thou
Search too severe, with too severe a brow,
What flesh can stand! I have transgress’d thy laws;
My merits plead thy vengeance; not my cause.

Justice. Lord, shall I strike the blow?

Jesus. Hold, Justice, stay;

Sinner, speak on; what hast thou more to say?

Sinner. Vile as I am, and of myself abhorr’d,

I am thy handy-work, thy creature, Lord.
 Stamp't with thy glorious image, and at first
 Most like to thee, though now a poor, accurst,
 Convicted caitiff, and degraded creature,
 Here trembling at thy bar.

Justice. Thy fault's the greater.

Lord, shall I strike the blow?

Jesus. Hold, Justice, stay;

Speak, sinner; hast thou nothing else to say?

Sinner. Nothing but mercy, mercy, Lord; my state
 Is miserable, poor and desperate;

I quite renounce myself, the world, and flee
 From Lord to Jesus, from thyself to thee.

Justice. Cease thy vain hopes, my angry God has vow'd
 Abused mercy must have blood for blood:
 Shall I strike the blow?

Jesus. Stay, Justice, hold;

My bowels yearn, my fainting blood grows cold,
 To view the trembling wretch, methinks I spy
 My Father's image in the pris'ner's eye.

Justice. I cannot hold.

Jesus. Then turn thy thirsty blade

Into my sides, let there the wound be made:
 Cheer up, dear soul, redeem thy life with mine,
 My soul shall smart, my heart shall bleed for thine.

Sinner. O groundless deeps! O love beyond degree!

Th'offended dies to set th' offender free.

FRANCIS QUARLES.

THE PRECIOUS BLOOD OF CHRIST.

SUCH frequent mention is made in the Scriptures of THE BLOOD of Jesus Christ, and made in so solemn and impressive a manner, that every thoughtful reader must have been struck with the fact. Why is the *blood* of Jesus so often and so prominently set before our eyes? Why does the Gospel allow us scarcely to take a step, without leading us to this blood? It is found mingling with every essential doctrine of the Christian faith from the beginning to the end of our Gospel creed. It is intimately associated with the whole experience of the true Christian life. If the heart-broken, penitent

sinner asks what he shall do to be saved, he is pointed to "*the blood of Jesus*" crucified, as "the blood of the Lamb slain for his redemption." If with penitent faith in Christ he pleads for some assurance of pardon and acceptance with God, he is comforted with the certain promise that Jesus' *blood* "speaks better things than that of Abel," even justification, "through faith in his *blood*." (Rom. 3: 24, 25.) And if, as a pardoned, reconciled child of God in the Redeemer, he longs for growth in holiness, and mourns over his many imperfections and shortcomings, he is cheered with the consoling declaration, that "the *blood* of Christ cleanseth from all sin." Nay, even when, in obedience to his Lord's command, for the confirmation of his faith, and as a proof of his love to God in Jesus Christ, he draws nigh to "the table of the Lord," in the Sacred Supper, there is handed to him "the cup of the New Testament (covenant) in Christ's *blood*, shed for the remission of sin."

All this assuredly proves, that *in the Gospel Plan* of redemption the blood of Jesus Christ holds a *central, fundamental place, and that it is the main, the essential thing in the work of salvation*. If every other fact and doctrine of the Gospel point to the atoning blood of the cross, and their deepest sense and meaning are found and exhibited in what was accomplished and secured by the shedding of that blood, then certainly we must look upon it as *being the ground and foundation of our redemption*, in the most real and emphatic sense. Then, also, any theory or doctrine which says or teaches that redemption was effected by anything else, makes void the sole atoning efficacy of the expiatory blood of Christ, turns into utter confusion the whole mystery of the wisdom and grace of God in Jesus Christ, renders unintelligible all the institutions and sacrifices of the law, whereby God educated the church of old into an apprehension of the mystery of His plan of redemption as it was in due time revealed, and overthrows the very foundation of the Gospel. Owen, xv. 299.

Meaning of "the Blood of Christ."

Rightly to understand the Scripture language quoted above, it is necessary to know and consider the meaning of the phrase, "*blood of Christ*." How do the Scriptures employ it?

1. Primarily, of course, it refers to the literal, material blood which He shed upon the cross, when He freely "offered Himself

unto God as a sacrifice, and a sweet smelling savor." And His sufferings and death in this view are ever entitled to our devout and thankful remembrance. But,

2. By this phrase we are still more to understand His *life*, which He gave as a sacrifice for sin, in His bloody death upon the cross. The life of the human body is in the blood. Levit. 17: 11, 14. When the blood is poured out, the life is spilt with it, and the body dies. Thus, in shedding His blood for sin, or as the necessary expiation of sin, Christ "gave His life a ransom for many." Hence the phrase, *the blood of Christ*, means that which He offered upon the cross as our Passover, as our propitiation, in atonement for our sins.

3. This furthermore, as will be evident, included not only the sacrifice or death of His material, physical body, but of His whole human life, body and soul, His entire human nature with all that belonged to Him as man. Wherefore it is declared, "He made His soul a sacrifice for sin." Hence, "the blood of Christ" was the pledge and sign of all the internal obedience and sufferings of the soul of Christ, of His person in respect to His human nature. And although He suffered during His whole previous life the wrath of God against the sins of all mankind, yet those previous sufferings possessed atoning value chiefly from their living connection with His passion unto death upon the cross.

By the phrase now under consideration, we must therefore understand the death of Christ as the true, proper and perfect atonement made for our sins; that by which the required satisfaction was rendered to the justice of God (as shown in the first article of our present number) on account of the expiating merits of which God can be reconciled to the sinner and receive Him into favor again, and as that sacrifice through which the sinner may receive grace to be reconciled to God, "entering into the holiest place by the blood of Jesus."

Its Preciousness.

Now, "the blood of Christ" is declared to be "PRECIOUS." And well it may be called so, whether considered in itself, or in the wonderfully blessed efforts of the shedding of it upon Calvary.

1. It is so if we think of Him whose blood it was, only as to His *humanity*. He was above all comparison with the noblest, the

best of men who ever lived. "A Lamb without spot, holy, harmless, undefiled, and separate from sinners." Not only never man spake like Him, but none ever lived like Him. He was so pure, so exalted in His entire character, so lowly and meek, so loving, so kind, so heavenly amidst the defilements of earth! If a city or a nation is commended for holding the most virtuous, wise, and beneficent of its citizens in high and warm esteem, for valuing their life, and lamenting their death, then surely may the whole earth in all its generations feel called upon to admire and prize the character, the life, the blood of Him who stands alone in the history of humanity for spotless purity, and perfect holiness, and self-sacrificing love.

2. But if, in view of His humanity alone the blood of Jesus is held to be so precious, how much more precious does it become when we think of His being God and man in one person. The merciful and most condescending union of God, the Son, with the human nature He assumed for the purpose of redemption, gave to that human nature infinite dignity and excellence. The human body and soul thus honored, were incomparably more than any other human body and soul. For, although the two natures in Christ under His one person, were kept organically distinct from each other, so that there was no blending or confusion of the two, yet the human nature, with all belonging to it, shared in a wonderful measure the glory of the divine. Hence its life, its blood acquired an extraordinary preciousness, far surpassing the value commonly set upon silver and gold.

3. But this preciousness of the blood of Christ is increased when we consider *its power and efficacy in regard to the whole work of redemption*. As was shown at the beginning of this article, the Scriptures ascribed to its virtue, primarily, all the blessings of our salvation, from first to last. Had mankind been redeemed, fundamentally, by some mysterious virtue or power in the mere birth of Christ, His incarnation, by a union on His part (an organic conjunction, as they hold and teach it at Lancaster) with our human nature, it would have been easy for the Holy Spirit to say so, in the Scriptures. But nothing of the sort is taught in the Bible. It declares over and over again, in the most clear and positive language, that the redemption of mankind is secured by the blood of Christ; that is, by His dying an atoning death, and so suffer-

ing the penalty due to our sins upon the cross. *This* is the ground-cause of His being "the Mediator of the New Testament, (*i. e.* the covenant of grace) that BY MEANS OF DEATH for the redemption of the transgressions that were under the first Testament, they which are called *might receive the promise of eternal inheritance.*" (See Hebrews 9 : 15, and the connected verses.)

By the blood of Christ, therefore, we are redeemed from the curse of the law of God, or the fearful penalty which follows the wrong done to the loving justice of God by our sins. He, in the shedding of His blood, in the offering of Himself a sacrifice, became a curse in our room and stead. In other words, He satisfied, *paid* the demands of God's holy, loving, justice against us, by "bearing our sins in His body on the tree" (not in the manger, mark,) but most especially and emphatically on the tree. That He *might* do this, He himself declared (prophetically,) "A *body* hast Thou (God) prepared Me," that is a human nature in which He might, by "the offering of His body, once for all," work out an atoning redemption for us, offering Himself in that body, by the shedding of His blood, as the one, only, all-sufficient "sacrifice for sins." Heb. 10 : 5-13.)*

And the atoning redemption thus secured for us by Jesus Christ as our surety, or substitute, covers and effects all that is needed for our complete salvation from the penalty and power of sin. For whilst His blood, His expiatory death satisfies the righteous demands of God's justice, it also serves as "the blood of sprinkling" to cleanse us from the defilement of sin, and secure our sanctification by the Spirit through the appointed means of grace. In Christ, therefore, we not only "have redemption *through His blood*, even the *forgiveness* of sins," (Eph. 1 : 17,) but also "a fountain for sin and uncleanness."

4. One more fact may be mentioned in proof and illustration of the truth we are considering. *The benefits and blessings of the*

*This Scriptural and *Reformed* way of stating the case may not suit the taste of our friend Dr. Apple, and his associates in Lancaster. It may be so *commercial*, so much like the proceedings of a *criminal court*, that they may shrink from it with *abhorrence*. If so, we are sorry for them; but they must settle the account with Paul and Peter, and, indeed, the New Testament in general, to say nothing of "Moses, in the law, and the Prophets" of the Old Testament. But is it not an evil thing, and sad, that the *taste* of some of our modern philosophical (?) theology should become so refined, so sublimated, that Scriptural exhibitions of truth are an offence to it? What is to be done? Revise and *deodorize* the Scriptures, to suit such refined tastes; or *rectify the tastes*?

atonement sacrifice of Jesus are always available for all who seek them in the appointed way.

Under the Old Testament full provision was made for the ceremonial forgiveness and cleansing of offenders at all times. This is seen in the *various* ordinances of sacrifices appointed by God through Moses. There were special sacrifices for all the special cases that might arise, so that individual transgressors of every sort might find a way for their being cleansed of their defilement, on conditions prescribed. This fact is referred to in Hebrews 9 : 9-14, for the purpose of showing how still larger provision is made through the blood of Christ for all our special needs as sinners, and at all times. The efficacy of His atonement is omnipresent, as well as perpetual. *He* fixes no times or seasons, no places or occasions for receiving and saving the lost, excepting only as they must come to Him while He calls, and improve the day of their gracious invitation. So far the fountain of his blood is better than the Bethesda pool, at which sufferers had to *wait* for the moving of the waters." Jesus, on the contrary, with His saving blood waits to be gracious to those needing His help.

Now, let any one think seriously and carefully, of all the unspoken blessings for time and eternity, thus obtained for us by the blood of Christ, and He will at once see and feel how justly the Apostle speaks of it as precious blood. Surely, that is precious, as none else can be which atones for sin, "reconciles unto God *by the cross*," makes aliens and strangers sons of God, and fellow-citizens with saints, opens free access to guilty sinners to "the throne of grace" on earth, and the gates of heaven to rebels doomed by their sins to hell. What was "the balm of Gilead" to the healing virtue of this blood? What were the waters of Jordan to its purifying efficacy? What were all the sacrifices of the Old Testament combined, from that of Abel to the last lamb slain in the temple of Jerusalem, to that blood whose virtue is, and will be, celebrated in the new song of the ransomed in heaven, saying, "Thou art worthy to take the book, and to open the seals thereof: *for Thou wast slain*, and hast redeemed us unto God *by Thy Blood*, out of every kindred, and tongue, and people, and nation; and hast made unto our God kings and priests: and we shall reign on the earth."

With such clear and strong testimony to the central, essentially

fundamental place which the atoning death of Christ holds in the work of redemption, we may well cling to the old Gospel faith on this subject—no matter whether Jews may mock, or Greeks may sneer. What if some carnal human philosophy, putting on proud airs of superior wisdom (though it be sheer foolishness in reality) should scoff at, or cry down that faith? What if it should try to confuse or perplex by specious and sophistical objections, and say: it cannot be so or thus, because that would be contrary to a profound philosophy?

Any philosophy that runs against the plain truth of the Gospel, is no true philosophy, whatever its loud and boastful pretensions may be, and however largely it may talk in terms which conceal ignorance and follow under "great swelling words."

Men more truly wise, more profoundly learned and philosophical than any of these boasters, and quite their equals in piety, have held and defended that faith in "the precious blood of Christ." Can we be persuaded to think that they were all in error, and that was reserved to the last twenty-five years, and for minds and hearts so unsettled and wavering, that even the winds and waves are stable in comparison with them, to discover and proclaim, as *the truth*, at last revealed, a theory subversive of the very foundation of the old Gospel faith touching the atonement.

It is incredible and absurd. Then let our confidence in that faith not be shaken, or disturbed. Let it rather take deeper and firmer root in our hearts, in proportion as these ever-shifting winds of false doctrine may strive to sweep us from it.

"Dear Lord, what heavenly wanders dwell
In Thine atoning blood;
By this are sinners snatched from hell,
And rebels brought to God."

A WESLEYAN missionary at Point de Galle, Ceylon, reports that there never was a time in the history of the mission when the Buddhist priests and people were so active as they are now, employing even lay preachers to support their cause and enforcing the observance of their Poya (Sabbath) days with all the rigor of the Christian Sabbath.

THE FAITH OF OUR FATHERS.

Faith of Fathers! living still
In spite of dungeon, fire and sword:
Oh how our hearts beat higher with joy
Whene'er we hear that glorious word:
Faith of our Fathers! Holy Faith!
We will be true to Thee till death!

Our Fathers, claim'd in prisons dark,
Were still in heart and conscience free;
How sweet would be their childrens fate,
If they, like them, could die for Thee!
Faith of our Fathers! Holy Faith!
We will be true to Thee till death!

Faith of our Fathers! we will love
Both friend and foe in all our strife:
And preach Thee too, as love knows how
By kindly words and virtuous life:
Faith of our Fathers! Holy Faith!
We will be true to Thee till death!

SELECTED.

EBRARD AND LANCASTER.

It has been the part of the policy of the leaders of the Mercersburg-Lancaster school, to defend their efforts to introduce errors into the church, by appealing to German theologians of some note, and representing them as teaching the same doctrines. In this way they hope to strengthen their cause. Years ago Dr. J. W. Nevin did so by appealing to Ullman and Dorner. But Dr. Dorner very plainly told Dr. N. that he (N.) did not understand Ullman aright, and that he (N.) misapprehended himself (Dorner). This plain assertion of Dr. Dorner rather disconcerted Dr. N. (indeed it put him quite out of humor; for some people cannot bear contradiction), and, being unable to help himself in a better way, he somewhat uncivilly told Dorner, in substance, that he contradicted himself, and, at any rate, had better mind

his own business than be meddling with the controversies of our American Reformed Church.

Recently another attempt of the same sort has been made by one of the Lancaster professors, a disciple of Dr. Nevin. This time it is *Ebrard* who is made, apparently, to agree with Lancaster theology. They seem to have forgotten Dr. N.'s unfortunate experience, or to hope that it was forgotten by others. Most disastrously for them, Ebrard's views on points in controversy between the Reformed Church and Lancaster, as he had published them, bear even more directly and severely against Lancaster than anything from Dr. Dorner's pen. This will be clearly proven in the quotations given below.

It is true that in his theology he expresses himself, on certain speculative questions, in terms which the Faculty at Lancaster could make appear somewhat favorable to their notions. But it is equally true, that even in those expressions or terms, taken in their connection, and explained by his whole system, he teaches a very different doctrine from the Lancaster organic conjunction and baptismal regenerative errors. In confirmation of this we need only appeal to the subjoined quotations. They prove that whatever else Ebrard may be theologically, between him and Lancaster there is "a great gulph fixed."

For the benefit of some readers it may be well to state that Dr. Ebrard is a Reformed (qualifiedly) theologian of Germany, of great ability and considerable distinction. He is, however, rather an independent thinker, on some points indulging in questionable speculations, and not considered fully Reformed by many of his brethren. In some respects he is moderately Lutheran (Melancthonian,) in others under the influence of Schleiermacher's philosophy. But he is most decidedly anti-Romish and anti-high-church, and, therefore, of course, so far anti-Lancaster. He is the author of many valuable theological works, firmly evangelical or most essential doctrines. Quite recently he has been called to the pastorate of the Reformed French Church in Erlangen.

We now proceed to give some quotations from his work on *Practical Theology*. And, first, a few will be taken from § 49, in which he treats of the nature of the church, and particularly of

The relation between Faith and the Church.

"Both propositions, *faith comes from the Church, and the Church*

comes from faith, are true. The former is self-evident (when taken in the proper sense, which Ebrard proceeds to give.—Ed.) That is, faith is not produced without the guiding activity and help of the Church, which presents to men the historical condition by which alone faith is made possible, viz: the means of grace, and, *above all, the world*. Every Christian has, in fact, been led by the Christian Church, *as by a mother*, to faith in Christ, *in this sense*, (Rom. 10: 14.) He would never have learned of Christ, *had not his parents, tutor, teacher or pastor put the Bible into his hands and taught him from it*; and this *they* could not have done had not the Church universal from the first century on, preserved and handed down that Bible in an intelligible form. IN THIS RESPECT,* *of course, faith comes from the Church*.

On the other hand, however, the Church can thus *lead* men to faith (*i. e. as a mother*—Ed.) only as it has (is composed of.—Ed.) members *who have let themselves be led to the faith*. The number of such may, in some ages, be small; but could we think of this chain, true Christians, *of bearers of the Holy Ghost*, as at any time utterly broken, from that instant the Church would become incapable of handing down God's Word; it would rather mutilate and destroy that Word, and pervert itself from being a Church into a kingdom of anti-Christ.†" * * * * *

"It is incontrovertible, that the church is *such* only in that measure in which its members possess the power of faith and of the Spirit of the Lord. When once faith is lost, and the spirit of self-righteousness, by works, or of levity, * * * prevails, then the Church becomes a *Babel*, a hodge-podge (Mischmasch) of truth and lies of Christian and anti-Christian elements. * * *

It can be historically proven, that during the middle ages the sects of the Waldensians, Beghards, Lollards, Mystics, and brethren of the common life, gave to the Augustine order (of monks) and thus to Luther (and others) the knowledge and study of the Bible. *Weavers and cloth manufacturers were for centuries the*

*How do our Lancaster friends like this way of putting the case? Is this, indeed, that Ebrard whom they cited so triumphantly as a hero on their side? But what havoc he makes here of *their* organic Christianity. And there is more of the same sort, only stronger, to come.—Ed.

†The high-church error here exposed and refuted by Ebrard is a favorite notion of Lancaster, and may be found strongly set forth and advocated in Dr. J. W. Nevin's address at the inauguration of Dr. B. C. Wolff, deceased.

hidden bearers of the Gospel. * * * Only where faith flourishes, where there are living believers, is the Church able to perform its functions. * * * As, therefore, faith comes through the Church (in the sense above stated.—Ed.) so likewise *the Church springs from faith*; that is, as *no one could attain to faith without the preaching of the Word by the* (members of the, Ed.) *Church, so the Christian Church can transmit and preach the Word only in proportion as it has believing members, filled with the Holy Ghost."*

In the next paragraph, in which the author treats of the Church as a *communion* of baptized Christians, he speaks as follows:

"In order that the Christian Church may be really a *Church*, it must spring from faith, *i. e.*, its members must not merely be associated with each other, but *must stand in higher communion with Christ, by repentance and regeneration.*"

Passing on to §§ 68-72, we find some very notable statements in answer to the question:

Do the officers of the Church spring from the congregation or the reverse?

"Here," he says, "two diametrically antagonistic views meet us. *A.* The theory that the congregation is directly and only the offspring or result of the office, (priests, the ministry, Ed.) which existed before the congregation, and is independent of it. This view, in the first stage of its development, *forms the essence of high-churchism.* The office (it claims) is the only cause, and shall be the only cause, by which a congregation comes or can come into existence. First, they say we have the minister, (or priest, Ed.); he gathered around him a congregation, and he received his office in no sense from it, but solely and exclusively from other ministers, (or priests, Ed.) who lived before him. The office, therefore, propagates itself wholly and entirely in a way independent of the congregation, purely in and of itself, by a chain of *successive* (tactual succession, Ed.,) the first link of which starts in Christ. This view rests, in a *one-sided* manner, on that *one* truth, that the office (*i. e.* when taken in a proper sense, Ed.) exists before the congregation, so far as faith springs (instrumentally, Ed.) from the church. (See above.) The congregation is regarded purely and only as an *object* of churchly activity, and thus distinguished from the *office* as the exclusive subject of that activity. The necessary consequence of this view is *successional-*

ism or *Episcopacy* (which considers only such ministers as legitimate bearers of the office as can trace their ordination to a "bishop," who, again can trace his ordination back to the Apostles.) Such successionalism, however, in proportion to the value it attached to a merely outward and formal (tactual) legitimacy, very easily degenerates into Popery proper, (which consists in being satisfied with the external legitimacy of office, let the personal bearers of the office be as bad as they please.")

The author then goes on under *B*, to point out and refute the extreme opposite error of (fanatical, Ed.) *pietism* and *sectism*; for whilst he decidedly rejects high-churchism, he guards carefully against the danger on the other side. Hence (in § 69) he shows how, in an evangelical sense, the ministry, or office, of the Word precedes, and must of course precede the existence of the congregation, in accordance with what was stated in § 49.

To guard against false inferences from this fact, he proceeds in § 70 to show that whilst in the above sense the ministry of the Words and Sacraments is prior, *as an office* to the congregation, it nevertheless really stands at the same time *in* the congregation, (*i. e.* as in some actual sense an integral part of it.) He says: "*Apostolical succession, however, is never found in the false sense of the ministry, being independent of the congregation, and self-subsistent, or of being a special order, an 'ecclesia representative'*" (a representative church) exalted over the congregation, (special-ly) propagated and transmitted, and therefore requiring a special organ of propagation (for instance, Episcopal ordination), to make it *legitimate*. For the historical and visibly human call to the office (*i. e.* the actual call to the ministry of the Word and the Sacraments, Ed.) always, and from the start, received its proper signature and power, *primarily, through the outpouring of the Spirit from on high*. And in this outpouring of the Spirit the exalted Redeemer *by no means bound himself to a human transmission of the office, or to (formal) ordination, but poured out the Holy Spirit, and also the true spirit of the office most richly upon those who were members of the congregation*. As in the Old Testament *Eldad and Medad* received the gift of prophecy (Numbers 11 : 26) without their belonging to the office of Elders, and as in the days of Christ one drove out devils without being of the number of chosen disciples (Mark 9 : 38); so, ever since the founding of the

Church, the *Holy Spirit* has wrought where He pleased, in order thoroughly to expel from the minds of men the madness of supposing that the Triune God was fettered in His almighty working to any human means of maintaining His own institutions.* Paul was chosen to be an Apostle outside of the twelve, and was sent, with Barnabas, not by the Apostles at Jerusalem, but by a special revelation of the Spirit, shared by some other members of the Church at Antioch (Acts 13: 1-4.) So likewise in the middle ages, the Holy Ghost forsook the hierarchy which prided itself upon a formal succession, and permitted it to sink into such shame and abomination as are exhibited in Popes John X, XI, XII, XXIII, and Alexander VI, whilst on the other hand, He carried on His work of grace through tradesmen and artizans, until the Gospel was fully revived in the Reformers (of the 16th century) quite independently of those who boasted of themselves as the successors of the Apostles. For it belongs to the very nature of a Gospel ministry, as Paul held it, that its (proper) call comes not from men, nor through men, (whatever their office, Ed.) but directly from the exalted Saviour, and through his Spirit."

Then, Ebrard shows that, on the other hand, the Holy Spirit does not proceed arbitrarily in the selection and calling of man to the office, but in accordance with a divine and well-ordered economy; and thus the author rebukes fanatical sectism.

In § 71, however, he demonstrates the truth that, whilst the ministry of the Word and Sacraments is prior to the congregation, in the sense above defined and qualified,

The Congregation is prior to the office of Elders and Deacons.

He starts from the fact that "not only does faith spring from the Church, but the Church from faith. The Church organizes its activity not merely as it is an *ideal* power standing above the individual congregations, and all the changes of time, but also as it (the Church) is identical with the *real* (actual) congregations, and exists in them; not only as it leads men to faith, and gathers and edifies them in congregations, but also as *it is composed* of those who are thus led to the faith and formed into congregations. * * *

* How does the Theological Faculty at Lancaster like this? Probably they had not studied Ebrard thoroughly or they would have been slow to challenge an appeal to him as in harmony with their theology, &c.

If, now, those thus gathered into congregations shall have their Christian life preserved and promoted, a properly organized service or ministry is needed." And as in this case it is the religious life of the congregation itself which is to be developed, the office required for such service will be properly a congregational office, and cannot exist prior to the congregation, but must spring up from it. * * * The *elders* and *deacons* appointed to this service, render it therefore in the name of the congregation, and for it.

In the next three paragraphs the author shows in what sense these offices are at the same time set over the congregation, in exercising their proper authority, and gives his views of the presbyterial constitution of the church, and its history.

Passing over these we add a few passages from §§ 77, &c., on some

Formal Radical Diseases of Church Life.

Ebrard treats of these under two classes, arranged in pairs :

Pietism—Confessionalism.

Separatism—Successionalism.

Methodism—Hierarchism.

Puritanism—Ceremonialism.

With the first class he deals frankly in exposing their morbid characteristics, and condemning their faults. Only it is due to him, and to the parties referred to, to say, that especially the Methodism and Puritanism which he has in view are not the Puritanism and Methodism which Lancaster delights in denouncing, and which may be represented by a *Robinson* and a *McClintock*, by Andover and Drew Theological Seminaries. But our quotations under these paragraphs must be limited to what Ebrard says about *the other class* :

"Whoever, as a *high-churchman*, so esteems human activity in the Church, and whatever may have been gained by human conflicts and efforts, the ministry, dogma, &c., that whenever these are placed somewhat in the background he is no longer willing to recognize a Church, or a proper salvation, but where they flourish thinks every thing exists needful to salvation, and thus regards the grace of Christ *bound* to them, he will very readily fall into the error of *attaching value only to that side of human activity which*

tends not to secure the continued operation of Christ's grace in the Church, but to exalt the ministry and (outward) institutions of the Church. * * * He who once becomes a Puseyite will soon be a Papist. He is inclined to forget that the Church must continually regenerate its life by faith; he derives faith from the Church. Instead of saying: 'Only they who have the Holy Spirit should hold an office in the Church,' He says: 'He who holds an office has thereby the Holy Spirit.' Then follows that moral laxity which naturally belongs to Popery, the office-bearer is content with the sacredness of his official robes, and fancies that he needs no personal holiness and purity. And where this state of things exists, there is displayed the greater zeal to exhibit the treasures of grace in ceremonies, (ritualistically); the less grace is actually possessed, the less effort is made to secure true conversion and sanctification. *The very beginnings of such love for this ritualistically displayed cultus betray themselves in confessionalism.* THE PREACHING OF THE GOSPEL HAS LOST ITS CHARM, THE PEOPLE MUST BE ATTRACTED AND WROUGHT UPON BY RESPONSIVE SERVICES, AND THE RICHES OF LITURGICAL FORMS. O FOOLISH GALATIANS, WHO HATH BEWITCHED YOU."

This, we suppose, will be as much of Ebrard as Lancaster may care to take in at one meal! And this is the Ebrard whom the Theological Faculty at Lancaster not long since brandished so blandly in our faces! On which side now does the weight of his testimony most decidedly rest?

As intimated at the commencement of this article, we do not by any means agree with Ebrard in all his opinions, and would be far from commending him as a theologian of standard authority for Reformed dogmatics. But on most essential and fundamental points, he is substantially in harmony with Reformed theology, and on the whole has rendered it valuable service. This, we are sorry to say, cannot be claimed for Mercersburg-Lancaster theology. No one would be legitimately led into *Romanism* by Ebrard, as so many have been by *Nevinism*. Ebrard himself was never on the verge of becoming a Roman Catholic. The author of his *Kirchen und Dogmen-Geschichte*, never would or could have said: *If one of the Apostles could return to earth and visit successively a Romish and a Protestant Church, there can be little doubt that he would feel most at home in the former.*

But whatever *our* disagreement with Ebrard may be as to some of his *peculiar* views, the quotations given above prove clearly that on *all essential points* he totally differs from the theology of Lancaster. Those quotations bear directly or indirectly against the most objectionable peculiarities of the Lancaster school, and confirm our opposition to it as a high-church, Puseyitish and Romish movement under cover of a Reformed institution and the Reformed name. Ostensibly that movement started out for the purpose of arresting and correcting some fanatical discoveries which had gained partial and limited hold upon the Church. In this way it won a *reputation, favor and confidence*. But *these were hardly secured before* it struck into another course. New developments appeared. Over the shoulders of a fanatical sectism Evangelical Protestantism in general was severely lashed. The ridicule hurled at Winebrennerism was thrown with such sinister aim and force, that it most severely struck an object wholly beyond that which seemed to be the mark. Meanwhile whatever praise it had to utter, was at least obliquely bestowed upon Romanism.

This, however, followed so closely upon the heels of the first notable steps of the party (then yet in embryo), viz: its rather popular attack upon the fanatical extravagances of the anxious bench system, that it will be hard to persuade the impartial historian, who may hereafter write the annals of our Church during the last thirty years, that what seemed to be a crusade against fanatical sectism and its attendant evils, was not, in reality, a mere deceptive prelude to a more sweeping campaign against our evangelical faith and culture in general.

It is true this was done for some years in ways calculated to lull the occasional fears of those who were reluctant to cherish suspicions. But subsequent events showed only too clearly that such rising fears were well grounded, and that prompt attention should have been given to the warnings which they suggested.

Lancaster, therefore, seeks in vain to comfort itself by appeals to Ebrard. It can find comfort from no Reformed theology, or genuinely Reformed theologian's writings. In its antagonism to almost every fundamental, distinctive Reformed doctrine and principle, it stands solitary and alone. Whatever other assaults have in past periods been made upon these principles, and that

faith, to Mercersburg-Lancaster theology belongs the distinction, such as it is, of making the first attempt ever made to reform the Reformed Church by making it, at least *semi*-Romish, or something worse.

A WORD OF TWO MEANINGS, AND ITS ABUSE.

It is well known that almost all languages have words of two, or even more, meanings. That is, the same word is used in different senses, and in senses not only different, but contrary to each other. Thus, for example, we have in English the Bible words:

Flesh, sometimes used in the literal material sense, to denote the natural body of men and animals, especially "the softer solids of an animal body." Often it is even used of fruits. But then again it is employed to denote something not material, but pertaining to the mind of man, as "the flesh warreth against the spirit." How easy it would be to confuse some persons, and teach the most absurdly false doctrine by insisting upon the same sense of this word in such different cases.

Heart is another word of this sort. At times it means the natural organ of the body called the heart; at others, it means the affections, man's emotional nature, as: "A broken heart, O God, thou wilt not despise;" "the whole heart is faint;" "thou shalt love the Lord thy God with all thy heart."

Head is another of these double-sense words; and *angel*, used generally to designate those holy, intelligent spirits, who surround the throne of God in heaven, worshiping and serving Him, but also used, as in Revelation, 2 and 3, of certain human office-bearers in the Church on earth.

In like manner, the word *sacrifice* has the sense of: Some living being offered unto God as an atonement, (typical or real) or a propitiation for sin; or it may mean an offering of *thanksgiving* (animal or the fruits of the earth) presented to the Lord; or it may have an entirely *spiritual sense*, as, "the sacrifices of

God, (those most pleasing to Him) are a *broken spirit*;" "offer up *spiritual sacrifices*."

These, of course, are only a few illustrations; and, perhaps, not the most striking. We have taken just those occurring to us at the moment. In using or explaining such words, therefore, the fact that they have two or more meanings must be kept in mind. It would be very wrong to take advantage of the fact for the purpose of teaching or defending some particular view. And it would be dishonest to take advantage of some persons' ignorance in regard to this fact, in order to mislead or hoodwink them.

Now, there is a word of such double sense, which has been, and still is, greatly abused. It is the word

ALTAR,

about which there has been a good deal of disputing, in consequence of too widely different meanings of the word. At the present time, again, something like a controversy is going on between the *Reformed Church Messenger* (Dr. S. R. Fisher,) and *Der Evangelist*, (Dr. Ruetenik,) of Cleveland. It started (we think) with Dr. Ruetenik's assertion that the word *altar* cannot be found, as another name for "the table of the Lord," or communion table, in any of the older liturgies of the Reformed Church. He is right, and every properly informed minister of the Reformed Church knows this to be a historical fact. Not only is the *altar* not used in them, but there is abundant reason for saying that it was designedly avoided, in order to show the radical difference between the Lord's Supper, according to our Reformed faith, and the Romish Mass. Hence Dr. Ruetenik argues with propriety and force, that we should never use the word in connection with the Lord's Supper, or as any equivalent for "the table of the Lord."

To this the *Messenger* (Dr. Fisher) objected, substantially taking the opposite ground, and virtually affirming that there was good authority, dating back to the first establishment of the Reformed church for calling the communion table an *altar*. In this he certainly erred, and when pressed for proof could give none. But, instead of such proof, appeal is made to the fact that *in this country* the word *altar* has been currently used, not only in our Church, but in other Churches, and that, too, in connection with the Lord's Supper, and as a synonym for *communion table*.

In this way Dr. Fisher, indirectly at least, writes as an apologist and defender of the high-church party amongst us (Mercersburg and Lancaster) which delights in the word *altar*, in a Romish sense, and seeks to magnify it.

Now, it is just at this point that the unfairness, or disingenuousness of the *Messenger*, and the party it takes under its wing, comes in.

The word has two senses, or rather three, in the religious or ecclesiastical use made of it.

There are *two senses* in which it is used *locally*, that is of some *place* or piece of furniture, or structure, in or at a place on which sacrifice was offered to the Lord. In this respect the altar was, in a general view, of two kinds:

(1.) The altar on which a (typically) propitiatory or atoning sacrifice was offered unto the Lord. In this sense the Romish Church maintains an altar; and, with a very slight and insignificant modification, *this is the sense in which Mercersburg-Lancaster theology views the altar, as the place of the abode of "the sacramental holiness which inhabits the house of God."* Puseyite Episcopalians, and ultra-Lutherans, also hold this view of the matter. That is, they call "the table of the Lord" an *altar*, because they hold that in some positive sense the atoning sacrifice of Christ upon the cross is re-enacted there, and *offered* anew unto God, Christ being present in His human nature, in, with, and under the elements of bread and wine.

(2.) Then we have the altar as the structure or place on which sacrifices of thanksgiving were offered unto God. Here it had no atoning or propitiatory significance at all. The worshiper simply brought his gifts and offered them as a solemn outward expression of his gratitude to God for His many kindnesses bestowed.

(3.) A *third* sense of the word (not to note others) is entirely different from the preceding two, although figuratively derived from the second. Here altar is something *not local, not visible*, but *spiritual* or *ideal*. Thus it is used in regard to family worship as the *family altar*. There is no particular table, or even chair or room. Wherever the family may meet for prayer of the household, there, it is often said, is the family *altar*. So in Hebrews, 4: 16; "*the throne of grace*" is named, without any thought of a literal visible throne, or of any particular spot or place. In like

manner the phrase, *marriage-altar* is used; not that marriage is thought a sacrament, or that a literal altar is meant. For how often are marriage ceremonies *performed in private houses*, where, of course, there is no structure like a literal altar.

This matter has been well explained by Dr. Klein in a recent article in the *Evangelist*, in which he points out the different senses of the word, and utterly repudiates the high-church, Romish sense of it, as at all allowable in the Evangelical Protestant church. At the same time, however, we think he concedes more than is necessary or prudent, in defending the use of the word in our Church, in its spiritual sense, especially at this time, when it is so much abused by the advocates of high-churchism. But this may be easily explained by the fact that our German brethren are not troubled by Gallatian ritualists, as the English portion of the Church in the East is. Hence they are not so sensible of the need of avoiding a word which may be dispensed with, and of guarding against the mischief resulting from its abuse. Meat is not hurtful in itself, but rather a good thing, ordinarily, for food. But if meat is used as a means to cause a brother to offend, and the use of it is likely to do harm, far better eat none while the world stands.

The same principle applies to this matter of *altar*, as to that of the sign of the *cross*. It is said they have *two* in the College Chapel in Lancaster, one on "*the altar*" (which is placed back against the wall) and another on the wall just above their "*altar*." How much harm has been done by the spirit, or theology, or movement represented by this novelty in the Reformed Church, may be inferred from the numbers who have abandoned our Church and apostatized to Rome or high-church Episcopacy.

In view, however, of what has been stated above, regarding the different senses of the word *altar*, one thing is clear: Those who use the word, or undertake, as the *Messenger* does, to defend its use, and the use of the thing designated by it, should be honest and frank in stating precisely the meaning they attach to it.

Much of the trouble in which our Church has been involved for years past, has been occasioned or increased by a want of candor on the part of the advocates of ritualism in the use of terms and in the statement of their views and aims. The controversy would, we believe, have been brought to an end long ago, had those who

represent the new order theology frankly told the Church and the Synods, at the start, that their honest convictions were that the faith and worship of the Reformed Church were wrong ; that the Puseyites and ultra-Lutherans, and even Romanists, were nearer the truth in regard to various essential points. And had they then frankly declared that it was their desire and purpose to try and change the faith and worship of the Church according to their convictions, &c., &c., we verily believe the struggle would have been a brief one.

But no such frank admission or avowal was made. On the contrary, when the movement was charged at the outset with having such a revolutionary tendency, if not purpose, the charge was repelled as slanderous and false. An unsuspecting Church accepted the loud and positive disclaimer. And what has been the result ?

Just so with this word *altar*. The *Messenger* knows right well that when it speaks of *altars*, or tables called at times by that name, as used in some of our old Churches in this country, the word is used in a totally different sense from that which Lancaster means by it. The *Messenger* knows that none of the fathers of our Church in this country ever used the term in a sacrificial, literal sense. Why then does it not candidly state this fact, instead of really defending a gross Lancaster error, under cover of "*altar*," whilst seeming to contend for the word, or the thing it knows was meant by the word, in quite another sense ?

It is the *disingenuousness* of such a course that we condemn. And we reprobate it especially because by it the Church is exposed more than by anything else to the danger of being defrauded of her proper faith and life.

If the Church *really wishes* to abandon her old foundations, and substitute ultra-Lutheranism, Puseyism, or even Popery for them, it may be her right to do so. But she should not be led back blindfold into Babylonish bondage. She should be frankly and most explicitly told what it is proposed to do with her. Let this be done. Then let the Church freely choose. But whilst we have a voice to speak or a pen to write, she shall not be baited unwarned by double words, or double arts, into bowing at a Romish altar, under the impression that she is only worshiping at the throne or grace.

"THE LORD IS RISEN, INDEED."

"INDEED!" And why, *indeed*? Because it was a surprise to them. They had forgotten His prophetic promise. The remembrance of it had been drowned in their tears of grief and despondency at His final sufferings and death. They did not cease to love Him or to believe in His personal excellency and worth. But their faith in His work and cause as the Messiah, was eclipsed. For all they could see or think, it was all over with the redemption of Israel. (See Luke 24, and parallel chapters in the other Gospels). When they beheld Jesus really dead upon the Cross, and laid in the sepulchre, their hope sank with the sad events, as they regarded them. Therefore they say, *Indeed*. It was more than they expected. Some had gone to his sepulchre to embalm His blessed body with costly spices, having no other thought but to find that body dead. But lo! it was gone. The dead Jesus had *risen, risen indeed!*

"Indeed!" as a word expressing *joyful* surprise. And well might they be glad. Who of all the *women* then on earth had such reason to be glad as Mary Magdalen, when, in answer to the question she thought she was putting to the *keeper* of the garden (John 20: 15, 16), she heard the *man* calling her by name, and knew the voice to be that of her *Jesus*? No wonder that in her sudden rapture she could only say, *Rabboni*, and fell at His feet.

And who of all the *men* on earth had so much reason to be glad as the disciples had that day, when they saw their Lord alive again, a victorious conqueror of the powers of death and hell? They might well shout to each other the joyful greeting: The Lord is risen, indeed!

This, too, not in the way of mere emotion or sentiment, but with a most substantial and firmly grounded gladness. Their joy was not a merely pleasant, exhilarating excitement. It sprang from a revived faith in the heavenly realities of which they had been led to regard Jesus as the bearer and Mediator. They did not as yet even rightly understand the nature of those realities. But they knew enough of them to prize them as their chief good. When Jesus died they thought them lost, forever lost. His resurrection revived their hope in them, restored them. Why He

had permitted Himself to fall into the hands of His foes, or why God, the Father, had permitted it, was still a mystery hidden from their eyes. But now that He was alive again, the mystery did not trouble their hearts. Jesus was once more with them, risen from the dead—*indeed*, and they were glad. Glad for *His* sake, for they did love Him with undying love, and rejoiced to see in His resurrection so clear a vindication of His person and His word. Glad for *their own* sakes, for now their best friend, their Almighty Helper, was restored to them. More glad than Jairus was when Jesus called back his daughter from the dead and laid her living on his heart. More glad than the desolate widow of Nain when the Lord restored to life her only son, and, as she clasped him to her breast, she heard him once more fondly say, My Mother!

But again, *indeed!* as declaring a full conviction of the *truth* and *certainty* of their Lord's resurrection from the dead. They *needed* such undoubted proof of the fact. And it was given them. It was given them through the evidence of their own eyes and ears, and that still stronger moral evidence of the heart, which, though hard to define, is more satisfactory than all other proof. The disciples saw Jesus risen, they heard Him speak, they sat with Him at meat. But, more than all, "the burning of their heart within them by the way, while He *talked with them and opened to them the Scriptures,*" (Luke 24: 32,) *assured* them that it was, *indeed*, Jesus. It was not a fancy, not a spirit, but the true, personal Jesus Himself. Thus convinced, they could say with confidence, "the Lord is risen, *indeed.*"

Now this, as all other Scriptures, was written for our sakes. The first disciples of our Lord were to be *witnesses* of, and for His resurrection, on account of its vital importance to the work of redemption, both as a fact and a doctrine. Had not Christ risen from the dead He would have remained so far under the power of death, and hence His victory have seemed incomplete. Again, had He not risen, a most important proof of God's acceptance of His mediatorial work would have been wanting. The unhappy moral effect of this can be readily conceived. Furthermore, had He not risen, He could not, in His full and complete human nature, have ascended into heaven, there, at the right hand of God, to carry on as our Mediator, High-Priest and King, the

work of redemption, through His people and the means of grace (*i. e.* the Church) on earth, by the Holy Ghost. In a word, none of the blessings and consolations which Scriptures declare were secured by atoning death and triumphant resurrection, could have been imparted to us. And what the Scriptures plainly teach on this point, enlightened reason also attests. Only let any Christian try, for a moment, to think what the state of his mind and heart would necessarily be, without the blessed fact and doctrine of Christ's resurrection from the dead. Let him think of the deep darkness which would hang like a gloomy pall over much of the Gospel, had its narrative stopped with the report of the death and burial of Jesus, and so left Him still among the dead.

Hence it was needful not only that He should rise, but also that His disciples, who were to be His witnesses, should certainly know, and by infallible proofs, that He had arisen. Only as they were assured of this fact could their drooping faith revive, and their hearts be inspired with unconquerable courage to go forward with their appointed work of preaching the Gospel to every creature, and to do this in spite of enmity, of bitter opposition, of fierce persecutions, and of threatened death.

Infallible proofs of the resurrection of Jesus were, accordingly, given them. For forty days their risen Lord tarried with them, affording them such opportunities of verifying the reality of His resurrection, that no room was left for reasonable doubt. He showed Himself not to a chosen few, only two, ten or twenty, and those possibly the most liable to be deluded. Hundreds of His followers saw Him, and often and long enough to be perfectly sure that it was He. Those hundreds included, we may well allow, men and women of every peculiarity of temperament, from the most sanguine to the most hesitating, from a confiding John to a doubting Thomas. But all alike were convinced; convinced that the man they saw, and heard, and communed with, was the same Jesus who had been crucified, dead and buried. So they *could* go forth, and with oneness and warmth of heart declare "the Lord is risen, indeed!"

Besides, Jesus had personal marks, in feature, form and character, which distinguished Him from every other human being. No one else could be mistaken for "the Son of man," no one else could personate Him. "The chiefest among ten thousand," He

could be told among ten thousand. Even had there been no other marks of recognition, those now radiant wounds in His hands and feet would proclaim Him Jesus. Infallible signs they were which could not deceive. "The Lord was risen, indeed."

And, once more, His manifestations of Himself to the disciples during those forty days—strange, blessed days—were granted at *times* and *under circumstances* most favorable to the closest scrutiny and strongest conviction. It was not in visions of the night, not under cover of darkness, not to men roused from heavy slumbers, that He appeared. Most frequently He showed Himself to them in the broad light of day, when the brightness of the sun (no longer hiding its face in horror and shame) distinctly revealed objects and made deception impossible. It was not some one, therefore, who might strongly have resembled Jesus, whom they mistook for Him. They were not deceived, could not be imposed upon; it was Jesus Himself.

And now when we read their testimony, and test its value by the severest investigation, we feel constrained to accept it, and join with them in saying: "The Lord is risen, indeed." This we may do the more confidently and with the greater joy, in consideration of the additional, confirmatory evidence of the fact, furnished by the history of the triumphs of Christianity during the centuries which have followed the Apostolic age. Above all may we do so under the quickening, most cheering influence of that inner witness of the spirit which assures the heart above all sensible proofs and historical testimony, that our "Redeemer liveth." This is that vision and conviction of faith concerning which Jesus says: "Blessed are they which have not seen, and yet have believed."

But if it is the privilege of Christians now to have such stronger proof of the reality of their Redeemer's resurrection, the practical, moral effects of it upon them, should be proportionately more powerful. To what ardent, self-sacrificing zeal were not the first disciples impelled by their conviction that Christ was risen from the dead? Not only by their *word* of testimony, but by their *works*, did they prove their undoubting faith in the fact. Is that fact producing the same effect in Christians now? The fact is of as much force now as ever. Jesus is the same to-day as He was when He arose, and "ascended up on high, leading captivity captive."

Are all His professing followers to-day exhibiting "the power of His resurrection" in their lives?

It is cheering to know that many are. It is most encouraging to see evidences of it in the devotion of tens of thousands of earnest believers to His cause, and in the progress Christianity is making over the earth, in the face of the combined opposition of open and secret foes. But let each reader earnestly ask himself whether *he* is doing what he ought and might, to convince the world that he really believes that the *Lord is risen, indeed.*

Arsinus College Repertory.

THE LANGUAGE OF THE LEARNED.

An Oration Delivered at the Fifth Anniversary of the Zwinglian Literary Society, by GEO. A. SCHEER, of Philadelphia.

It was not until the fifteenth century that the southern portion of Europe burst its fetters of spiritual darkness and superstition—the prominent feature of that period known as the "Middle Ages." For a lapse of almost two thousand years the mind had been subjected to the grossest bondage, and lowered to the deepest degradation. But at the beginning of this reformatory period, to which reference is had, a general revival of learning gave birth to a new religious and social era, and to a revival of philosophic and scientific researches, all of which owe their origin principally to Grecian and Roman antiquities. The enthusiasm this comprehensive revival produced was soon perceptible in other parts of Europe, making the want of a common language for the learned universally felt.

In contemplating the modern languages, it becomes evident that neither of them were calculated to become the instrument of the learned mind; they were known but little without those

districts where they were spoken. We find in the fifteenth century, no such intercourse amongst the nations, nor any facility affording such interchange of language as in the nineteenth century. Each nation formed, as it were, a little world of its own. The languages, too, were irregular and imperfect. Thus it became necessary to have recourse to one of the ancient languages—one grammatically fixed and determined. No other but the Greek and the Latin had attained such a degree of stability. The Greek language possessed the greatest excellence and superiority. Inasmuch, we might suppose, it would have afforded the strongest inducements for its general adoption. Its intrinsic beauty in a high degree of perfection; its unequaled richness in the most significant words and combinations; its elegance in turns of expressions; the singular skill in the arrangement of its particles, clauses and sentences; and the wonderful harmony in prose, as well as in poetry, are excellencies which impart to the outward structure of the language a *charm* fully corresponding to its contents. Its superiority also appears in the value of art. In philosophy the Greeks carried logical inductions to their utmost limits. They created the science. They advanced from a few crude speculations or material phenomena, to an analysis of all the powers of the mind, and finally to the establishment of ethical principles, which even Christianity did not overthrow. The progress of science, particularly from Thales to Plato, is a most stupendous triumph of human understanding. The reason of man soared to the loftiest heights it ever had attained. It originated and carried out the boldest speculations respecting the human soul and its future existence. It established most important psychological truths, and thus it went on from point to point, until every faculty of the mind was generally analyzed, and all its operations subjected to a rigid method.

Although the Romans did not add a single principle to the philosophy which the Greeks had elaborated, and though it was the *Greek prisoners* that escaped from Constantinople who gave the first impulse to classical learning in Italy, yet, notwithstanding, it was not the Greek, but the Latin language, that became *the* language of the learned.

The main reason of this rather paradoxical event originates, first, from the language itself; and second, from the time and circumstances of the fifteenth century. The Latin language was then

already a dead language. When yet a living language, it was the tongue of a nation whose majestic, centralized power, ruled all kingdoms, races and people; of a nation whose glory filled the world. But it seems to have been the destiny of ancient nations to rise to a certain height in wisdom, power and glory, and then to fall into ignominy and oblivion. So with Rome. When it had reached a superlative state of prosperity and civilization, when the city upon the seven hills, the haughty *mistress* of the world, the proud *metropolis* of the universe, called herself the "Eternal;" when the Cæsars were worshiped as the representatives of Divine Providence, yea, as deities, and the world was made to bow to them; and when was written, on the walls of the banqueting chambers of the Cæsars: Mene, mene, tekel upharsin—then was the dream of omnipotence dispelled by the invasion of the barbarians, who, as bold warriors, pressed toward the seat of power and wealth. Rome, with all her legions, once able to penetrate the Macedonian phalanx, could not withstand the shock of these wild hordes. In the dead of the night the Germanic trumpet rang unanswered in her streets. Rome, "the Eternal City," was a prey for savage soldiers. On men, women and children, were put the fetters of slavery! The beautiful females of the senatorial families were abased to wait upon their Germanic conquerors dwelling beneath the beautiful palm trees of Italy. Such was the end of Rome. Before another generation had passed away, the language ceased to be spoken in its original purity.

Living languages are, according to a common law, subject to constant changes. We trace the English language back to the Anglo-Saxon, and still farther back to the Teutonic. The deviation from the original is obvious. The Latin language having ceased to be the tongue of the people, therefore dead, language was fixed and determined. Had, however, any of the continental languages possessed sufficient accuracy to be available for the literati in their scientific and philosophic speculations, national egotism alone would have been a strong barrier in the way. Every nation regarded its own language as a sacred trust. For instance, it proved to be of sad consequence to the Roman Empire, when under the reign of Augustus an effort was made to force the Latin language upon the Germans. The attempt met with violent opposition, and ended in a complete defeat of the Romans.

On the other hand, no great difficulties could make themselves felt in regard to adopting this language by the learned of eastern and southern Europe—it formed the very basis of their own.

Being thus the language of a nation that had reached the highest degree of prosperity and civilization, it naturally bore the impress of the utmost refinement and culture. Literary men, such as Virgil, Horace, Cicero and others—lights which, after a lapse of two thousand years still continue to shine, and which are objects of hopeless imitation, as they are of universal admiration—had arrayed their thoughts in this language.

Another reason, making it the language of the learned, originates from the time and circumstances of the fifteenth century. Rome, as already remarked, had conquered the greater part of Europe. "It," says Augustin, "had imposed not only her yoke, but also her language upon the conquered nations." An attempt, the success of which is indeed remarkable, though it is a natural effect of conquest, or even of commercial intercourse, to engraft fresh words and foreign idioms on the stock of the original languages. Yet almost the entire disuse of the latter and the adoption of one radically different, scarcely takes place in the lapse of a far longer period than that of the Roman dominion in the subdued nations. But when we consider that Rome could expect to rule successfully *then* only, when all its provinces were sufficiently Latinized, we wonder not at its endeavor to impose its language.

Armies were stationed in all countries; prisoners were sent to Italy, the very seat of its language, and transported back again. Roman institutions were everywhere founded; all political and judicial proceedings were conducted in the Latin. Hence it is that at the beginning of the fifteenth century, traces of this language were everywhere to be found. But at this period and long before, Papacy had promulgated its authority through entire Europe. The vulgate Latin of the Bible was the only venerable—the only channel of Christendom. The greater number of the Church fathers had written in Latin. The Church services and the missionary work were chiefly conducted in the same, with the majority of which the romance jargons could bear no comparison.

For a long time the clergy were considered the only learned in Europe. They found an enthusiastic reception everywhere, espe-

cially in the homes of the generous lords and princes. They became the teachers of their sons and daughters, thus sowing the seed of that language in which they themselves had been educated. The discovery of the art of printing, in the year 1440, rendered the treasures of classical literature still more accessible. In Italy, at that period, the founders of the national literature—Dante, Petrarch and Boccaccio, were also the most zealous promoters of classical studies. Here the first universities were founded. The youth from all parts of Europe crowded to Italy, to draw in its academies from the newly opened springs. On their return they brought with them, and spread the ardent zeal for classic lore. In this way the Latin language gained the ascendancy, as a medium through which the educated might not only soar to the heights and penetrate the depths of human thought, but also impart useful instruction to others.

The introduction of the Roman *corpus juris* into almost every European state, also gave greater universality to the Latin language. Jurisprudence being considered the indigenous science of the Romans, and in this way giving greater impulse to European civilization, added all the more to their renown. Their laws were most admirably fitted for universal legislation. Founded on equity and justice, hence well suited for all ages and all nations, have to no small extent been reproduced by modern legislators. Attention to these studies was first given in the universities of Italy, and the instructions therein were imparted in Latin. Whatever the Vulgate was to the clergy, that the Roman *corpus juris* was to the lawgivers.

The human mind having thus rescued itself from the age of superstition and ignorance, to which it had been so slavishly bound, having corrected its own errors and abuses, and the torch of antiquity having rekindled the intellectual flame which had for so many years been extinguished, began to exercise freedom of thought, and from this fact the sober and sublime products of any highly cultured and inventive mind soon became current in other localities, and among other nations of Europe, being transmitted in *that* language destined to become the medium through which the thoughts of the learned should be communicated to all future generations.

THE ART OF THINKING.

*An Oration delivered at the Anniversary of the Zwinglian Society,
By A. B. Markley.*

Is thinking, an art to be acquired? In order to think, is there anything more necessary than for one to close his eyes and leave his mind have free course? If day-dreaming, that act of the mind in which thought moves at random, purposeless and without effort, that act of the mind in which it flits from object to object like the butterfly, never stopping at one thing, but always going to another; if this is thought, then even the idiot thinks, in his fashion. There are no rules applicable to this sort of thinking. This day-dreaming is to be deprecated in the strongest terms. It has proved, and will yet prove, the ruin of many promising men.

The kind of thought alone worthy the name, which strengthens instead of weakening the mind, is what we mean when we speak of thinking as an art. It is that prëeminently rational act by which the mind rises from individual and particular sensations, through comparison, to general ideas and conceptions founded upon them. It is strengthening in its character, and although it may be the last of the intellectual powers to be developed, it is in no way the least. By means of thought we rise above the limited and transient information gained by single acts of consciousness and sense perceptions, to that which is universal and permanent. Thinking is the bridge over the intervening abyss of darkness, crossing which we pass from the material to the spiritual, from the seen to the unseen. It is by God's Word and His works, spread out around us, our passage to God.

This power does not work without important laws and restrictions. Whatever is founded on recognized principles must certainly work according to laws deduced from these principles.

Let us look at the regular and normal development of man. He opens his eyes in childhood on isolated facts. He sees mere individual, physical objects, not perceiving the order which unites them into a whole. He sees no universe. The earth is land, the sea is water, the sun is a bright orb. But in this isolation of facts, the growing mind cannot long remain. Each thing suggests its connection with another, and gradually there dawns upon the

mind the idea of a general order, a system. He takes up facts and compares them. He arrives at general laws. He compares *these*, till at last it is discovered that unity, the result of a Divine mind, rules the varied phenomena around us. The coarse worm yields the beautiful fly; the thorny bush a lovely rose. So the coarse world of matter is, to the unfolding mind, a starting point from which the soul takes flight to the infinity beyond. And, indeed, unless this starting point is proper and correct, the mind will fly off to influences and conclusions the most unusual and capricious.

Royalty sometimes indulges in jokes. And as the acts of royalty are, in a great degree, public property, they are preserved for us. Charles II, of England, requested from the Royal Society—established under his patronage—an explanation of the following phenomena: When a live fish is thrown into a basin of water, the basin, water and fish do not weigh more than the basin and water before the fish is thrown in; whereas, when a dead fish is used, the weight of the whole is exactly equal to the added weights of the basin, the water and the fish.

The proposition called forth much earnest and learned discussion. Several elaborate papers were produced, propounding hypothesis for the explanation of the facts. At length, some one brighter than the rest, intimated that they should, by experiment, ascertain whether the facts were really such as the proposition set forth. After much angry discussion the experiment was made, when lo! to the confusion of the wise men, it was found that the weight was the same, whether a dead or a live fish were used.

This is only a past and petty illustration. The precept, to establish the fact before attempting to account for its cause, may, perhaps, seem too simple to be worth the statement. But a longer experience convinces of the contrary. Look at some of our modern would-be philosophers. They are seeking how a horse could develop from an oyster, or a man from an ape. They wonder how such a development could take place. They, too, like King Charles's philosophers, ought seriously to inquire whether such a thing ever *did* happen. Thinking, without deriving our form, and testing them by individual examples, is no thinking at all; because it violates the definition and conception of thinking, which makes it begin in the actual with individual perceptions, and proceed by

generalizing what it observes. Thoughts, as mere abstractions, unexemplified by facts, are the vaguest and driest of all phantasms. Acts, without thought relations, are poor and barren.

Every inventor of a new solution for a problem, every contriver of a new application of a power already known, or the discoverer of a power not previously dreamed of, is a blessing to the human family. He, by means of his acute discernment, distinguishes relations before unnoticed. If these relations are applied for the advancement of man, either socially, morally or physically, he is a benefactor of his race. It is said that the man who makes two blades of grass grow where formerly grew only one, is such a benefactor. And again, it is related that upon a time, before the invention of wagons, our ancestors brought their grist from the mill on horses; and that they put the grist on one side and an equal weight of stone on the other, until some genius saw that the grist might be divided and made to balance itself. That was as great a discovery, for that day, and took as much as the invention of the telegraph did for the nineteenth century. Thoughts and deeds are great according to the period and the degree of civilization in which they occur.

But there are things requisite besides the correct apprehension of individuals and the utility of products of thought. It is an error to suppose that scientific knowledge differs, in kind, from common knowledge. The powers employed by the true philosopher and the unlettered are the same. The farmer, the mechanic, the clerk, think as really, as effectually, in their way, as does the philosopher. They only differ in the various intensity of their attention, discrimination and continuous application. In proportion as these are wrought to perfection does thinking become clear, distinct and adequate.

The first condition of success is attention and consequent familiarity. The discoveries of science are founded on similarities and relations which are overlooked by the majority of men. The man who goes through the world with his eyes practically shut never succeeds in thinking. Attention is a voluntary act. It requires an active exertion to begin and continue it. Every commencement is difficult, and this is more especially true of intellectual effort. Whenever we would turn our mind for the first time to any object, a dozen other things still possess our thoughts.

Even after we have broken away from all other matter previously engaging us—even when a resolute determination or the attraction of the new object has smoothed the way for us to travel—the mind still is perplexed by the appearances of intrusive and distractive thoughts. Yet how great soever the interest we take in the new object, it will only be established as a favorite when it has been refused as an integral part of our previous knowledge. But this can only be accomplished by a true and correct discrimination of all its parts.

Discrimination—the capacity of tracing out minute distinction and the nicest shades of thought, the noting of points of likeness and difference, the grasping of the main points and essential facts of a thing—is an important part of scientific or the higher forms of thinking. We are conscious of objects, relations, states, only as they are discriminated from other objects, relations or states.

Great deeds are not accomplished in a day. Great thoughts are not the products of a moment. They start small. They are increased. By continuous application and distinct acts of comparison, the conception is widened. Many men have missed their marks on account of the want of these three essentials. No one knows better the result of not having these than the student. How many lessons have to be reconned because the proper attention is not given to them! How much is misapprehended because there is not the exact discrimination of terms! And how little is properly learned for want of continuous application.

Think you it was luck, it was accident which discovered to Newton the law of the motion of the heavenly bodies—that grand law by which the earth and all the planets are guided in their course around the sun, that law which acts throughout all space. In this discovery the appearances were in the highest degree unfavorable to identification. Who could see anything in common between the silent and majestic march of the moon through the heavens and the fall of unsupported bodies? A preparatory service was necessary on both sides. Shortly before Newton's time the motion of the earth had been discovered, and the truth that any object revolving in a circle has at every point a tendency to fly from the centre. This was the preparation on one side. On the other side, meditating on the phenomena of falling bodies, he saw in these bodies a common tendency of the nature of at-

traction to the earth's surface, or rather the earth's centre. Then in a quiet moment attending to these things, the happy intuition of the connection of these two forces flashed across his mind. He reasoned that if the force of gravitation, known to exist, would explain the movements of the solar system, it would be more rational than to assume or believe that any other force or law governs them. Here we have exemplified the great laws of thinking. Attention, discrimination and continuous application, and the using of general facts and principles which were known for the elucidation of unknown phenomena, are clearly brought to light. Using correct data, he came to a correct conclusion. He used the power which God had given him to read a new page in his great book. Man, by thinking only, becomes truly man. Take away thought from man's life, and what remains? Nothing. He becomes a blank; a meaningless, senseless thing; a world without a sun.

SPECIAL ITEMS.

Fifth Anniversary of the Zwinglian Literary Society.

THE Winter session of Ursinus College closed March 24th, in a very fitting manner, with the exercises connected with the fifth anniversary of one of the two literary societies of the college. The commodious college chapel in which the exercises were held, was tastefully and carefully decorated, which imparted an air of culture and cheerfulness even to the merely external preparations for the occasion. The wealth of floral display in the neighborhood of the rostrum was a subject of much comment, and bore a marked contrast with the bleak March winds reigning without. The entire surroundings, finely harmonizing with the character of the entertainment, prepossessed the auditors for the enjoyment of a feast of reason and placed the speaker at perfect ease. Notwithstanding the dreary and threatening character of the weather, the people of Freeland, La Trappe and the adjoining community, began to assemble at an early hour, until the spacious hall was comfortably filled.

Promptly at 7½ o'clock p. m., the members of the Faculty, the orators and the musicians, ascended the stage. The Rev. Mr. Preston having invoked the divine blessing, the audience was agreeably entertained with music highly adapted to the occasion. After this, the President of the Society, Mr. G. S. Sorber, introduced Mr. B. F. Davis, of Pickering, Pa., who pronounced the Salutatory in a very creditable manner, bidding the friends of the society a hearty welcome, and extending words of cheer to his fellow-students. His subject, "*Man's Desire to Rise*," at once fixed the attention of the student portion of the audience, and favorably impressed the remainder. Approaching the subject in a very general manner, the speaker gave utterance to many good thoughts, expressed in plain language, and uttered with a distinct enunciation, and, for one of his experience, with very considerable self-possession.

Music having intervened, an Oration upon "*Contentment*" was delivered by Mr. Percy Shelley, of Hereford, Pa. Carefully and minutely examining the various elements entering into this state, and pointing out the deceptive nature of what is often supposed to be real happiness, the speaker prepared the way for many valuable reflections concerning the true nature, as well as the perfect enjoyment of this complex property. Not a little of the praise which it elicited was due to the richness of expression which, from first to last, marked the effort as ranking much above the average.

A "*Eulogy on John Bunyan*," by Mr. H. J. Welker, of Green Lane, Pa., was a thoughtful production, dwelling with considerable effect upon the marvelous career of that rare thinker and Christian. His wayward course in youth, the sudden arrest of his wickedness, his Christian devotion in subsequent life, the cruel, yet very beneficial, detainment in Bedford jail, and his remarkable literary labors, were vividly described, and elicited marked attention throughout. A glowing tribute to the "*Pilgrim's Progress*," a book presumably known to a greater or less number in the audience, was, to judge from the pleasing countenances, much appreciated. This gentleman, possessing in addition a voice well adapted to public speaking, reflected much credit upon himself and the Society.

In "*The Art of Printing*," by Mr. A. B. Markley, of Free-land, Pa., the initial steps of that interesting operation, and the

fundamental laws which govern correct thinking, were presented with a vigor and energy which indicated that the speaker had made himself thoroughly familiar with the requirements of his theme. That correctness and excellence of thought are among the noblest acquisitions of man, and demand the utmost tension of the intellectual faculties, was pointed out with much force and skill. In presenting this somewhat abstruse subject, the interest in the oration was sustained from first to last by a happy method used by the speaker, that of producing, forcibly, illustrations of the points especially insisted upon. The production itself was a model of logical and systematic thinking, and was, so far forth, a proof of the position to be established.

An Oration on "*The Language of the Learned*," by Mr. G. A. Scheer, of Philadelphia, Pa., traced very fully and ably the causes and requirements which, at the revival of learning in the fifteenth century, demanded a language common to the learned of all nations. The study, vigor, the relative fixedness, as well as the inherent and conventional fitness of the Latin, enabled it, in the judgment of the speaker, to distance all competitors. The orator graphically portrayed the growing want among men of letters for some common and universally accepted medium of expression, and in terse and well-expressed language, recounted the chief advantages accruing from the method adopted. This speaker, the possessor of a finely cultivated voice, appeared to great advantage, and with a slightly German, though agreeable accent, pronounced his oration with much freedom and success.

The *Zwinglian Oration*, the last on the programme, was delivered by Mr. E. G. Williams, of Freeland, Pa. The subject, "*True Personal Culture*," was discussed with much spirit and energy, and was approached from every side with care and discrimination. The speaker, possessing a rich fund of language, and considerable skill in the use of it, proved with entire satisfaction the real and only basis of true personal culture—that afforded by Christian faith and conduct. Uttered in a tone of voice clearly and distinctly audible in every part of the hall, the oration produced an agreeable impression upon all present.

We may yet add, what was universally expressed, that the pleasure of the occasion was much increased by the charming music furnished by the choir of St. Luke's Reformed church, La Trappe.

The friends of the Society and of the College merit many thanks for this voluntary contribution to the excellence of the literary festival, as well as for the rich floral assistance rendered.

SEX ET SUX.

The Winter Term closed, as stated in the preceding communication, on March 24th. For our latitude and circumstances it is usually the most trying term, in some respects, of the whole college year. The persistent intensity of the cold, and general inclemency of the weather for the past three months, made this winter term a particularly trying one. And yet it has passed very pleasantly in the diligent pursuit of the appointed work. The students generally applied themselves vigorously to their studies, and the "footing up" of the merit sheets averages an encouraging result. In general, good progress has been made, and a cheerful spirit was maintained throughout. The vacation is a short one, but will no doubt be long enough to take breath, and invigorate the young men for the duties of an exhilarating Spring Term.

The next (Spring) Term will open on *Monday, April 5th*. Some twenty applications have been already made for admission, and probably a number will come, as heretofore, without a previous formal application. It is gratifying to know that many friends are interesting themselves in behalf of the College, and thus both neutralizing some attempts to injure the school which gentlemen would pronounce dishonorable, as well as doing the institution positive service.

In some quarters special (and especially untruthful) efforts have been made, among those whom it was hoped in this way to prejudice against *Ursinus College*, to represent it as opposed to the Reformed Church, and as being treasonably *independent* in regard to that Church. Even those who may have stooped to such statements, knew them to be false. If the spirit and arts of treason are at work to the injury of the Reformed Church, which we by no means deny, *Ursinus College* and its friends not only are not in league with the plot, but are working most vigorously to frustrate it. And it is most likely the energy and boldness with which *Ursinus College* is doing this, that make it to be so bitterly opposed by some persons.

Our institution is so far from being without church authority or recognition, that the Classis of Philadelphia, at its last annual meeting, again passed a resolution, unanimously, we think, (no one voting against it) at a full session, approving of it *in all its departments*, and recommending it to general favor. And it is well known that the last *General Synod of the Reformed Church*, by a very decided vote, rebuked an ungenerous attempt of the Eastern high-church party to injure the institution.

It is true, our College *is not sectarian*. It is open alike to all young men of every denomination, and none will find their evangelical religious sentiments or preferences offended. Further, it is true that the institution is not under partisan synodical trammels. *It sustains the same free relation to the Synods within whose bounds it is located, as was sustained by Marshall College* (now Franklin and Marshall) *during the most flourishing years of its existence*. But it is utterly false to say that Ursinus College is *independent*, in the bad sense of that word—that is, independent of real responsibility to the Church. It is *Protestant*, it is *evangelical*, it is opposed to Popery, and to Puseyism, and to a pantheism which seeks to make its way by denying its character; but it is not irregular, disorderly, or independent, in the form of disregarding proper Christian authority. On the contrary, there is no institution at all connected with the Reformed Church east of the Alleghanies, where those who love the faith and principles of the Reformed Church, can so safely place their sons or their wards, with confidence that they will hear nothing taught, and see nothing done, connected with religious interests, which is calculated to lead young minds and hearts away from those principles and that faith; but where all the educational and moral influences bear decidedly in their favor.

And the annals of the institution thus far show that this fact is coming to be better understood by friends at large, and more fully appreciated. This fact, probably, accounts for the *special* efforts above referred to. Our school is hated because it is proving such an effective hindrance to certain cherished schemes. Such hatred does it good.

The Senior Class in Michigan University has petitioned the Faculty to abolish graduate speeches at Commencement.

COLLEGE AND EDUCATIONAL NOTES.

The next annual meeting of the American Institute of Instruction will be held in Providence, R. I., July 7th, 8th and 9th, 1875.

The oldest secondary school in Europe is the Gymnasium at Fulda, Germany. It was founded in A. D. 813.

It has been decided to introduce drawing as one of the studies to be pursued in the public schools of Philadelphia.

The Brown University boys and the Normal School girls had a spelling match in Providence recently. The boys won after a three hours' contest.

A wealthy Southern planter has offered to be one of any number of planters to give one bale of cotton for the purchase of a first-class telescope for Vanderbilt University.

The Legislatures of Massachusetts and Rhode Island have under consideration the subject of the exemption of the property of religious and educational institutions from taxation.

The Women's Medical College of Philadelphia has been made the recipient of \$50,000 from Mr. J. V. Williamson, to endow "free scholarships" in the school, and "free beds" in the hospital attached to it.

A school of design, having five evenings in the week and one each Saturday, is to be established immediately in Toledo by the Trustees of the University of Arts and Trades. The term will last four months.

An educational reform introduced in the Illinois Legislature prohibits the teaching of any except plain English branches in the common schools, and forbids the erection of school-houses which shall cost more than \$2000.

A Chair of Education is to be established in each of the Universities of St. Andrews and Edinburgh. Dr. Bell has donated \$25,000 towards their endowment, and the British Government has supplemented the gift with an equal sum.

The Russian University commission report in favor of depriving the universities of their present privileges of self-government, and submitting the appointment of professors, the regulation of studies, and the control of the students, directly to the imperial authorities.

James M. Barnard, Esq., of Boston, Treasurer of the "Teachers' and Pupils' Fund," a branch of the Agassiz Memorial, writes that there is reason to believe that the entire \$300,000 which was needed for the Memorial is received.

The oration before the Phi Beta Kappa Society of Dartmouth College, at the next Commencement, will be delivered by ex-Senator Patterson, of New Hampshire, and the poem by Mr. George A. Marden, of the Lowell (Mass.) Courier.

Prof. D. C. Gilman, of the University of California, has accepted the Presidency of the John S. Hopkins University, to be located at Baltimore, Md., for the establishment of which the late John S. Hopkins, of Baltimore, made a bequest of \$2,500,000.

The highest salary paid to male teachers in Illinois is \$330 a month; the highest paid to female teachers, \$220. The respective averages of the sexes are \$48.19 and \$33.46; in Massachusetts, \$94.33 and \$34.34. In Massachusetts one teacher in eight is a man, while in Illinois three teachers in seven are men.

ACKNOWLEDGMENTS.

Received for Educational Aid.

Huntingdon Reformed Church.....	\$50 00
McConnellstown Ref. Church, Hunt. Co., a box of articles valued at.....	
Sunday School of 1st Ref. Church, Phila.....	25 00
A friend (G. D.), Philadelphia.....	25 00
Alexandria Ref. Church.....	21 00
Milton Ref. Church Sunday School.....	25 00
U. Mt. Bethel Ref. Sunday School.....	25 85
Miss Sabina Kelker, Harrisburg.....	15 00
Total.....	

BOOK NOTICES.

FROM *Scribner, Armstrong & Co.*, 745 Broadway, N. Y.

The Moral System, with an historical and critical introduction. Having special reference to "Butler's Analogy." By *E. H. Gillett*, Prof. in the University of the City of New York.

Two considerations have no doubt mainly served to secure to Butler's Analogy the high and solitary position it has so long occupied in English schools.

as an apologetic text-book. One is, its great intrinsic excellence; the other is, the almost universal recognition of its superior merits, combined with a sort of spontaneous assumption that the learned author had so completely exhausted the subject treated, as to leave no room for rivalry or improvement. Even the well nigh insuperable difficulty which those educators who most fully appreciated the work, and were best qualified to use it, found in employing it as a text-book, so as to make the subject discussed attractive and really profitable to students, would be but faintly uttered or confessed. So Butler has maintained his place in spite of serious defects (as a text-book) no one venturing to risk his reputation by daring "to molest him" or supplant his work. Who so bold as to presume to write and publish a book which should take the place of Butler's *Analogy*? Scholars of sufficient courage and ability might prepare editions of the *Analogy* with analyses, notes, comments, questions, designed to aid in the studying of the book. But the *Analogy* itself must be allowed to stand without a peer.

The harm resulting from this view of the case must be attested by the experience of many to whose lot it has fallen to use Butler in the class-room, and who have had abundant opportunity of marking the effect of compelling young men—even of good capacity and an honest desire to learn—to study a subject, in itself most interesting, set forth in the awkward, confused and intricate sentences which so unhappily mark Butler's style, to say nothing of his method.

It is gratifying, therefore, to find that, at length, the spell is broken. Prof. Gillett has taken heart to prepare and issue a substitute for the *Analogy*. He has engaged in the work modestly, and indulges in no disparagement of the old and honored master of the field. But whilst rendering all due homage to Butler, he has been impelled by his own convictions, and those of many others, to engage in an earnest effort to serve the cause to which the *Analogy* is consecrated, in a more practically effective way. As a result, we have a text-book which has the same aim, and yet which cannot fail, we think, to render the study exceedingly attractive. His book is, indeed, not one for lazy students, relieving them from mental effort. But it is one which the earnest student will find manageable. By fixed attention he will be able to understand both the language and the logic of the author, which is more than most young scholars, and some older ones, could do with the *Analogy*.

Furthermore, the argument of the book is brought down to our day. This of itself is a great merit, and must help to secure for Prof. Gillett's "Moral System" a general welcome.

So much, at least, we feel prepared to say upon a first, and somewhat cursory, examination of the book. Possibly, on closer scrutiny some objectionable points may present themselves. These, however, can hardly be so serious as to alter the general estimate of its value.

The work consists of two distinct parts—a "*Historical instruction*," exhibiting thorough acquaintance with the history of the subject philosophically viewed, and "*The Moral System*," scientifically considered in twenty logically developed and connected chapters.

From *Eldredge & Bro.*, 17 N. 7th street, Philadelphia.

"A Grammar of the English Language," etc., by *John S. Hart, L.L. D.*, Prof. of Rhetoric, etc., in the College of New Jersey, Princeton.

Dr. Hart has devoted himself with much energy and success to the preparation of text-books on the English language. His grammar is characterized by the merits pertaining to all his productions—clearness of style, good judgment in the use of the material at hand, and precision in definitions. These, and other good qualities have won a large measure of favor for his text-books, and entitles them to it.

"*Hart's Language Lessons*, for Beginners." The design of this text-book was a happy conception. Beginners in what we, in English, call *Grammar*, really need some such introductory course as is here provided. With *Grammar* for the title of this branch of study, and *Orthography, Etymology, Syntax* and *Prosody*, as the names of the so-called *four parts of Grammar*; with *ARTICLE, Verb, Noun, ADJECTIVE, Adverb, Pronoun, PREPOSITION, INTERJECTION* and *CONJUNCTION* as the names of the so-called *parts of speech*, it is not to be wondered at that so many of even our brightest youth start back with terror, as beginners, from GRAMMAR. Nor are they often relieved by the way in which the science of *language* is taught. The fact seems to be that many who presume to teach it know nothing about it themselves but what they may have mechanically learned, by rote, from their text-book—also a mere mechanical thing.

Our only fault with this well-meant and useful work is, that it does not *begin* where beginners ought to start, and where the mind of every ordinarily bright little boy or girl will be apt to wish to start—we mean the literal *a, b, c* of the whole study.

"*Three thousand practice words*," etc., by *J. W. Westlake, A. M.*, Prof. of English Literature in the State Normal School, Millersville, Pa., is a valuable aid in the important work of correctly spelling one of the most difficult languages, in this regard, ever spoken by man.

EDITORS' DESK.

BUSINESS NOTICE.—The *Editorial* and *Publication Office* (proper) of the *Reformed Church Monthly* is at *Freeland, Montgomery county, Pa.* (See March number.) To this office all dues on back years are to be sent. Our post-office is called *Collegeville*, which is also a *money-order* office.

The financial affairs of the *Monthly* have been kindly assumed by *J. H. Pearsol, Esq., Lancaster, Pa.*, who prints the *Monthly* at his extensive establishment. All dues on 1875 and onward, until further notice, are to be sent to

him. He has sent out bills to a number of subscribers, which it is hoped will receive immediate attention. This new business arrangement may, naturally, lead to some errors in the bills sent. They will be promptly corrected.

Back numbers and back volumes of the *Monthly*, from its commencement, can be furnished. The former at 20 cents a single copy, the latter, unbound, at \$2 a volume, postage prepaid.

Subscriptions for the current year may still be entered.

In the present number, again, the aim and bearing of the several articles will be readily understood by all who know what is going on in the church. Whilst less controversial in form than many earlier articles have necessarily been, they are more decidedly so in fact. Special attention is asked to the article on *Ebrard and Lancaster*. "A little more" Ebrard may be given in the next number. The first and third articles, it is hoped, may serve not only to expose some of the worst errors of Lancaster theology, but, still more, to confirm faith in the evangelical doctrine concerning the atonement and the precious blood of Christ. And we would rejoice if their plain exhibition of the pure and simple Gospel of Jesus would do our Lancaster friends some good.

Another apostasy. Not upon rumor, but on the personal testimony of one who positively knows the fact, it is our duty to announce another sad apostasy from the Mercersburg theology party to the Romish church. In this case the defectant is *C. Beecher Wolff*, the younger son of the Rev. B. C. Wolff, D.D., deceased, and a brother of Geo. D. Wolff, whose apostasy to Rome took place, it will be remembered, about three years ago. Thus the only two sons of one of our most respected and active ministers, who rejoiced in being able to trace back his liberal Reformed descent through several generations, and who served for a number of years as Professor of Theology in the Seminary at Mercersburg, have been lost to the church, and betrayed into the hands and power of Popery.

The event took place December 24th, 1873, and has, doubtless, long been known to leaders of the new order theology, and, very probably, also to the *Messenger*. They should have spared us the necessity of first publishing the fact to the church. For no one will question the right of the church to know what fruits the tree she is asked to water with her tears, and enrich with her gold, is bearing.

C. Beecher Wolff learned his theology, and acquired the fatal bias to Rome at the same fountain which poisoned his brother, according to the frank testimony of the latter. For some years he was a *licentiate of Mercersburg Classis*. Afterwards he removed to Baltimore, was transferred to *Maryland Classis*, and his name is published as a licentiate of that Classis. In the Synodical minutes of 1872 he is reported, by Maryland Classis, as "*relieved of his licensure*."

And so the "word (theology) that eateth like a canker," continues to work. The gloomy list of victims is swelling. Our branch of the Reformed church is one of the smallest of the family. And yet more ministers and members have gone from our church to Popery than from all others of the name combined.

And many more have thus apostatized *during the past twenty years*, that is, since Mercersburg theology has been more fully developed, than during her entire previous history in this country, or, probably, in Europe.

WHO, OR WHAT IS TO BLAME? Can any one hesitate to answer? Alas, we are paying dearly as a church for some of our boasted luxuries!

The Rev. Dr. Willer's sermon, prepared for the opening of the *Eastern German Synod* recently organized in Philadelphia, but which he was unable to attend, has been published in the *Reformed Kirchenzeitung*, (Rev. Dr. Gehr, Editor.) The perusal of it has afforded us great satisfaction. It exhibits the same vigorous mind, warm heart, and firm devotion to the evangelical faith, which awakened our admiration of this esteemed father in Israel, nearly forty years ago. Whatever bodily infirmities his advanced age may have brought with it, we rejoice in this new proof of undiminished spiritual strength. May his life be spared to the church yet many years, and his long and faithful labors in the Lord be crowned, through grace, with an eternally glorious reward.

At the organization of the new German Classis, recently formed, mostly of Miami Classis, Ohio, an opening sermon was preached by the *Rev. J. Kneeling*, of Cincinnati, which has also been published in the *Kirchenzeitung*. For the strong, unequivocal testimony it bears to Gospel truth, as maintained by the Reformed church, and for its implied protest against all attempts to undermine and overturn the truth, the sermon merits the highest praise. Such testimony must serve to "strengthen our stakes," at a time when they need to be strengthened, and such a protest must go far to convince "sappers and miners" that, though working underground, their operations are known, and, therefore, are likely to be thwarted.

Reference has been made, recently, to the fact that some of our congregations are, or at least have been, distinguished for the proportionately large number of young men they have furnished for the *ministry*. Chambersburg has been named as an illustration. To the notice taken of this matter might have been added the fact, that these fruits were, almost without exception, the products of a system, or tendency, or style of piety, or whatever it may be called, essentially different from high-churchism, and which high-churchism most vigorously condemns.

High-churchism in the Episcopal church has been receiving an unexpected practical blow, lately, in connection with the choice of two bishops, (so-called,) Rev. Dr. *Jaggard*, of Philadelphia, and Rev. Dr. De Koven, of Illinois. The former, a decidedly evangelical man, has, it seems, received the requisite number of votes of the church at large to ratify his election, whilst the latter has failed. If this may be taken as a sign of the waking up of the Episcopal church to a sense of the danger besetting it, and of a determination to check the schemes of impudent and audacious ritualism, the defeat of De Koven may well be hailed with joy.

For the many interesting educational items in the Repertory department, we are largely indebted to the "*Christian Intelligencer*," of New York, one of the very best of our exchanges, and edited with great ability.

The Protestant Governments of Europe, and especially Prussia, have felt compelled by the machinations of Popish infallibility, instigated chiefly by Jesuits, to adopt vigorous measures of self-defence. Viewed from our position, some of those measures may wear a questionable aspect. Bismarck's political sword seems to be two-edged, and to cut right as well as left. Hence, Romish papers are trying to represent his measures as not only adverse to Popery, but as hostile to Christianity itself. Possibly they may be somewhat sweeping, and bear hard against some truly evangelical interests. But the Prussian government has a difficult task to perform. To save its life from the ruin threatened by Popish plots, the sacrifice of a few good things may be unavoidable. A conflagration can often only be checked by burning or pulling down some adjacent buildings not yet caught by the flames.

Both our leading German papers, the *Reformed Kirchenzeitung* and *Der Evangelist*, are rendering their readers, and Evangelical Christianity in general, good service by their practical and thoroughly Reformed doctrinal articles. Such articles, carefully pondered, must fortify our members against the assaults of deceitful errors.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. Joseph G. Shoemaker*, from Reading to Aaronburg, Centre county, Pa. *Rev. H. H. Sandoe*, from Stonington, Ill., to Mohicanville, Ashland county, Ohio. *Rev. L. C. Edmonds*, from Beaver Springs to McClure, Snyder county, Pa. *Rev. Wm. H. Bates*, from Point Pleasant to Erwinna, Bucks county, Pa. *Rev. W. H. Fenneman*, from Tiffin to Waterloo, De Kalb county, Ind. *Rev. J. W. Alspach*, from Sugar Creek to Barnhart's Mills, Pa. *Rev. C. S. C. Reiter*, to Sunbury, Pa. *Rev. J. Biery*, from Youngstown to Walholding, Coshocton county, Ohio. *Rev. A. J. Bowers*, Moore's Store, Shenandoah county, Va.

ADDITIONS TO CHURCHES.—Basil, Ohio, *Rev. Geo. H. Leonard*, 46 persons were added. Shelby, Ohio, *Rev. N. H. Loose*, 30. Ada, Ohio, *J. T. Hale*, 14. White Pigeon, Mich., *Rev. E. R. Williard*, 6. Wilton, Ia., *Rev. J. B. Shontz*, 21. Waterloo, Ind., *Rev. P. Ruhl*, 22. Salem congregation, of Curls-ville charge, *Rev. J. Dotterer*, 8. Wooster, Ohio, *Rev. W. Hilbisch*, 6. Lancaster, Ohio, *Rev. W. H. Hale*, 30. Springfield, Ohio, *Rev. J. Meckley*, 10.

Canfield, Ohio, *Rev. J. B. Zumpe*, 35. Aaronburg charge, Pa., *Rev. C. H. Reiter*, 11. Boehm's Church, Pa., *Rev. John H. Sechler*, 9. Shepherdstown, Va., *Rev. J. T. Rossiter*, 2. Sellersville, Pa., *Rev. J. G. Dengler*, 8.

INSTALLATIONS AND DEDICATIONS.—*Rev. C. Barchers* was installed pastor of St. James' congregation, Pittsburg, Pa. *Rev. B. R. Huecker* was installed pastor of the Covington, Ky., Reformed church. *Rev. E. D. Miller* was installed pastor of church at Shenandoah City, Schuylkill county, Pa. *Rev. A. J. Bowers* was installed pastor of the Mill Creek charge, Va., on the 31st of January.

Rev. J. Klingler dedicated a new church on the 1st, near Ada, Hardin county Ohio. It is 35x50 feet, and cost \$3,500. *Rev. Dr. J. H. Good* assisted the pastor at the services.

It was our pleasant privilege, in compliance with a special invitation, to spend Sunday, March 14th, with *Rev. R. S. Appel*, of Hamburg, in two of the congregations of his charge, preaching in the morning at *Eppler's*, and in the afternoon at *Belleman's* churches. Notwithstanding the unfavorable weather, and bad roads, the attendance at both places was very large. *Eppler's*, a capacious building, was nearly full, and *Belleman's*, also a large church, was crowded beyond its seating capacity. More earnestly attentive audiences were never assembled. Preaching in German was, of course, something of a task; but the kind people appreciated the effort to instruct them in their mother's tongue. What we saw, and heard freely spoken, convinced us abundantly that the people stand firmly by the faith of their church, and are warmly attached to their pastor, especially for his devotion to that faith. Such people can never be induced to support high-churchism, unless they are betrayed into it by falsehood and guile.

ERRATA.—Partly, no doubt, because of bad writing in the copy, and next of our inability to revise proofs, owing to the distance by mail from the printer, more typographical errors than we like, appear in some numbers of the MONTHLY. Many of these are insignificant, and may be easily corrected by the reader. Others require notice. In the present number the following corrections should be noted:

Page 170, line 2 from below, read *whom* for *them*; page 171, *even* smiting for *ever*; page 172, line 1, *this* for *the*; *Reformed* for *Reform*; page 173, last line, insert *how* after *show*; page 174, line 9, insert *the penalty* after *enduring*; page 175, line 22, *talkers* for *tokens*; line 24, *inquirers*; line 3 from below, *Bezahlung*; page 176, line 1, *saved* for *raised*; line 25, *subject* for *project*; page 183, *unspeakable* for *unspoken*; line 26, *for* for *to*; page 185, line 1, insert *our* before *fathers*; *chained* for *claimed*; page 186, *regeneration* for *regenerative*; line 7 from below, *on* for *or*; page 187, *word* for *world*; page 193, *disorders* for *discoveries*; *cultus* for *culture*; *an* equivalent for *any*.

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MAY, 1875.

No. 5.

FAITH AND SALVATION.

Our redemption is secured by *atonement*. The atonement by which redemption is provided is the voluntary sacrificial death of Jesus Christ. He submitted to that death as the penalty and curse of sin. In doing so he took our guilty place, suffered as our substitute, in our stead, "The just for the unjust." That He redeemed us by His vicarious* atoning endurance of the curse and punishment due to sin, namely, *death* bodily and spiritual, in the Scriptural sense, is most clearly taught in the New Testament, as it was plainly foretold and prefigured in the Old Testament that He would do so. Throughout, the Word of God takes for granted that redemption in this way is possible, reasonable, in harmony with the nature of God, and with all His moral attributes. Further, the Word of God assumes and asserts that such a redemption is in harmony with the nature or constitution of the man, and must commend itself to his understanding, to his conscience, and to his heart, not only as a very merciful and gracious way of salvation, but as just, righteous, and most honorable to God. "*God commendeth His love to us, in that while we were yet sinners, Christ died for us.*" This does not mean or say that the reason and heart of *every* man, or of all men, will approve of God's manner of showing His love in our redemption. We know that this is not so; it never was so. To the Jews, and all who think and feel as they did, God's way of salvation is a stumbling-block, and to Greeks, and all who like the Greeks make the vain conceits of

**Vicarious* means : acting in, or filling the place of another, as his substitute.

human philosophy their rule of belief, it is foolishness. But He does commend His redeeming love as displayed in salvation by the atoning death of His Son, Jesus Christ, to all who, "walking in the light of the Lord," (not in that of carnal philosophy or wisdom), are able to see the matter in its true heavenly light.

This was the burden of the first article in the April number of the MONTHLY. And this doctrine of redemption by such an atonement has ever been considered *fundamental* by all evangelical Christians of all ages. Our Reformed standard of faith lay special stress upon it. It was never assailed or called in any public or official way by theologians claiming to be truly Reformed, until this was done by the Faculty of the Theological Seminary at Lancaster.

Another Question

now arises, which is only second in importance to that of the atonement. How shall Jesus Christ, as our atoning propitiation, become the Redeemer of sinners, personally considered? Or, in other words, how may they be saved by Him as the atoning Lamb of God?

So in this case. There must be a saving application and appropriation of the atoning redemption graciously secured. How shall this be done?

To this question the Gospel gives a direct and simple answer. The answer needs to be *direct*, positive, because the matter is one of life or death, and that for eternity; so that there should be nothing doubtful or uncertain in the statement of what the sinner must do to be saved. For a like reason it needs to be *simple*, for the great majority of those to whom the Gospel is sent are simple, poor and uneducated people, and could not understand the hard words and tangled phrases of profound philosophers, or those who think themselves such.

"Believe

in the Lord Jesus Christ," is the Gospel answer. Whatever else is sometimes added to this plain and positive answer, the main, the essential thing, is always and everywhere in the Scriptures declared to be FAITH. They may say, "repent and believe," or "believe and be baptized;" still the *believing* in its true, full sense, is the principal thing. Let this Gospel faith be what it

may (it will be explained below)—let it involve what it may, *everything for each sinner's salvation is made to depend upon his having it, or exercising it.* This point can hardly be put too strongly, for Christ and His inspired apostles present it in terms as strong as language supplies. "If thou canst believe, all things are possible to him that believeth." "To as many as *received Him, gave He power* to become the sons of God, even to them that *believe* on His name."

Even all that God was mercifully pleased to do for man's redemption, and all that Jesus Christ is and did to effect it, is made effectual for man on this condition of personal faith. And so indispensable is this condition represented to be, that not only is the preaching of the Gospel to every creature enjoined as a means of bringing men to it, but the gracious office of the Holy Ghost is procured to work it in the heart by the application of that means. There is nothing in redemption, as divinely provided, (that is, objectively considered, as some would say,) or in any of the means ordained for the saving application of it, to make it personally effectual without faith. In this respect nothing can take the place of personal faith. Even when infants are brought to the Lord in baptism, to receive the sign and seal of the covenant of redemption, they must be *presented by believing parents*, or by *believers* taking the place of the parents. They are borne on the bosom of faith to baptism, are regarded as in some real way comprehended in that faith, and are baptized in the faith of God the Father, the Son and the Holy Ghost.

"He that *believeth not* shall be damned," whatever else he may do, or whatever else may be done for him. "He that *believeth not* the Son shall not receive life; but the wrath of God abideth on him," though he were baptized in the ocean for a font, and though all the priests of Christendom should pronounce absolution over him. Like Simon, the sorcerer, baptized on his *pretended* faith, he will have neither part nor lot in the matter of salvation, but continue in the gall of bitterness and in the bond of iniquity.

That this is the doctrine of our Church upon the subject, is abundantly attested by the writings of all older theologians, by the several recognized Confessions of the Church, and especially by the explicit declarations of

The Heidelberg Catechism.

Our readers generally might be supposed sufficiently familiar with their Catechism to render any direct appeal to it unnecessary. But so many new (for our Church) and false interpretations have been given latterly of some of the most important doctrines taught in that standard of our faith, that it is made necessary to study it afresh, and defend it anew against serious perversions.

Now, in confirmation of the view of personal faith we have presented, note the import of the following questions and answers:

Question 20. "*Are all men then saved through Christ, as they perished through Adam?*"

"No; only such as through true faith are ingrafted into Him, and receive all His benefits."

The answer is here given in accordance with the original German. In the English Catechism, commonly used, the order of the words is: "No; only such as are ingrafted into Him, and receive all His benefits by a true faith." *The sense* is evidently the same. But false advantage has been taken of the fact that *faith* is here put at the *end*, and after benefits. Hence it has been argued, that the Catechism teaches that, in order to be saved by or through Christ, we must *first* be ingrafted into Him. *This, it has been affirmed, takes place in baptism.* Thus the answer has been made to favor the error of baptismal regeneration. Then, after being ingrafted into Christ, we must have faith to receive all other benefits obtained by Him. But, unfortunately for this theory, the original German (and Latin) of the Catechism does not support this view. There *faith* is named first, and is made to stand related to *both the ingrafting* and the reception of the benefits of Christ. This is conceded in the so-called Tercentenary edition of the Catechism, prepared chiefly by Drs. Nevin (J. W.), Harbaugh and Gerhart.

Here then the indispensable necessity of *faith, personal faith*, in any case, in order to a saving interest in the redemption by Christ, is most positively and plainly asserted. And this answer, remember, is put into the mouth and heart of baptized youths and members of the Church. For the Catechism was intended for the use and instruction of such. They are taught, therefore, not to trust in their formal baptism for salvation, neither in their being nominal confirmed and communicant members of the

Church. On the contrary, they are solemnly warned, that unless they are united to Christ, or ingrafted into Him, and receive all His benefits *by true faith*, as a personal act of their own minds and hearts, they will not and cannot be saved.

Turning next to what the Catechism teaches touching

Justification by Faith,

further proof of the doctrine of this article will be found.

Question 59. "*But what does it profit thee that thou believest all this?*"

"That I am righteous before God, and an heir of eternal life."

Question 60. "How art thou righteous before God?"

"*Only by a true faith in Jesus Christ, etc.*"

Question 61. "Why sayest thou that thou art righteous by faith only?"

"Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God, and that *I cannot receive and apply the same to myself in any other way than by faith only.*"

These answers, let it be observed, are the summing up and application of the exposition of the articles of the Creed. In this view they are especially significant, for the importance they attach to personal faith, and that a *true faith*, as defined under the 21st question.

To be saved, man, the sinner, must be justified before God, must have all the benefits of the atoning satisfaction of Christ secured to him, must be renewed in the spirit of his mind, must be made a new creature in Christ Jesus, must be born again, must be ingrafted into Christ and have Christ formed in him. But he can receive and have nothing of all this, apart from or without personal faith. So says the Word of God. So the Catechism, based in all its doctrines, directly on that Word declares. And if our Romanist or Puseyite, or any other class of higher-church theologians object to the doctrine, they may be pitied for being under the bondage of error, but must also be blamed for cherishing and teaching error in preference to Gospel truth, and thus subverting the foundation of the true faith.

The testimony of the Catechism does not, however, stop here.

It reiterates the doctrine in some subsequent questions and answers. And it does so in a connection and in a manner which bear with overwhelming force against the misleading and deceptive errors of all high-church theology. Just where the setting forth of the truth must be most annoying and distasteful to them, and does their false notions of sacramental salvation most damage, the Catechism, closely adhering to the Gospel, it proclaims with unambiguous clearness the inseparable connection between faith and salvation. Mark how this is done in presenting the true doctrine of the sacraments.

By Faith Only.

Question 65. "Since then *we are made partakers of Christ, and all His benefits by faith only*, whence doth this faith proceed?"

"From the Holy Ghost, who *works faith* in the heart *by the preaching of the Gospel*, and *confirms* it by the use of the sacraments."

Surely this answer, also, might be said to have been prompted by the Holy Ghost. It seems to stand as an abiding protest of the Church against a pernicious error, that of sacerdotal salvation by rites and ceremonies. The error that more than any other made the Romish Church apostate, and a rock of offence, over which thousands are stumbling into perdition. An error, furthermore, which, in spite of the plain teaching of the Gospel and the solemn protest of the Church, some are seeking speciously to insinuate again into the faith of evangelical Protestantism.

Ask *tract number three* how men are saved, how they are made partakers of Christ and all His benefits, how the sinner becomes a Christian, in deed and in truth? It answers: *By Baptism*.

Baptism, it says, "is the sacrament in which He, *through His servant acting in His name*, receives those who, conceived and born in sin, are by nature under the power of the devil, into living communion with Himself, and makes them really members of His mystical body of the Church. He thus translates them from the state of nature into the state of grace; delivering them from the curse of the law, and making them children of God, and joint heirs with Himself."

This is quite explicit. But it seems not to have been thought enough so. Wherefore the zealous author, to prevent all possi-

bility of misunderstanding his view, or of at all softening down its high tone by supposing that he might not mean to tie such wonderful efficacy to the external sacrament, but only to assert that "the two things that belong to the Holy Baptism, the external and the internal, the visible and invisible, the natural and the supernatural, or the washing with water and the grace of Christ, *are always joined together in one and the same transaction.*" This is the doctrine held by the professors of theology in the Theological Seminary of our Church in Lancaster; and taught, of course, to those there trained to preach the Gospel among the congregations of the Church! And those who teach this doctrine have the heart to claim that they are true to the faith of the Catechism.

If the doctrine of baptism taught in the above quotation were true, it must inevitably follow that we are not "made partakers of Christ and *all* His benefits by faith only," but the salvation in the fullest and most complete sense is secured, conveyed and given to us by baptism only. The necessity of faith is *excluded in the premises*, however speciously and sophistically it may be spoken of afterwards. Baptism, according to the theology of the tract, leaves nothing to be desired or to be done, to make the sinner a child of God, and an heir of heaven.

This utterly subverts the whole Gospel plan of applied redemption, and subverts it in a way, at a point, which puts in peril of eternal death all who, taught to rely upon the formal sacrament of Baptism as ensuring their salvation, will trust to it rather than cast themselves in broken-hearted, penitent faith upon God in Christ.

Why by Faith Only?

This may be answered, first, in the very words of the Scripture: "Therefore it is of faith, *that it might be by grace,*" (Rom. 4: 16). It is "not by works, lest any man should boast"—boast, namely, that he had saved himself, and so refuse to God the glory. He would, of course, be boasting falsely, and so only deceive himself; for no man can justify himself, make himself righteous, save himself, before God. His best works fall far short of the demands of God's holy law, and his greatest efforts must ever prove unavailing to save himself from the fearful penalty and power of sin. He is, therefore, shut up to salvation by grace, even "by the grace of the Lord Jesus Christ." But of this grace he can personally lay hold only through faith.

Faith, however, is further the indispensable condition of personal salvation, *because of the nature of salvation itself*. This is essentially spiritual. It is so whether we consider it negatively, as a deliverance from the bondage and death of sin, or positively, as a restoration to the favor of God and life in Jesus Christ. Hence it is that the Holy Ghost is revealed as the efficient divine agent in bringing it about. And He effects it by working *faith* in the *heart* through the Gospel, because only by the heart can man believe unto righteousness or salvation. Only faith, as a spiritual faculty, can lay hold of salvation.

Again, it is by *faith*, because to be saved, to become reconciled unto God, to return to the true love and service of God, the *sinner must act willingly and intelligently*. He is not saved by any mechanical force or magical enchantment, but in full harmony with the rational and moral nature given him by God. *It is all of God and His grace*, but, at the same time, *all agreeable to the order and laws of His moral government*, as ordained by Himself. The sinner must be made willing to be saved, and willing to yield to the conditions of salvation—personally willing, intelligently willing, heartily willing—in order to be truly made a child of God. Now, Gospel faith is an act of the highest religious *intelligence*, in regard to the object and ends of that faith, and of the most determined personal *will*, in regard to the acceptance of what grace provides and offers in Christ for our salvation, and in regard to submission to His demands. (See Catechism, Question 21): Hence, on the sinner's part, salvation is by faith only.

Finally, by *faith*, because salvation involves, on man's part, the deepest and most absorbing exercise of our *affections*. True faith moves these as nothing else can. Where it is wrought in the heart, and prevails, the whole inner life of man is inflamed with heavenly love—penitent, trusting, obedient, self-sacrificing love to God in Christ, shed abroad by the Holy Ghost. It lays not the body only, but the whole being, at Jesus' feet. It not only *says* the Creed, but *lives* it. And this must be.

And all this takes place without any *meritorious* activity on our part, by which we earn and effect our redemption. There is no Lutheran synergism here. It is all of God's grace, that all may be to God's glory.

THE FORGIVENESS OF SINS.

No desire can move the heart of man more deeply or strongly than that which the awakened, convicted sinner feels for the pardon of his sins by God, and for the full assurance of such pardon. No cry of misery ever issues from the soul of man more piercing or piteous, than the cry of the contrite sinner to a justly-offended God for forgiveness, and some certain proof of such forgiveness. Full as the earth is of wretchedness from various other causes, the saddest soul of all is one bowed down and crushed under a keen sense of sin against God, and that sin shutting it out from God's favor, and exposing it to His holy wrath.

If proof of this is needed, the Scriptures furnish it abundantly. It may be found in that penitential prayer of the broken-hearted offender David: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of Thy tender mercies, blot out my transgressions." And in that of the publican in the temple, "smiting upon his breast, and saying, God be merciful to me, a sinner." And, again, in the illustrative case of the prodigal son in the parable: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." These, and similar Bible illustrations of the deep, heart-rending anguish occasioned by a true sense of the guilt of sin, have found full responses in the experience of ten thousands of awakened sinners, who thus testify to the truth of those illustrations. And, doubtless, there are tens of thousands to-day who, could their testimony be heard, would bear witness to the same thing. "Out of the depths they are crying unto the Lord" for what they desire more intensely than all the wealth or honors of the world. They may be monarchs upon thrones, they may be princes in palaces, they may be lords of vast estates, and the honored favorites of nations. If they are convicted sinners, really smitten with a sense of their guilt and condemnation before God, they feel a measure of wretchedness which earth and men have no power to relieve. No crown of gold upon their heads can give their guilty conscience peace. No purple robes or sumptuous fare can quiet the raging storms of their hearts. No applause of men can drown the fearful condemnations of their guilty souls. All their royalty, and riches, and honors, would be gladly exchanged for some cer-

tain assurance of pardon and restoration to the favor of God.

Forgiveness Full and Free.

Such being the anguish of soul caused by lively convictions of sin, it will be readily felt and admitted, that the convicted sinner's greatest need is that God should pardon and remove his sin, and give him such comforting assurance of the fact. This the Lord has most graciously provided for, and in a way so clear, so just, so full and free, as to leave no room for doubt or for fear. Not only is there "forgiveness with Him that He may be feared." Divine mercy has done more than to make it *possible* for "transgression to be forgiven, and for sin to be covered" (propitiated). That forgiving mercy shines forth most brightly in the fact that the bestowal of pardon is made in such a way as to carry with it to the pardoned soul the most convincing, cheering proof that it is bestowed. The penitent sinner is not only to be pardoned, but to know that he is pardoned. And *God has done all that acts of grace and words of loving compassion could do to place this certain assurance of pardon within the immediate reach of every soul that turns to Him through Jesus Christ, in sincere acknowledgment of sin, and in hearty faith.* So many

Proofs of this

are set forth in the Scriptures, and in such various terms and methods, that it would be impossible to present them in a single article. Whole volumes have been written, and still left much unsaid. Take, however, two or three as a specimen of the tender concern shown by our Heavenly Father to have the broken heart and contrite spirit supplied with the most positive evidences that pardon, full and free, is provided, and to be had by every true, believing penitent.

First, there are the many cheering declarations of His Word, proclaiming how ready He is to forgive sin. Thus He proclaims Himself: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, *keeping* mercy for thousands, forgiving *iniquity*, and *transgression*, and *sin*." (See Job 33: 27, 28).

Next, to incite and encourage the timid, hesitating penitent to believe this, and trust in the forgiving nature thus revealed, the

Lord instituted the various sacrificial, typically-atoning ordinances of the Old Testament. These were evidently and avowedly intended not only as a means of deepening intelligent convictions of the holiness of God and His abhorrence of sin, but still more of His readiness and desire to forgive and save the sinner. And for those under the former dispensation, they were admirably calculated to produce this effect.

In the *third* place, we find many precious invitations specially addressed to men, urging them to lay hold, without hesitation or doubt, of the forgiving mercy thus provided and offered to them by God. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And mark the force of that challenge in Micah 7: 18: "Who is a God like unto Thee, that pardoneth iniquity, &c."

Then, in confirmation of all this, we have the joyful testimony of so many, who, casting themselves upon the hands of mercy thus held out to them, received pardon, and bear witness to the abounding grace of God. "I acknowledged my sin unto Thee, * * and Thou forgavest the iniquity of my sin." "Bless the Lord, O my soul, * * who forgiveth all thine iniquities." And such mercy shown to the greatest sinners.

But the strongest and most assuring proof of all, that, indeed, which furnishes the ground and life of all the rest, is the gift of His only-begotten Son, our Redeemer Jesus Christ, in order that "repentance and remission of sins might be preached to all nations, beginning at Jerusalem." (Luke 24: 47.) This had not only displayed His readiness to pardon, but furnished the strongest motive and encouragement to penitent sinners to look to Him and trust in Him for pardon, by showing how He could be just and also merciful. (See Hebrews 6: 18.)

Another comforting fact, corroborative of the truth under consideration, is that this universally needed forgiveness of sins is made

Directly Accessible to All,

and at all times, and under all circumstances. This is espe-

cially taught in the Gospel, and so clearly that it seems incredible that it should ever have been questioned or denied. The God from whom pardon must be obtained is not only revealed as omnipresent, but more ready to forgive His penitent children than earthly parents to forgive their children. The only mediator through whom they can confidently come to God, is an omnipresent mediator, ever living to intercede for them—almost as though that were all He lived for. Indeed, Peter says as much when he was arraigned before that Jewish high-priest and other priests, who, among their other wrongs, claimed for themselves the sacerdotal prerogative of being the official dispensers of divine pardon: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5: 21.)

Even under the Old Testament, with all its educational ceremonies, God's penitent people were encouraged to avail themselves of direct personal access to Him for pardon. To name no other illustrations, the seven thousand in Israel who, besides Elijah, had not bowed the knee to Baal, would have been in a sad plight had there been no assuring approach to Jehovah, excepting through the mediation of apostate priests. But whatever the ordinary formal methods of such access may have been under the Old Testament, they are declared most emphatically to have been removed, abolished under the New Testament dispensation. When, by the atoning death of Christ, the veil of the temple was rent in twain, access into the holiest of all was made free to every penitent sinner. (Hebrews 10: 19.) So that *now*, if any man sin, he need not, on feeling true sorrow for his sin, and heartily repenting of it, first go in search of a priest, confess to him, or through him to God, and only then obtain assurance of pardon. He may and should go directly and personally to God, to God in Jesus Christ, and by the help of the Holy Spirit, who prompts him to do so, acknowledge his offence, and confidently rely upon the divine promise of full and free forgiveness.

And yet, even under the Gospel, and that not only in the Romish Church, attempts are made to reestablish

Sacerdotal Mediation

as necessary to the penitent sinner's full assurance of forgiveness.

It has been, and for aught we know to the contrary, still is held and taught, even in the Reformed Church, that the child of God, who, through folly or infirmity falls into sin, cannot be assured of pardon until his forgiveness or absolution is *spoken, signed and sealed* by a minister of the Church. This perversion of Gospel pardon may not be held by many of our ministers. It is to be hoped it is not. But that it has its advocates among us, was shown in the March number of the MONTHLY.

Note well, the error thus taught is not that in order *more* fully to comfort the sinner in his assurance of pardon, certain sacred means are provided. What the error teaches is, that he *cannot be assured at all* of pardon, unless he receives formal absolution from some minister.

Arrogant, insolent sacerdotalism, thus to seek to wrest the sceptre of forgiving grace from the hand of Jesus, or to hold back His hand from extending it toward a broken-hearted penitent until the priest permits!

Pitiless, unmerciful sacerdotalism, thus to keep the wretched, contrite sinner in the pit of his woe—even though Jesus says: "Come unto me * * and I will give you rest,"—until the priest chooses to help him out.

Verily, such sacerdotalism may seem to magnify the priest—but it does so at the expense of the grace of God, and to the infinite delusion and distress of thousands, who, with downcast spirits, are panting after God.

Oh! how much more firmly than ever do we need, in these days, to hold fast to the faith which teaches us to say, in the true Gospel sense,

I Believe in the Forgiveness of Sins.

THE MATTER OF GREAT MOMENT.

BY REV. H. H. W. HIBSHMAN.

The only way man, who brought himself under the power of sin and thus became an alien from God, can be saved, is through

the Lord Jesus Christ.* Jesus is sufficient in Himself and His atoning work completed on the cross, to save all the posterity of fallen Adam, but only those are saved who are ingrafted into Him, intimately and indissolubly. This is ordained and declared by God the Holy and the Just. This is His revelation, left written for our instruction in the Scripture: "I will put enmity between thee and the woman, and between thy seed and her seed: *it* shall bruise thy head, thou shalt bruise his heel." Gen. 3: 15. This is the proclamation of the Gospel to our first parents in Eden. It is God's glorious promise of Christ, the deliverer of sinful man. Life and immortality are restored to man by Him. Before the justly offended God closed the gates of Paradise upon man, He opened the door of hope and salvation. Jo. 10. 7. But all of mankind will not be saved, for all will not come to God by Christ. "Thou wicked and slothful servant, thou knewest that I reap where I have not strewed." Matt. 25: 26. It is also declared positively that very few will be saved: "Because, straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. It is of great moment, therefore, to know with certainty how we can be saved. If we make a mistake in this on this side of the grave, it cannot be rectified on the other. There is no promise of another offer of salvation hereafter.

According to the teaching of the Gospel, only those will be saved by Christ who have true faith. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Jo. 3. 36. "He that believeth and is baptized, shall be saved: but *he that believeth not* shall be damned." Ma. 16: 16. Without true faith in Christ, his atoning work is fruitless—fruitless to the nominal member of the Church. Salvation does not turn on the point, "did Christ die for me?" but on the point, "do I believe on Christ?" Here we assert the teaching of the true Christian Church in all ages of the world, THE INSTRUMENTAL CAUSE OF SALVATION IS FAITH. By true faith alone, and not "through any sacramental transaction," are sinners united by the

*The article on "The Atonement," in the April number is so scriptural, clear, definite and specific that it should be issued in tract form for more general circulation. Our contribution is an effort to show clearly how the sinner obtains a *saving interest* in Christ and His atonement.

operation of the Holy Ghost to Christ. The union is formed between Christ and the sinner by the operation of the Spirit through faith. By this we mean that the believer is united in a most intimate way with Jesus, just as the branch is united with the vine, the root in the ground. "*I am the Root.*" Rev. 22: 16. It is a union such as exists between the members of the body and the head. "I am the vine, ye are the branches; * * without me ye can do nothing." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Jo. 15: 4, 5. "We are members of His body, of His flesh, and of His bones." "In whom ye also are builded together for a habitation of God through the Spirit." "For if we be planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Eph. 5: 30; ib. 2: 22; Ro. 6: 5. "He that is joined unto the Lord is one spirit." 1 Cor. 6: 17.

The union formed between Christ and the sinner by the Holy Ghost, through faith, is thus brought about: God offers His Son to the sinner as the Prophet, Priest and King, and desires He shall accept Him as such, seek His salvation in Him only, and love and esteem Him above everything else. Phil. 3: 8. As soon as he accepts this gracious gift from the hands of the Father in all sincerity, gives himself over unto Him, renouncing sinful self, works and everything else, he is Christ's and Christ is his; the union is formed. This sacred espousing of a sinner with Christ by the Spirit, through faith, was already understood in the days of Hosea: "*I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.*" Hos. 2: 19. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name;" "which were born, not of blood, nor of the will of flesh, nor of the will of man, *but of God.*" Jo. 1: 12, 13.

It is of the utmost importance that we are clear and specific in our teaching on this article of faith—that we teach it as clearly and emphatically as it is taught in the third chapter in the Gospel according to John. If we are not clear in our teaching on this point, we are in danger of getting sinners to cling to straws for salvation, instead of Christ Jesus. 1 Cor. 3: 11-13. Men may be

gibberish and ostentatious on other important dogmas, and not ruin souls; but to give an "uncertain sound" on a matter so momentous as how the sinner obtains a saving interest in Jesus, is fearful; it ruins souls. Every watchman shall be taken to account. Eze. 33: 6. Without faith in Christ no one is united to or with Him; and without such indissoluble union, no one can be righteous, or holy, or saved; without such union God cannot impute the righteousness of Christ to any one. Ursinus says: "Salvation through Christ is bestowed *only* upon those who, by a true faith, are ingrafted into Christ, and receive all His benefits." "Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation *through faith in His blood.*" Ro. 3: 21-26. Hopkins says: "By faith it is that we are made mystically one with Christ, living members of His body, fruitful branches of that heavenly and spiritual vine."

To explain the Twentieth Question of the Catechism, as teaching that by baptism the sinner is ingrafted into Christ, and by faith appropriates His saving benefits, is running diametrically counter to any Commentary we have examined. We are told such explanation is given by one who is an advocate of Mercersburg theology. It is meretricious.

Faith in Christ Essential to Sanctification.

The union of the sinner with Christ the Spirit through faith is necessary in order to sanctification. "Without holiness no man shall see the Lord." The sinner must become holy. The process by which he is made holy is called sanctification. Christ must sanctify the sinner. There must be "a channel of communication between Christ the fountain and the sinner's soul, and faith is the golden conduit." All the grace to will and to do flows from Christ. God made Him the sanctification as well as the righteousness. I Cor. 1. 30. Only by true faith in Him can the sinner advance in the higher life.* He cannot make spiritual attainments without this steadfast looking unto Jesus. Only in this way can he develop Christian graces and virtues in the use of

*How different is this teaching from those who teach that the life of Christ is conveyed and made over to the sinner "through the sacrament of baptism, which God has obtained for the communication of such great grace:" or "by baptism sinners are incorporated with Christ." Preposterous!

heaven appointed means. The means of grace have no efficacy though they be ever so diligently used, where there is no faith to carry beyond to Christ. Clinging to means is not apprehending that for which we are apprehended. The fruit of righteousness is produced only by him who walks by faith and not by sight. This we are taught distinctly in the form for the administration of the Lord's Supper, used as early as the year 1587. Such is the date of the forms of worship, edited by David Pareus, from which we quote: "Auf dasz wir nu mit dem wahren Himmelbrot Christo gespeiset werden, so laszt uns mit unsern Hertzen *nit an dem eusserlichen Brodt und Wein haften, sonder unsere Hertzen und Glauben aber sisch in den Himmel erheben*, da Christus Jesus ist unser Fursprecher zur Rechten seines Himmlischen Fatters, dahin uns auch die Artickel unsers Chrislichen glaubens weisen." "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me." Jo. 15. 5.

No Salvation without Faith in Christ.

"Call him Jesus, for He shall save His people from their sins." Without union between the sinner and Christ by the Spirit through faith he cannot be saved. He must be in Christ—hid in Christ with God. The Church cannot make over to him salvation by Christ Jesus. The Church can only offer salvation by Him. "The Spirit and the Bride say: Come, * * and take the water of life freely." Rev. 22:17. The sinner must accept the offer—the gift of God—for himself. Without implicit trust on and in Jesus, pleading the merits of His sacrificial death on the cross of Calvary with God, he is full of hatred to God, without peace and under the curse of the law. There can be no salvation for Him in such a state, it matters not what his ecclesiastical relation. Out of Christ is condemnation. "*There is none other name under heaven given among men, whereby we must be saved, but the name of Jesus of Nazareth.*" Acts 4: 9-12. "*There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*" Ro. 8: 1.

FAITH IS THE HAND BY WHICH THE SINNER LAYS HOLD OF CHRIST.

There is no way by which he can become a partaker of the benefits of Christ's sufferings, blood, death, burial and resurrection, but by the power of faith. He must believe with the heart in Jesus,

and Jesus alone. Faith is the act of the soul influenced by the Divine Spirit, laying hold of Christ and all His benefits. This faith is the gift of God. It is produced by the Holy Ghost through the Gospel. It is that faith which, Dean Alford says, is "the appointed means of the new birth, and of being upheld in the life to which it is the entrance."

The soul, wrought upon by the Spirit, is enabled to believe in Jesus as Prophet, Priest and King; as the only Deliverer and Saviour; as the Offering made for sin on the cross once for all; as the complete Ransom; as the healing Plant; as the Prince of Peace; as the Righteousness and Sanctification; as the immovable Rock on which to anchor; the Truth satisfying the hungry soul and enlightening the mind; the Resurrection and the life. By faith in Christ, intercourse between God and the soul is reëstablished—fellowship and communion enjoyed. The believing soul is married to Christ, and is partaker of His honor, joys, felicities and glory. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and, if children, then heirs—heirs of God, and joint heirs with Christ—if so be that we suffer with Him, that we may be also glorified together." Ro. 8: 14-17. Oh, what a glorious union is formed between the soul and Christ, by faith, through the power of the Holy Ghost!

"To the dear fountain of Thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul
From crimes of deepest dye.

"A guilty, weak and helpless worm,
On Thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

STRENGTHEN THE STAKES.

Stakes are wooden pins to which the cords of a tent or a tabernacle are fastened, in order to keep the covering securely in its place. The comfort and safety of those dwelling in the tent depend, of course, upon the strength of the stakes. And the larger the

tent the stronger must be the stakes, so as to be able to bear the strain of the correspondingly longer cords.

Anciently, as is well known, tents were very commonly used instead of houses of more permanent structure. Those using them would, therefore, readily understand what was meant, spiritually, by such an appeal as, "lengthen thy cords, strengthen thy stakes." When Christianity prospers in the way of great and rapid progress and extension, both in home and foreign fields, it is not enough to "lengthen the cords." There is special need at such a time of "strengthening the stakes." The former represents the missionary activity of Christians, and whatever may be properly included in that. The latter represents the danger, under such activity and zeal, of neglecting the principles of faith, of growing laxity in regard to essential doctrines, and the great importance, therefore, of giving special heed, in these circumstances, to confirmation in the faith.

This is a matter deserving the serious consideration of all earnest Christians at the present time. The nineteenth century has thus far been strongly marked as a period of extraordinary religious activity. The general results of this activity may be seen in the rapid growth of the different evangelical churches, and the spread of the Gospel in heathen lands. And, for the most part, the activity has been healthy and consistent with the spirit and law of the Gospel, and the results achieved have been cheering. Human infirmities may, indeed, have mingled somewhat with the zeal displayed and the efforts prompted by that zeal; and human imperfections may have more or less marred some of the fruits. But this has always been the case, and furnishes no good reason for condemning the work, or refusing to rejoice thankfully in the great amount of good accomplished. The farmer who would refuse to plow and sow his fields until assured that no tares would grow up with the wheat, would never gather a harvest. Indeed, all past experience proves that the more energetically the people of the Lord bestir themselves to labor for Him and for His cause, the more diligently and deceitfully will Satan prompt his servants to hinder or spoil the good work.

Now, one of the great dangers attending such a period of Christian zeal in the *spread* of the Gospel is, that proper regard and care for *soundness in the faith* will be underrated or neglected.

There is so much *out-door* work to be done, that little or no time is taken for other necessary work. Christians become so intent upon "lengthening the cords," that they forget proportionately to "strengthen the stakes."

Hurtful advantage is taken of this fact by some whose peculiar disposition and spirit disincline them to share in this missionary zeal (as it may be called) of the Church at large, or unfit them for such work. Whilst multitudes of others are out toiling for the spread of the Gospel, such remain behind. But they are not altogether inactive. On the contrary, it may be found that in a quiet way, scarcely observed, and not at all suspected, they, too, are busily toiling. Their labors, however, tend not to build up, but to pull down. They are not guarding the walls and foundations, but undermining them; they are not defending the citadel, but making breaches in it; not strengthening the stakes, but weakening them, or pulling them up. Here, then, is evidently a thing that demands earnest attention.

The Stakes

may be taken as representing the essential, vital *doctrines* of Christianity, as comprehending *the truth in Jesus*. It is by its doctrines, as matters of living *faith in Christ*, as the Gospel of Christ definitely apprehended and declared, that Christianity is what it is in Him, through Him by the Holy Ghost, and for Him to the glory of God and the salvation of the world. There is and can be no Christianity, no Church, without *a faith*, a Creed. And there can, of course, be no creed without facts and truths to be believed. And any system, sect or Church professing to be Christian, is true or false, pure or foul, according to the character of its *faith* or creed. Its real life will be governed by its actual faith; it will be what it heartily believes. Hence, the great importance attached to a right faith, by our Lord and the apostles, in the New Testament; hence, also, the many earnest exhortations found in the Bible, urging Christians carefully to guard their faith, closely to cling to it, and boldly to contend for it.

The stakes of this faith, or, in other words, the essential doctrines of Christianity, were *fixed by the Lord Himself*, and those whom He inspired with the Holy Ghost to teach them. And this was done so plainly and definitely that there is no room for reason-

able doubt or uncertainty in regard to them. To secure them most surely to Christians of all ages they were not left to be handed down by word of mouth, by oral tradition, from generation to generation. Even an ordained ministry was not considered a sufficiently safe depository of them, or reliable channel for their conveyance. *They were put on record.* And God has preserved this inspired record of them to this day. His great mercy and wisdom in doing so have never been proven more clearly than amidst the many bold or insidious efforts made at the present time to subvert those doctrines, and put another Gospel (which yet is not another Gospel, but a fraud) in their place.

The chief of these doctrines or stakes are: 1. That the *Bible is the only divine and ultimate rule of faith.* All the creeds of Christianity, from that which is called the Apostle's down, are subordinate to the word of God, and to be held as true and authoritative only so far as they harmonize with the inspired Word.

The Holy Scriptures contain all the doctrines to be believed by Christians, and that in such a complete form that nothing is to be added to them or to be taken from them. Christians now are to believe just what primitive Christians were taught to believe, nothing more and nothing less. They are not to suffer themselves to be drawn away from "the faith once delivered to the saints" by any enticements of a vain philosophy, or the "cunning craftiness" of false teachers.

2. That *the eternal Son of God, Jesus Christ, came into the world according to the merciful purpose of God, to redeem the world by His atoning death upon the cross; that this was the great purpose of the incarnation, and that the purpose of it was graciously secured in this way.*

3. That the only way for sinners to obtain the righteousness they must have before God, is that of *justification by faith in Jesus Christ.*

4. The *necessity of regeneration and conversion by the Holy Ghost through the Gospel.*

5. The Sacraments as a *means of confirming faith in Jesus Christ, and of promoting union with God in Christ.*

6. The *forgiveness of sins* as a blessing bestowed by God directly upon every one who turns to Him, through Jesus Christ, in true repentance and hearty faith, and obeys the Gospel. Pardon must

not be obtained through a mediating human priest. There is but one such priest, the great and glorious High-Priest, Jesus Christ, the one only Mediator between God and man.

7. That having "run with patience the race set before them," *all who die in Christ pass immediately into heaven, "depart and are with Christ," in conscious bliss.*

These may be taken as the principal stakes of the Christian tabernacle of faith—the most essential doctrines of the Gospel. When first proclaimed, or set, there sprang up those who found fault with them, and tried to improve upon them, Jews and Greeks. In every age they have been assailed. At times errors of the worst kind prevailed for a season against them so far as to lead almost the entire visible Church astray. Indeed for many centuries false doctrines gained complete formal ascendancy over the truths of the Gospel, as in the Romish and Greek churches to this day, so that those who would not betray the truth and bow to error were put to death by thousands. They are still assailed, and even in the midst of Churches which, as such, still hold to them. Deluded men, or men knowing themselves to be opposers of the old Gospel faith, are using all sorts of devices to pull up and remove the stakes, and they often succeed in gathering deluded followers around them. But as they have been preserved through many storms and ages past, so we may feel assured that He whose truth they are will make them triumphant at last.

It is, however, the way of God to accomplish His purpose by suitable reasons. And a means of securing the tabernacle of truth is by urging those enjoying its shelter and comfort to give all diligence in defending and securing it. This is done when the stakes are

Strengthened.

Those in whose minds and hearts the doctrine of grace are lodged and fixed, are to take good heed to the heavenly treasures in Jesus Christ thus committed to them. The stakes of truth are strong when those to whom Jesus Christ has by the Spirit revealed Himself and the Father, hold firmly and faithfully to Him. They must see well to their being rooted and grounded in the Gospel, that they may not be blown about by every wind of doctrine passing over them, or shaken and overturned by every fox that may prowl around their tents.

Doctrinal stakes are strengthened to keep up the impressive figure, *by being well driven into the mind and heart of the Church*. Our creed must be for us not merely a form of words committed to memory, but a matter of thought, intelligent conviction, "*learned by heart,*" and lodged as a living power in the heart. We should not only know what its several articles are, but what they truly mean, and the bible grounds on which they rest. The more clearly, the more distinctly a true doctrine is seen and taken hold of by the mind and heart, the stronger does that doctrine become, as a doctrine held by the Church. Its strength, in this view, will be proportioned to the strength of our convictions of its value and of its truth. A Christian who knows clearly what he believes, and why he believes it, will stand up for his faith more confidently and firmly.

False teachers, and those who, being themselves unsettled, wish to win others to their side, well understand this. Hence they begin their bad work by trying to shake and undermine confidence in their faith. They try to loosen the stakes by stirring up doubts and difficulties in the minds of persons regarding it. Here then is the point to be secured, strengthened.

In order to this, however, it is needful to *feel the importance of having and holding clear, definite views* of the doctrines which make up the faith. And this includes the value of confessions of faith, like the Heidelberg Catechism, in which those doctrines are plainly and positively set forth and explained, and proven in every sentence by direct appeals to the Scriptures. Such Scriptural confessions are strong bulwarks against error. They are worth vastly more than a mere general statement like the Apostles' Creed, taken alone, which is so vague that even Universalists and Romanists, Rationalists and Puseyites can use it. Men who find themselves hampered and straitened in their theological representations, by the decided language of a confession of faith, say like the Heidelberg Catechism, may naturally wish that all such confessions were abolished, excepting the Apostles' Creed. This Creed is so pliant, so indefinite, that they can easily mould it, like soft wax or wet clay, into a shape to suit their own fancies, especially if they are allowed to assume what they call its "*organic structure.*"

To strengthen the stakes, therefore, there must be a firm, un-

yielding adherence to the doctrines of faith, as they are Scripturally defined in the received confessions. The importance of doing so must be felt; and feeling this, they will be diligently studied, fully understood, and all the more firmly maintained.

That this may be most effectually done by any body of Christians, or a Church, it is further necessary that great care should be taken that *those who are to be the specially ordained teachers of doctrine be thoroughly and most conscientiously instructed in full essential accordance with its faith.* By their office and opportunities, such teachers will have great power either to weaken or to strengthen the stakes. If their course of theological training has confirmed their own minds and hearts in the truth, and gratified *them* with arguments in its favor, and answers to the objections of assailants, they will of course go forth and confirm and strengthen others.

But if they have learned chiefly to carp and doubt, if the faith of their Church has been taught them equivocally, if their nominally Protestant, Evangelical teachers have more than merely hinted suggestions favorable to Popery or ultra Lutheranism, or Puseyism, the unhappy effect can be easily foreseen. They may, indeed, be admonished to exercise great prudence and caution in their ministry, to be very careful not to preach their views or to press their ritualistic or other measures rashly and offensively, so as to excite alarm or opposition. Still they will preach what they have learned, and try quietly to work in such schemes as they have been trained to prefer.

Where such mischief threatens, or may be actually going on, there plainly, it is needful to see to the strengthening of the stakes. No Church, no faith can be safe if those clothed with large influences and its central positions are permitted to have their own way in regard to this matter. The inference is too obvious to need special statement.

It was intended to close this article with an illustration or two taken from the messages of the glorified Redeemer to the seven Churches of Asia Minor, found in Revelations, chapters two and three, but it has already exceeded the limits intended, and must be brought to a close.

THE Y. M. C. A. Com. reports 950 associations in the Union.

THE OLD WHITE CHURCH AT ORWIGSBURG, PA.

Inasmuch as the old landmarks of this congregation are disappearing, and the records have not been well kept, the idea has suggested itself, that it were well to make a record of the events that have transpired in the old white Church at Owigsburg, in the forty-four years of its history, as it now begins to be somewhat hoary-headed. The building of a union Church for the use of the Reformed and Lutheran congregations was commenced in the summer of 1831, and carried successfully forward to completion, and was occupied as such, until 1844, at which time the Lutherans left and occupied a neat brick Church which they had built for themselves. There was a debt resting upon the old Church, and to enable the Reformed congregation to get a clear title, it allowed it to be sold by the Sheriff, and from that time forward it became and has since been an exclusively Reformed Church, which is far better. Union Churches should only be kept up where it is utterly impossible for either one to succeed alone. The dedicatory services were preformed by Rev. J. F. Groll (or Krull,) Jacob Wilhelm Dechant, Geo. Minnich and Philip Moyer. The building committee were George Body, John Schall and Abraham Angstadt. As far as can be ascertained the Sunday School came into existence very shortly after, if not immediately after the completion of the Church, and that John Schall was its first Superintendent. The Sabbath School is kept up continually since that time, not entering into any winter vacation. Its pastors have been the Rev. David Hassinger, from some time in 1831, to February 28, 1841; Rev. John A. Reubelt, from July 4, 1841, to July 20, 1845; Rev. J. W. Hoffmeier, from July 25, (trial sermon) 1845, to the Spring of 1856; Rev. Henry Wagner, from summer of 1856, (date omitted on record) to 27th March, 1865; Rev. D. B. Albright, August 8, 1866 to November 2, 1868; Rev. C. A. Rittenhouse, November 28, 1870 to April 1st, 1872; Rev. Henry Leisse, a graduate of the Theological Department of Ursinus College, June 2, 1872—the present pastor. Three of the above pastors have entered into rest to reap the consequences or the fruit of their work here below. Of the first one the writer cannot say any thing, having lost sight of him for many years—but of Fathers Hoffmeier and Wagner, we can confidently hope they

have gone to reap the blessed reward of their labors. May their bodies rest in peace until that last great day. Their memories are sacred. Many have been the pleasant hours we have spent with them working for Jesus and his cause. Still working for the Lord, we joyfully anticipate, and look forward to the time when we shall again be permitted to meet them face to face in that bright and better land where there is no sorrow nor pain, and no parting, but where with the Lamb we shall remain forever.

The old Church is substantially built up of stone. Has had its "boardkirche" or gallery, and in old times had its schoolhouse and schoolmaster or "vor singer," who taught the young. Our custom also was that all the female catechumens were dressed in white upon sacramental occasions, and with males of the class marched from the schoolhouse in procession to the Church, and then had the good old confirmation hymns to sing; but now, alas, all this is changed. Those who believe in nothing but the mourners' bench, in their attacks upon this good old way, succeeded only too well in undermining and shaking the confidence of many still in the church, so that it became difficult to get any to attend catechetical instructions. Now, however, under the present pastor it is again coming more into use and favor.

This congregation has had its sunshine and clouds, and at times it has appeared that it must die; but still it has held out, and under its present pastor has taken a fresh start, as will appear from the following. The old Church was sadly in need of repairs inside and outside, and after due consideration it was resolved that the old "board kirche" or gallery, should be torn out, and a second floor sprung across, and that the main audience-room should be up stairs, and the Sabbath School and Lecture room down stairs; and it is wonderful how it has transformed the old unsightly inside of the Church into two beautiful and pleasant rooms. These improvements are being made at the expense of a congregation thinking themselves too poor to maintain a pastor, and yet it shows that where there is a will there is a way. I feel rejoiced to know that the old Church is still to be reckoned among the live Churches, as it has been my Church home for many years. From the accounts I heard when among my old friends and in the old home, a few months back, I am persuaded that its present pastor is the right man in the right place, and that the work he

is there doing will tell for good to the congregations which he is serving, and I hope and pray that the glory of God and the good of souls may ever be the prominent idea in all their services. I feel persuaded that Ursinus College has great cause to rejoice in being able to send out such men as workers in the Lord's vineyard, and hope, in the future as in the past, it may furnish many more such workmen of whom it need not be ashamed. I hope that Bro. Leisse will furnish a full account of the services when the church is again dedicated.

W. H. S.

Philadelphia, April 13, 1875.

WHAT HAS IT DONE?

A fair question, this, to ask in regard to any measure or movement which seeks public favor and patronage on the grounds of some good it proposes to accomplish, or some great evils it professes to be able to correct. But it is especially just and proper to press the question, if the authors and chief advocates or supporters of the measure or movement *claim for it extraordinary merits*, and *superior virtue* for effecting grandly important results.

A cause or movement which makes large demands upon Christians, or a Christian Church, which requires the surrender of principles long and firmly held as true and sacred, the abandonment of religious customs (a cultus) endeared by centuries of trial and proven by such trial to have been an unspeakable blessing to many generations, should be able to support its demands by the most incontrovertible evidence of its scriptural character and its superior intrinsic excellence. The movement may really amount to a revolution. It may propose and aim at radical and fundamental changes in the faith and practice of a Church. Then, surely, it may be expected and required to justify itself by the clearest and strongest proofs that it is right and good, and calculated greatly to benefit the Church, and to promote its highest prosperity. It should be able to show, and indeed, required to show, by facts which would defy contradiction, that its success would secure incalculable advantages in every desirable respect;

that it would prove a blessing and not a curse. Take an illustration :

During the past forty or fifty years large portions of the Protestant Church, in Europe and in America, have been greatly agitated, or rather disturbed by a strong *ritualistic movement*. The movement involves the most momentous doctrinal questions, as well as the mode of public worship. It started with a few ministers of the Episcopal Church in England, who in one way or another became dissatisfied with their Church as it was, and thought they might improve it by changing its doctrine and forms of worship so as to make them more nearly like those of the Romish Church. By various means the movement spread from England to America, and not stopping with the Episcopal Church, was in a large measure taken up by some leading ministers in the Reformed Church. In our branch of the Reformed Church the matter has been urged forward with the most determined and persistent vigor. As our readers are generally acquainted with its character and measures, they need not be specially described at this time. It is enough to know that it has been, and is still, attempting essentially to change the *faith*, the doctrines of the church, and materially (by its own avowals) to alter its mode of worship.

Such a movement, now, one so radical and revolutionary, may well be called to account for what it has done and still proposes to do. It may and should be asked to show some good reason for making the attempt it is making, and by its fruits, thus far, to vindicate its schemes. For about thirty years it has been working, and with some great advantages in its favor. At the outset few suspected its real character and aims, and many who never approved of either, innocently coöperated with it, supposing it to be something very different from what it has turned out to be. It has had abundant time to develop its purposes and merits, and may, therefore, be tried by such tests as are just and equitable in the premises.

If it is really a good thing, if it has done great good to the Church, and is likely to more good, then it should be commended and sustained, and all hindrances to its progress should be removed. If, on the contrary, it has proven a failure, so far as doing any good is concerned, if, instead, it has done harm, and is likely to do still more harm, then it must stand condemned,

and the sooner the movement is dropped, or stopped, the better for all concerned.

What might have been Accomplished

by those who have been most prominently engaged in the movement may be easily told. It is only necessary to consider the state of the Church at the time the ritualistic measures were started, and the means at hand for doing a great and good work. The opportunity was in most respects all that could be desired. Various circumstances combined to insure success to any proper methods which might have been adopted for the healthy, vigorous and rapid growth of the Church during the past thirty or forty years. During a period of ten years preceding 1840, many congregations had been roused to a more earnest and liberal interest in the cause of the Redeemer, than existed previously. Whatever else may be said in regard to this point, all acquainted with the history of the Church know how largely the Church is indebted to the zeal thus revived, for the first really effectual impulse given to the work of endowing and enlarging our literary and theological institutions.* There was much to inspire hope, and to justify expectations that the fondest hopes would be realized. The Church was united. No serious elements of discord existed. There was general harmony and confidence. Everything seemed favorable to building up the Church on the tried foundations of its faith. In common with most other evangelical denominations, a spirit of readiness for an increased measure of zeal and activity animated many portions of the Church, and was only waiting for suitable ways and means of manifesting itself.

It requires no extraordinary discernment to see what was to be done in such circumstances, or what, under the blessing of the Lord, might be effected. It was evidently a time for upbuilding and extension. By fidelity to the Apostolic faith of the Church, in regard to the essential doctrines of which there were no distracting doubts, no material diversity or sentiment, the hold of that faith upon the hearts and understandings of ministers and people might have been made at once more intelligent and firm. By cultivating and encouraging the growingly devout use of the means of grace, under a fuller appreciation of their divine char-

*It is to be hoped that whoever may prepare a memorial semi-centennial volume of the Theological Seminary at Lancaster, will have the candor to bring out this fact.

acter and value, they might have become more and more efficient in promoting that sincere personal (subjective) piety, which is so warmly commended in the Heidelberg Catechism, and which so prominently marks Reformed Christianity. Thus would the Church have been more firmly rooted and grounded in the truth. And being thus mutually confirmed in regard to all things pertaining to doctrinal and devotional life, all would have been united harmoniously in common, earnest efforts to carry forward the great work entrusted to the Church. Holding and proclaiming that Gospel truth in love, the Church would have "grown up in all things into Him which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," it would have made "increase of the body unto the edifying of itself in love."

There would have been no unhappy resurrection of the old controversy about the Reformed and ultra-Lutheran (essentially Popish) views of the sacraments. There would have been no internal dissensions over attempts to lead back the Church into the bonds of a Judaizing, Romish ritualism. No need would have arisen for a bitter struggle to maintain and preserve the very life of the Church, in its legitimate character, against most insidious and persistent attempts to pervert it. Instead of a thirty years' war, we might have had, and probably would have had peace, and that spiritual prosperity which attends such peace, properly improved.

The picture has not been overdrawn. A more skilled pencil could easily have presented it in brighter colors, and in stronger outline. Any one whose memory can carry him back to 1840, and to a position from which the field, as it then was, could be surveyed, will say that there never was a better opportunity offered for doing a great and blessed work for the cause of the Lord, than was presented by the state of the Reformed (German) Church at that time. It is a mournfully pleasant picture to contemplate, on which the eye might delight to linger, but for heaviness of heart at the thought that what should be a reality is only a dreamy vision of what might have been.

What It Has Not Done

is a consideration forced upon us by unfounded and preposterous

claims often pressed in defense and in favor of the movement under notice. Such claims are sometimes carried so far as to assert that all the progress and growth which has marked the history of our Church during the past thirty or forty years, are to be put to the credit of Mercersburg Theology. These claims are so manifestly absurd as scarcely to need refutation. It is not necessary in refuting them to deny all merit to those who have been most actively identified with the new order movement; and surely no one wishes to take a feather from the weight of their just claims. But to pretend that *it* has supplied the life and fire for all the good work done, that *it* has stimulated energies which would otherwise have lain dormant, that *it* has furnished men to supply a ministry which would not have been raised up and educated for the service of the Lord but for its attractions and inspiration, is taking to itself credit beyond all right or reason. No one can sanely doubt that the numerical growth of the Church would have been fully up to the figures reported, had the Church never heard of Mercersburg Theology, or that as many new church edifices would have been built, and old ones repaired and beautified, or that as many new congregations would have been organized.

So far from there being any fair show of reason or justice in such claims, there are good grounds for believing that just the opposite of what is thus assumed is true. By studying the comparative statistics of the Church during the past fifteen years especially (that is since the new movement has had the best opportunity of exhibiting its workings) it would be seen that just those portions of the Church and just those congregations where that movement has been least active and obtrusive, have been the most prosperous. Are the large additions annually made to some of our German congregations in Philadelphia and in East Pennsylvania to be traced and credited to Mercersburg Theology? The pastors and elders of those Churches can answer.

But if the Reformed Church is indebted to this Ritualistic movement for most of whatever prosperity has attended it, to what are some sister denominations around us indebted for their proportionately greater prosperity and more rapid growth? Is this also claimed in favor of Mercersburg Theology? No. So far from being entitled any such flattering praise, there would be

far greater propriety in its asking the question, if in spite of being what I am, and wasting my zeal and my life in vain and questionable endeavors to revolutionize the Church, there has been a measure of progress and growth, how much more might have been accomplished had I devoted myself loyally and faithfully to the service and work to which I stood solemnly pledged?

This leads then to another question, which, however, must be but briefly answered, namely this:

What It Has Done?

First, it has led many to forsake the Church, and only too many of these to apostatize to that Popery which has for ages been the most bitter foe of Gospel Christianity, and the defender of some of the most pernicious errors ever substituted for Gospel truth. And among those who have thus forsaken the church and gone sadly astray, have been not a few sons and near kindred of the most zealous advocates of the new theology movement.

Secondly, it has so unsettled the faith of many in regard to fundamental doctrines of grace, as maintained by the Reformed church for centuries, that some have virtually abandoned that faith and embraced principles antagonistic to it, whilst others scarcely know what they believe.

Thirdly, it has set many ministers and members of the church seriously and most unhappily at variance with each other, and engendered strifes which it may take years to heal.

Fourthly, it has excited dissensions in congregations, which there is every reason to believe would otherwise be in harmony and peace.

Fifthly, it has brought reproach upon the church from without, where it might have enjoyed confidence and respect.

And, lastly, it has driven the church to the very verge of open division, if not of something still more to be deprecated.

Each of these points might readily be enlarged upon, and others might be added. But enough has been said to suggest the need of a remedy, and of its being promptly applied. Surely a movement, which has so little in its past history, or its prospective influence and operations to commend it, and so much to condemn it, should not ask for a longer indulgence of its hurtful measures, and its pernicious experiments. And still more surely, should it persist in its unreasonable demands, they should be most peremptorily rejected.

Arsinus College Repertory.

CONTENTMENT.

An Oration.

IN this beautiful world, created for us by an all-wise God, we have, or can have, everything necessary to our happiness. We are so constituted that all the essentials to happiness are within our reach and at our disposal; and if we are unhappy we are so by some fault of our own, either by a misjudgment or neglect of opportunity. Happiness is so inseparably linked to contentment that the one cannot be possessed without the other. It is in its most general form the supreme object of our desire, and includes all other objects approved by reason.

Since happiness is the supreme object of our desire, and duty the supreme rule of our actions, there can be no harmony in our being unless happiness coincides with duty. If we are happy, we do not miss that which we do not possess; but if unhappy, it matters not what we have, we want something; and this something, in fact, is our being's end and aim; and only when this is attained can we be truly and perfectly contented.

Contentment implies a satisfied state or peace of mind, and cannot spring from outward sources, but is contained within the mind itself. It produces in some measure those effects which the alchemist ascribes to what he calls the philosopher's stone; if it does not bring riches and honor, or whatever else is desirable, it does the same thing by banishing all desires for them. And although it cannot remove all the disquietudes arising from the mind, body or fortune, it makes them lighter and easier to be endured. It has, indeed, a sweet influence upon the soul of man, in respect to every being to whom

he is related, and allows no murmuring, repining or ingratitude to that Being who has allotted to him to act his part in this world. It gives sweetness to his disposition and perpetual serenity to his thoughts; it conduces much to the happiness of those with whom he comes in contact. This, however, may lead to the supposition that it is indifference to external things. Far from it. It is very active, and examines, looks into, and finds new delight in almost everything which otherwise might be repelling.

Among the many methods which might be used for the attainment of this virtue, a man should consider, in regard to wealth, how much more he has than he needs, and how much more unhappy he might be. As wealth often takes flight, a man considering how much more he has than he needs, will not be wretched and distressed by a loss; but on the contrary, man is more apt to consider what he has lost rather than what remains to him, to fix his eyes on those who are above him rather than those who are laboring under greater difficulties. If he were to think how much better off he is than many others, and how thankful he ought to be to *Him* who has so more abundantly blessed him, these disquietudes of position and circumstances would not arise, and he, as well as all over whom he exerts an influence, would be infinitely more happy. All real pleasures and conveniences of life lie within a narrow compass; but it is the nature of mankind to be always looking forward and striving after those who are ahead of them either in wealth or honor.

For this reason it is that there are so few who keep their wishes within their fortunes. Those whom we call the higher class of society live in a state of luxurious poverty, and are continually wanting, because they are not content with the solid pleasures of life, but try to excel each other in shadows and appearances.

Contentment is the best kind of wealth; for it is all-sufficient in itself. Possessing it, one can enjoy in a great measure what another detests. That good old Greek philosopher, Socrates, who, no doubt, was as contented as one living without the light of Christianity can be, said: "Contentment is natural wealth." If so, luxury may with equal propriety be termed artificial poverty; for it satisfies the passions only, and that for a limited time, while it leaves the immortal part of man in a state of great discontent. Every one should consider how much more unhappy he might be

than he is ; for, although one may lie under some great pressure or misfortune, still he may derive great consolation from a comparison he may make between himself and others, or between the misfortune which he suffers and what might have befallen him ; for thus we would be likely to take at most a cheerful view of life, whatever our circumstances might be. However great our misfortunes are, they might have been greater. Look at the contented cottager as he goes forth to his labors. His step is elastic, his form erect and his face always glad, for he knows that those whom he has just left will think of him, though he be ever so far away from them, and that his Father in heaven will guard him. With what eagerness he returns to the bosom of his family, and when still far off recognizes loved faces awaiting his return to joy and undisturbed contentment. There never was a system, except that of Christianity, which could effectually produce in the mind of man a true and perfect contentment ; for it can only spring from peace with God, who is its source. It is folly to seek it outside of the all-sufficient love of God. True and perfect contentment rests back on God. Its very life is His love and mercy. This is the only kind of contentment worth seeking, for it alone is lasting. The most beautiful picture of this kind of contentment may be drawn from the description of the beloved disciple resting on the bosom of our Lord, of Him in whom all his love, all his hope of future blessedness centred. Surely he was contented resting on the loving, self-sacrificing bosom of Him who died for us all.

PERCY L. SHELLEY.

TRUE PERSONAL CULTURE.

An Oration.

By true personal culture, we mean the training or development of manhood of the entire self, of the whole inner life, in accordance with his own inherent laws of being, and for the ends which he, as thus constituted, is designed to attain. Man is endowed with power and aptitude well-fitted to the sphere in which he, as a rational and moral being, is designed to labor and move. He

is endowed with almost God-like powers—a memory that enables him to live the past over again in present time, an understanding admitting of unlimited cultivation, a fancy fluttering among pictures richer by far than any realities which nature in all her beauty and grandeur can exhibit, an imagination capable, with the suddenness of a flash, to stretch itself beyond the limited and create for itself images of realities supposed there to exist, a power of reason enabling him to pursue courses of elaborate investigations, and to inquire into the nature and origin of things; a heart of such wide desires that a whole universe cannot satisfy them, and a will of such extensive sway and marks of grandeur and dignity, that all nature, inanimate, instinctive and insentient, recognize him as its superior and its lord. In a word, the mind with which man is endowed, or rather that constitutes his true self, can, in its thoughts, run a wider orbit than plants, even into infinity itself; it can contemplate all that is great, noble and good throughout eternal ages; it can take in more than all the elements, and rise by contemplation and purification to gaze on infinite perfection embodied in the character of God.

We see, then, that man is highly favored above and beyond all creatures, and the dignity of his soul is shown by its varied adaptations to the universe of matter, life and mind, and by its capacity to respond to and interpret this complex universe by its answering powers, and, most of all, that it can distinguish itself, (as the one agent and patient,) from all which it observes and cares for. Inasmuch, therefore, as man is possessed of such powers, they should be subjected to a training suitable to develop the entire spiritual constitution.

Man owes the duty of cultivating the powers of his own mind to himself, for without culture he cannot regulate his own actions, nor attain to a mastery and ordering of his own thoughts, for both of which he is responsible; he owes this duty to others, upon whom he will exert an influence; and he owes it to his Creator, for without performing it he cannot know Him, and consequently is utterly unable to render Him an intelligent service.

This, however, must not be executed without a ground principle. There would be no ground for congratulation in such a result. We must gather facts, cognizant of their ulterior, spiritual uses, not as the ox grazes, letting digestion and nutrition care

for themselves. Just as men naturally perform their bodily labor in accordance with a governing principle, so in executing the higher functions of the true man, the spirit, there must be training according to principles true to the human mind itself. Unfortunate, indeed, would it be to lose the reins of power, wherewith we guide the force of nature, but far more unfortunate to miss the proper training of ourselves, and that serene strength which wins the rewards of life.

It is exceedingly common to look first to the benefits of personal culture, and then to the duty of it. This is to invert man's spiritual life and set the pyramid of culture upon its point rather than on its base. The benefit or enjoyment conditioned on personal culture is not the law which should prompt and guide man in training his powers, but rather the consequence or result of such culture, founded on its true regulative principles.

Man in his innocency as he came from the hands of his Creator had a perception of truth and right in himself, but in consequence of the fall from the lofty and holy pinnacle of his spiritual excellence, truth was wholly obliterated, and thereby his perception of right considerably obscured. Man, therefore, as he is, has not the ability, subjectively, to attain to any true personal culture, since he has forfeited this prerogative on account of sin; consequently for the proper development and culture of the entire man, as he now is, in a fallen and sinful condition, it is necessary to have some assistance, objectively, the truth in some permanent form, to which he might have access, and from which he would be enabled to draw the principles of truth necessary for the full and harmonious restoration of his perception of right. This provision has been made in the word of God, which itself is the fountain of moral truth. This perception of right, which is the central fact of man's moral nature, enlightened and supplemented by the truth, as contained in the law and the Gospel—or rather the two bound together in essential, indissoluble, and perfect union, is the principle which must control all personal cultivation, and by which *alone* true personal culture can be attained. That which is highest in man is a loving apprehension of the truth and the right, and the highest end in true personal culture is the triumphant victory of these over error and wrong. That only is to be admired in man as man, which is the mark of a spirit loyal to the truth and right.

This must be the guide in all his intellectual efforts, in order properly to appreciate and truly to know the objects engaging his attention, and the reflex influence they may have upon himself. Man, having his temporal abode on earth, intellectually confines himself to objects immediately attracting him. These objects, by virtue of their close subserviency to the wants of man and of their own intrinsic excellence, afford numerous external inducements to him, and to satisfy his intellectual cravings, he devotes himself to the task of obtaining empirical knowledge. He is attracted by the mineral kingdom in all its varieties; by the wonders of vegetation, now retiring into the gloomy, barren shades of winter, and again with increased vigor and energy lifting its frost-bitten heads in increased joy and gladness, to welcome the animating rays of a returning summer's sun, and move to the lively strains of the vernal breeze; by the various and well-adapted organisms of the animal world; and by the celestial orbs winding their courses with the greatest regularity through the wide expanse of space. These all, in their varied aspects, implore him (with God-like power) to make them objects of his attention; nor can he sit in silent repose, but, with his ever-active intellectual powers, cheerfully devotes himself to the task.

But man, thus gazing on nature, of which he forms the most important part, in the light of his perception of right, cannot overlook his own personal intellectual efforts exerted in his investigations. He can, in consequence of this principle, only study these objects truly by contemplating them as related to himself, and both as related to God, thus soaring up above nature to think of the great Being from whom they came. He intellectually comes in contact with the heavenly wisdom which devised, with the power which created, and with the might which holds all things in their proper spheres—looking ever “up through nature to nature's God,” he employs his intellectual faculty with eternal truth and right as personified in God Himself.

The feelings, whether intellectual or spiritual in kind, must be subjected to and thoroughly pervaded by the influence of this principle. This is not observed by the perverted, uncultured mind. In such a case we find the fountains of the affections, which should have been kept pure and fresh, first allowed to be partially choked up and polluted, then the waters flow in perverted channels, and

finally they are lost altogether in the sands to which they are carried. Such feelings must be displaced by others nobler than they. The affections frozen in a cold atmosphere must be brought under a more genial clime, and their hard and stone-like character be softened by the penetrating rays of truth and right. It is one of the high prerogatives of the perception of right, in directing all the activities of the spirit of man, to guide in a special manner the emotions, and cause them to flow out, in due measure, in their proper channels. It is therefore of the utmost importance to cultivate the feelings; and only by cultivating them according to the principles of truth and right can they be brought to a state of integrity and benevolence—the two central characteristics of the truly cultured individual.

The feelings are plainly most central and important in the whole sphere of mind. Here is the place of pleasure, of enjoyment, and of all good; and above all, they render life happy by soothing the soul with mild and sustained sentiments, and the peace, the rest of the soul is found in the balance and correction of its feelings one by the other. On them depends the conduct and character of the individual, because out of the heart are the issues of life. From them spring the motives which influence the will, which offer its alternatives, and whither return the fruits of its effects—fresh gratifications, with accompanying incentives to renewed effort.

The feelings being thus trained in accordance with man's perception of right, as enlightened by the truth, will, by virtue of the sagacious counsels of a properly trained intellect, move the will or choice in harmony with truth and right, thus causing the actions and the conduct of the individual in them to exhibit marks of true personal culture. In such a state of mind man becomes master of himself, and has arrived at the very pinnacle of culture.

Such culture, being noble in itself, confers corresponding advantages—advantages to man as a rational being, as a member of society, and as a religious being. His thoughts take such impartial and justifiable views of all his activities, and so savor the future results and the immediate consequences of his conduct; the feelings so reward and maintain indulgence, cast such favor and so attentive an atmosphere over every form of exertion, remove

every imaginary difficulty from the path, and find the accustomed way so open, easy and inevitable; the will submits so easily where it has been trained to submit, is so ready to institute new and proper lines, vigorous effort, and is so strong to resist impatient, persistent and domineering passions, that the purity and beauty of character in all his activities truly demand for him a claim of preëminence in every sphere in which he moves.

As a rational being he has advantages far exceeding those of any of his inferiors, by virtue of the confidence which he has in himself. Vigor and health of mind always show themselves in his disposition, and, like a true monarch, he rules from within; master of himself, he governs by a central faith in the truthfulness of his own being, in overwhelming convictions that flow forth from him like a flood, expending that momentum which he gathered from the soul itself on every external obstacle which obstructs his healthy progress, until he comes off victorious.

He, like the philosopher, who by ingeniously adjusting in his telescope a lens of crown glass to one of flint glass, is enabled to see objects distinctly, is ever able, through his sense of right as enlightened by the truth, to look upon facts in their own proper light, and to view them in the appropriate relations which they sustain to each other, to himself and to the common Creator respectively. He continues perseveringly to gaze on the object which arrested his inquiring mind until he will perceive the good, the fair, the lovely and the pure presenting themselves unbidden to his view, and amidst the ever active scenes, rising like the nymphs from the countless ripples of the ocean waves, in forms of immortal and unfading beauty.

The advantages to him as a social being are no less apparent. Being cultivated rationally, he meets the exigencies and demands of the social circle with comfort and ease, and the gradation and succession of his steps among his fellow-mortals are regular and sure, because his rightly trained powers superintend them and make them so.

A feeling of awe mingles with his inquiries in the external world, as if he were searching into the very archives of eternity; and passing onward a single step in pleasant paths of his vigorous investigations, the high consciousness dawns upon him that he is now communing with everlasting truth, which formerly was but

dimly portrayed in the temple of nature. But if he takes such interest in the study of the phenomena and objects of an external universe, how far deeper does such interest become when he learns to see them in connection with a Creator who superintends them by superhuman power. Here he steps from the porch into the temple of truth, where a voice, like the mystic shell from the caves of the mighty deep, breathes in his ears its soft but solemn lessons of man's true destiny, and recalls to his mind "that immortal sea" toward which his ever-active spirit is continually yearning.

E. G. WILLIAMS.

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Rev. Dr. Ziegler, York.....	\$ 20.00
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Alexandria (Pa.) Reformed Church.....	18.89
Rev. Dr. Helffrich.....	50.00
By <i>Rev. Dr. F. W. Kremer</i> , for Home Missions :	
Rev. W. D. C. Rodrock.....	\$ 10.00
Rev. J. B. Shumaker.....	15.00
Tem. Ben. Society, First Church, Lebanon.....	25.00
	<hr/> 50.00
	<hr/> \$163.89

BOOK NOTICES.

From Claxton, Remsen & Haffelfinger, 626 Market street, Philadelphia.

"Thoughts on Revelation, with Special Reference to the Present Time." By *John McLeod Campbell, D.D.*

The author of this book was a minister of the Gospel in the Established Church of Scotland (Presbyterian, but to be distinguished from the *Free Church*, of which such men as Chalmers and Candlish were members,) from 1825 to

1831. In 1831 he was deposed from the ministry of that church for holding and teaching doctrines essentially at variance with its standards. Personally, however, he always enjoyed the confidence and esteem of those who best knew him, and was regarded as a Christian of unfeigned piety, and a theologian of considerable ability. The volume before us furnishes evidence of both. Its "thoughts," however, are not only for the thoughtful, and especially for such as combine ability to appreciate truths somewhat independently uttered, with the power of discerning errors which may, unconsciously to the author, run into and mix themselves with the general stream of truth. Whilst questioning some of the author's views, we have read many pages of his thoughts with approval and profit. His rejoinder to the Romanist's taunt as to the absurdity of the Protestant rule of faith, is satisfactory and complete.

"*Chonchologia Cestrica*," by W. D. Hartman, M.D., and Ezra Michener, M.D., is a valuable scientific contribution to the Chonchology of Chester county. It has really surprised us to find that an inland county had so many molluscous animals, and furnished so much material for such a work. But apart from the value of the service rendered by the careful authors of this book to natural science, their example of a vigilant and discerning observation of nature in connection with their professional labors, is one to be strongly commended.

Fairmount Park and the International Exhibition at Philadelphia. By Charles S. Keyser.

This very handsomely gotten up *Centennial* edition of the Fairmount Park directory cannot fail to be popular. Its description of the beauties of the Park, and its numerous points of interest, all finely illustrated, will not only assist strangers more fully to enjoy a visit to the extensive grounds, but furnishes the thousands at a distance who may be unable to visit the place, with the means of forming a pretty fair idea of the Park and its scenery.

From the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia.

"*God's Rule for Christian Giving.* A Practical Essay on the Science of Christian Economy." By William Speer.

In his preface to this work, the author says: "To explain, to illustrate, to impress, and put into effectual use, for the good of the church of the Lord Jesus Christ, and for the conversion of the world to Him, *God's Rule for Christian giving*, is the one object of this volume." That object he keeps steadily in view, and by a careful study of the whole subject, by a diligent gathering of elucidating facts, and happy selection of illustrations, by clearness of style, cogent reasoning, and earnest application, he has produced a book which not only wealthy Christians, but all Christians should read carefully and prayerfully, and above all with a sincere purpose to put its lessons into practice.

"*The Dawn of Light*," and "*The Peddler of La Grave*," are two interesting additions to the Board's large stock of Sunday-school books.

"*The Semi-Centennial Register of the Theological Seminary of the Reformed Church*," is a memorial pamphlet of 63 pages, which both contains and omits several things meriting more special notice than at present can be given to the matter.

"*Samson the Sunny*," by Rev. Lyman Abbott; "*The Book of Ruth*," by Chancellor Howard Crosby, D.D.; "*The Books of Samuel*," by Rev. Edward Beecher, D.D., are a part of the bill of fare furnished by *The National Sunday School Teacher* for May for the information of teachers. Its contributors certainly are among the most widely known and best esteemed men of the land. What they write is always worth reading. The topics bear directly, too, on the current lessons, and so are of immediate practical value. The lessons in *The Teacher* already have a wide reputation, and the way that the editor itemizes Sunday-school items shows that he is master of the art of "putting things." Chicago: Adams, Blackmer and Lyon Pub. Co., who publish also *The Little Folks*, for primary classes.

EDITORS' DESK.

BUSINESS ITEMS.—Subscribers still in arrears for the present year, 1875, will please promptly remit by *postal order* on Lancaster, Pa., or by *bank check*, to J. H. Pearsol, esq., Lancaster, Pa.

Those in arrears for former years will remit, by *postal-order*, on *Collegeville Post-office*, to our address. The editorial and publication office, proper, of *The Reformed Church Monthly*, is Ursinus College, Freeland, Montgomery county, Pa., to which all articles intended for *The Monthly* must be sent. Items of church interest are earnestly solicited.

Articles without signature are from the pen of the senior editor.

The continued interest of friends is solicited for the increased circulation of *The Monthly*. Many kind letters received assure us that it is warmly appreciated. Let every one who believes it is doing a good work try to get an additional subscriber, and thus extend the benefit.

Back numbers, and also back volumes, from the commencement (1868) can be furnished. Single number, including postage, at 20 cents. The price per volume, unbound, including postage, is \$2.15; bound, \$2.90.

Positive, as well as *Negative*.—It has sometimes been charged against *The Reformed Church Monthly*, by those who, finding that they could not violently crush it out of existence have sought to run it down, that it lacks all *positive* character, and is only *negative*. By this they mean, that instead of avowing and maintaining any particular system of truth, or principles of Christianity, it de-

votes itself exclusively to assaults upon the errors of the Mercersburg-Lancaster system. It might be a sufficient refutation of this charge to refer simply to the pages of *The Monthly*, and to appeal to the judgment of candid, regular readers of its successive numbers for any reasonable period of time. But a brief special notice of the charge will not be amiss.

It is frankly admitted that in form, at least, a majority of the articles of our periodical have been controversial. They have been earnest attempts to expose and withstand certain views and schemes believed to be seriously false and dangerously hurtful. They were so by the very necessities of the case. A state of things for which *The Monthly* is not responsible, had been brought about in the church, which shut up those who were dissatisfied with it, and who deplored it, to the choice of one or two things: 1) either to abandon the church to the worst consequences of the ritualistic and Romanizing movement, or 2) to expose and resist it in such a way as might prevent the threatening disasters, and preserve the doctrinal and evangelical integrity and life of the church.

For the adoption of the latter alternative, *The Monthly* and its friends are ready to answer before the bar of the church, of Evangelical Christianity at large, and above all, of God. Not merely a proper love and regard for most sacred denominational interests, but still more duty, to the Apostolic faith, constrained this choice.

But the course of duty being thus clear, it naturally prescribed the general character of the *Monthly*. In *contending* for the faith, we had necessarily to contend *against*, resist, assaults upon that faith. This, again, imposed the necessity of pointing out the errors of those who were teaching and laboring to promote the schemes of Mercersburg theology. So far, therefore, the *Monthly* has been *negative*. And yet, in admitting this fact, it must not be forgotten how largely Nevinism has, from the first, been negative in its developments and operations. In truth, it has done so much pulling down, and tearing to pieces, that one of the difficulties in dealing with it is found in presenting so few clearly defined positive points.

Whilst, however, the *Monthly* has been thus forced by the conflict forced upon it, to repel assailants, that is, to be largely negative, it has been by no means wanting in a *positive* character. In this respect it need shrink from no comparison with any of the organs of the ritualistic party. Most decidedly and explicitly has it avowed its adherence to the positive faith and principles of the Reformed church. Its tables of contents, from the first volume to the present year, show a large proportion of articles upon the doctrines and evangelical usages of the church, more direct and unequivocal than most of the essays and deliverances of the Mercersburg-Lancaster school. It has spoken out, freely and frankly, in a positive way, upon all the vital points involved in the struggle with our Puseyite high-churchism. No regular reader of its pages can be in doubt as to what it believes and earnestly holds, as well as in regard to pernicious errors which it heartily rejects.

Every charge, then, of a want of positive character in our publication, is un-

warranted and false. And none know this better than the friends of the *Monthly*, unless we must except its foes.

A correspondent, with whom we have not the pleasure of a personal acquaintance, but whom we suppose to be an active member, if not an elder of a congregation in charge of a pastor who strongly sympathizes with the new order theology, desires answers to several important questions relating to vital doctrines. He says he used to feel settled in regard to the points, holding what he had been taught, according to the Scriptures, and our Catechism, by former pastors; but recent teachings have tended to disturb and confuse his mind and heart, and he seeks relief.

Although the *Monthly* has contained many articles upon the subjects of his inquiry which would no doubt have met his case, he has not been taking it. It was our purpose, accordingly, to answer his questions in the present number. Want of time and space, however, compel us to postpone the answers until June.

But, alas, what a state of things, when an old member of the church is compelled to seek relief of mind from the unsettling influences of the new theology, in regard to *conversion, regeneration, the forgiveness of sins*, and the Sacraments. And yet must we not fear that there are many such in all those portions of the church which have been agitated or blighted by the new order errors?

In our *April issue*, reference was made to the excellent sermon of our highly esteemed aged brother, the Rev. D. Willers, D.D. It is with sincere grief that we are called upon to announce the recent death of his second son, *Calvin Willers*, esq. At the time of his death he was an assistant secretary of his brother, the Hon. *Diedrich Willers, jr.*, Secretary of State for New York.

The *Seneca Falls Reveille*, of April 16th, publishes a warm testimonial to the high esteem entertained for Mr. Willers by all who knew him. The bereaved father has our sincere sympathy in this sore affliction, and prayer that the Lord may abundantly sustain him under it.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. Wm. Deitrich*, from Charlesville to Mercersburg, Franklin county, Pa. *Rev. T. J. Barclay*, from Pittsburg to No. 31 Fayette street, Allegheny City, Pa. *Rev. N. M. Steffens*, to Baileysville, Ogle county, Ill. *Rev. J. Fritzing*, from Bath to Allentown, Pa. *Rev. W. H. Fennman*, from Tiffin, Ohio, to Waterloo, Ind. *Rev. H. F. Seiple*, from Woodbury to Pattonville, Bedford county, Pa. *Rev. J. W. Souder*, from Mt. Pleasant, Md., to Saylortown, Loudon county, Va. *Rev. L. C. Edmonds*, from Beaver Spring to McClure, Snyder county, Pa. *Rev. Wm. H. Bates*, from Pt. Pleasant to Ervinna, Bucks county, Pa. *Rev. H. F. Keener*, from Beam charge,

Pa., to Zion charge, Berlin, Pa. *Rev. A. Butt*, from Bunker Hill charge, Williams county, to Montpelier, Ohio. *Rev. M. Loucks*, Canal Winchester, Franklin county, Ohio.

ADDITIONS TO CHURCHES.—Indianapolis, Ind., *Rev. M. G. P. Stern*, 26 were added. *Rev. Helmig*, 18, Winnamoc, Ind. *Rev. J. R. Skinner*, 18, Chicago, Ill. *Rev. Wm. Hansen*, 13, Philadelphia, Pa. Zion's church, *Rev. N. Gehr*, 43. Bethlehem's church, *Rev. J. G. Neuber*, 46. St. Paul's church, *Rev. J. Beck*, 10. Greencastle, Pa., *Rev. S. K. Kremer*, 8. Harrisburg, Pa., *Rev. W. H. H. Snyder*, 8. Beaver Springs, Pa., *Rev. S. E. Edmonds*, 33 to Laurels church, and 16 to Troxelle church. Egypt, Pa., *Rev. S. A. Leinbach*, 49. Conewago, Pa., 15. Pottstown, Pa., *Rev. L. K. Evans*, 54. North Wales, Pa., *Rev. J. D. Detrich*, 30. Baltimore, Md., *Rev. J. S. Rossiter*, 30. Hamburg, Pa., *Rev. W. F. P. Davis*, 28. Sinking Springs church, 18. Reading First church, *Rev. Mosser*, 24; *Rev. Dr. McCauley*, Second church, 52; St. Paul's church, *Rev. Dr. Bausman*, 61; Christ's church, *Rev. J. Yuending*, 30; St. John's church, *Rev. H. S. Leinbach*, 8. Lancaster, Pa., *Dr. A. H. Kremer*, 12. Philadelphia, Pa., Heidelberg church, *Rev. W. C. Hendrickson*, 17. St. Paul's church, Lancaster, Pa., *Rev. J. B. Shumaker*, 13. Canton, Ohio, *Rev. P. Herbruck, D.D.*, 32. Columbus, Nebraska, *Rev. H. Schneck*, 27. Tarlton, Ohio, 45. Easton, Pa., St. Mark's church, 27. *Dr. J. Beck*, First Reformed church, Easton, Pa., 9. Christ Reformed church, Philadelphia, *Rev. J. H. Dubbs*, 60. St. Stephen's, *Rev. Romich*, 16. Salem's church, Philadelphia, *Rev. J. G. Wiehle*, over 140. Emanuel church, *Rev. J. Dahlman*, 6. St. John's, *Rev. J. Noss*, 6. Carlisle, Pa., *Rev. O. L. Ashenfelter*, 24. Chambersburg, Pa., *Dr. P. S. Davis*, 21. Greensburg, Pa., 2d church, 8. Bloomsburg, Pa., 17. Tulpehocken, Pa., *Rev. C. H. Leinbach*, 18; 9 to Mt. Zion's; 9 to St. Jacobs. Catasauqua, *Rev. A. B. Koplín*, 27. Frederick, Md., *Rev. E. R. Eshbach*, 24. Winchester, Pa., *Rev. C. L. Fisher*, 4. Wheeling, Va., *Rev. J. C. Mullen*, 31. St. Petersburg, Pa., *Rev. D. W. Wolff*, 9. Allentown, Pa., *Rev. S. G. Wagner*, 42. Kreidersville, Pa., *Rev. C. A. Rittenhouse*, 25. Forreston, Ill., 10. First Reformed church, Dayton, Ohio, 10. Louisville, Ohio, *Rev. J. J. Leberman*, 8. Springboro, Ohio, 5. Covington, Ky., *Rev. B. R. Huecker*, 6. Cincinnati, First Reformed church, *Rev. J. Kuelling*, 21. Cincinnati, Zion's church, *Rev. J. Hickman*, 44. Orrville, Ohio, *F. Strassner*, 11. Cincinnati, Ohio, Church of the Cross, 6. Boehm's Church, Pa., *Rev. J. H. Sechler*, 9. Shenandoah, Pa., Trinity Reformed Church, 23. Mount Zion charge, *Rev. Eli Keller*, pastor, during the short time of his pastorate, thus far has 80 added by confirmation. *Lebanon* First church, (*Rev. Dr. Kremer*.) At the English communion on April 25th, 9 were added by confirmation, and 12 by certificate. The largest accessions to this church are usually at the fall communions.

The Synod (German) of the *Northwest*, met in Sandusky, Ohio, on April 15th. The attendance was full, and the proceedings important and harmoni-

ous. The portion of the Church covered and represented by this Synod is prospering, and the good work going encouragingly forward. Sheboygan Mission Institute is in a flourishing condition, and annually furnishing earnest laborers, true to the faith of the Gospel for the field. We notice that arrangements have been made for combining the *Reformirte Kirchenzeitung* and *Der Evangelist*, under the united title of both. This is, no doubt, a good thing, and will work well.

The *General Synod of the Reformed Church* will meet in Ft. Wayne, Ind., on May 19. The following is a list of Delegates as far as published:

SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

East Pennsylvania Classis.—Rev. A. B. Koplin, A. J. G. Dubbs, and S. A. Leinbach, *primarii*; and Rev. G. H. Johnston, N. S. Strassburger, and W. A. Helfrich, D.D., *secundi*.

Elders.—Joseph Laubach, O. L. Schreiber and T. F. Butz, *primarii*; and Geo. Hagenbuch, Jacob B. Odenwelder and M. H. Derr, *secundi*.

Lebanon Classis.—Rev. C. H. Leinbach, Dr. G. W. Aughinbaugh, W. F. P. Davis and H. A. Keyser, *primarii*; and Rev. Dr. George Wolff, D. B. Albright, Dr. F. W. Kremer and J. E. Hiester, *secundi*.

Elders.—John Meily, Geo. G. Heilman, Louis Koch and E. B. Shuey, *primarii*; and C. Bonar, A. McConnell, Levi Spangler and S. H. Madden, *secundi*.

Philadelphia Classis.—Rev. Dr. J. H. A. Bomberger, Dr. E. H. Nevin and Wm. Sorber, *primarii*; and Rev. Dr. S. R. Fisher, D. E. Klopp and W. C. Hendrickson, *secundi*.

Elders.—Henry M. Stauffer, John Wiest and W. R. Gresh, *primarii*; and W. L. Graver, J. David Miller and Dr. Thos. Ingram, *secundi*.

Lancaster Classis.—Rev. Dr. E. V. Gerhart, Dr. T. G. Apple and D. W. Gerhard, *primarii*; and Rev. Samuel Kuhn, J. Hannaberry and C. Clever, *secundi*.

Elders.—D. W. Gross, Edw. J. Zahm and W. H. Seibert, *primarii*; and Elders Isaac Bushong, Wm. F. Lichliter and J. S. Roath, *secundi*.

East Susquehanna Classis.—Rev. J. W. Steinmetz, C. S. Gerhard and T. F. Hoffmeier, *primarii*; and Rev. G. B. Dechant, T. Derr and John Wolbach, *secundi*.

Elders.—David Eshbach, J. Sweisfort and George Hill, *primarii*; and — Martz, J. R. Hilbush and Charles Newhart, *secundi*.

West Susquehanna Classis.—[Not announced, if appointed.]

Goshenhoppen Classis.—Rev. L. J. Mayer, *primarius*, and Rev. L. D. Leberman, *secundus*.

Elders.—D. B. Mauger, *primarius*, and John Holloway, *secundus*.

Tohickon Classis.—[Not announced, if appointed.]

SYNOD OF THE POTOMAC.

Zion's Classis.—Rev. Dr. J. O. Miller, Dr. W. K. Zieber and Dr. M. Kief-

fer, *primarii*; and Rev. Aaron Wanner, Aaron Spangler and Israel S. Weisz, *secundi*.

Elders.—W. A. Wilt, Wm. Lupfer and Jonas Rebert, *primarii*; and John W. Smith, Geo. L. Ickes and Washington Lauer, *secundi*.

Mercersburg Classis.—[Not announced, if appointed.]

Virginia Classis.—[Not announced, if appointed.]

North Carolina Classis.—[Not announced, if appointed.]

SYNOD OF PITTSBURG.

Allegheny Classis.—[Not announced, if appointed.]

Clarion Classis.—[Not announced, if appointed.]

Somerset Classis.—[Not announced, if appointed.]

St. Paul's Classis.—[Not announced, if appointed.]

Westmoreland Classis.—[Not announced, if appointed.]

FROM THE OHIO SYNOD.—MIAMI CLASSIS.

Primarii.—Revs. Isaac H. Reiter, D.D., David Van Horne and Samuel Mease, D.D.; Elds. Andrew H. Baughman, Benjamin Kuhns and Joseph F. Kemp.

Secundi.—Revs. David Winters, D.D., Henry M. Herman and Jesse Richards; Elds. Lewis Mease, J. Schindler and Robert Miller.

LANCASTER CLASSIS.

Pri.—Revs. Henry Williard and John Vogt; Elds. Joseph Simpson and Peter Brown.

Sec.—Revs. George H. Leonard and James Heffley; Elds. John Switzer and Joel Cooper.

TUSCARAWAS CLASSIS.

Pri.—Rev. Nathaniel H. Loose and Jesse Steiner; Elds. Thos. W. Chapman and Henry Diller.

Sec.—Revs. Samuel B. Leiter, D.D., and Sebastian C. Goss; Elds. L. Bolender and George Souder.

TIFFIN CLASSIS.

Pri.—Revs. Jeremiah H. Good, D.D., and Reuben Good; Elds. Lewis Keller and Barney Zimmerman.

Sec.—Revs. Lewis H. Kefauver and Herman Rust, D.D.; Elds. J. Harmon and A. Sohn.

ST. JOHN'S CLASSIS.

Pri.—Revs. John G. Zahner, D.D., and Peter Greding; Elds. Louis Zellner and Dr. Conrad J. Geiger.

Sec.—Revs. Peter Herbruck, D.D., and Ernst F. A. Schade; Elds. Daniel Zimmerman and John Unger.

EASTERN OHIO CLASSIS.

Pri.—Revs. John M. Kendig and John J. Leberman; Elds. Robert Bell and Daniel Fink.

Sec.—Revs. John B. Zumpe and Edward H. Otting; Elds. Dr. Theo. E. Biery and J. S. Hahn.

ILLINOIS CLASSIS.

Pri.—Rev. Daniel Lantz and Eld. M. Mitchell.

Sec.—Rev. Chas. G. Hullhorst and Eld. A. Bower.

SHELBY CLASSIS.

Pri.—Harvey Wilson and Eld. John Runkle.

ENGLISH IOWA CLASSIS.

Pri.—Rev. Cyrus Cort and Eld. T. O. Hines.

Sec.—Rev. Jonas B. Shontz and Eld. Samuel Wildasin.

URSINUS CLASSIS.

Pri.—Rev. Solomon Ellicker and Eld. Thomas Guyan.

Sec.—Rev. John Rettig and Eld. Peter Wagner.

ST. JOSEPH'S CLASSIS.

Pri.—Revs. Jesse Schlosser (deceased) and John D. Gehring; Elds. P. Jacoby and A. Plotner.

Sec.—Revs. Elias Spangler and John Naille; Elds. P. Pfeifer and George Schoch.

CINCINNATI CLASSIS.

Pri.—

Sec.—

FROM THE SYNOD OF THE NORTHWEST.—INDIANA CLASSIS.

Pri.—Revs. S. N. L. Kessler, John H. Klein, D.D., and Lewis Praikschatis Elds. W. Steineker, Ernst F. Oslage and D. B. Rothenberger.

Sec.—Revs. Peter Joerris, M. G. I. Stern and Conrad Borchers; Elds. Gottlieb Gerst, George Pfau and Christian Schneider.

SHEBOYGAN CLASSIS.

Pri.—Revs. H. Kurtz and E. W. Henschen; Elds. Beste and ——— Rohdewald.

Sec.—Rev. J. Graul; Elds. ——— Bodeker and ——— Schafercord.

HEIDELBERG CLASSIS.

Pri.—Revs. C. F. Waldecker and John F. H. Dieckman; Elds. J. Moser and C. Focht.

Sec.—Revs. Jacob Klingler and John H. Stepler; Elds. G. Raiser and J. Furstenberger.

ERIE CLASSIS.

Pri.—Revs. Gerhard Kuhlen and J. B. Braun; Elds. B. Sturm and L. Wanke.

Sec.—Revs. Chas. G. Ziph and William Reuter; Elds. J. H. Lange and J. Nilding.

MILWAUKEE CLASSIS.

Pri.—Revs. H. A. Meier and Augustus Becker; Elds. Joseph Andreas and G. Kremers.

Sec.—Revs. Fred. Kunzler and E. R. Hinske; Elds. Martin Brown and G. Jorris.

MINNESOTA CLASSIS.

Pri.—Rev. Christian H. Schoeple and Eld. P. Mades.

Sec.—Rev. John Romeis and Eld. J. Schild.

ZION'S CLASSIS.

Pri.—Revs. Casper Pluess and Peter Kohl; Elds. J. Otto and R. Borger.

Sec.—Revs. John Niehoff and Peter H. Dippell; Elds. H. Hilgeman and F. Schug.

NEBRASKA CLASSIS.

Pri.—Rev. Frederick Hullhorst and Eld. C. Sautter.

Sec.—Rev. Frederick Dickman and Eld. Samuel Imhoff.

MISCELLANEOUS ITEMS.

According to a recent statement there are in this country 7 Catholic archbishops, 53 bishops, 4,873 priests and 6,920 churches, chapels and stations.

It is announced that Dr. Samuel Davidson is preparing a translation of the New Testament from the latest Greek text of Tischendorf.

Rev. Dr. Harwood, rector of Trinity Protestant Episcopal Church, New Haven, received a Christmas present of \$25,000 from one of his lady parishioners.

The English revisers of the Old Testament completed their twenty-seventh session, December 18. The revision of the books of Samuel was completed, and the company took up Isaiah, reaching verse 20 of chapter I.

The Lutheran Seminary of Gettysburg, Pa., has forty-one Students, twelve of whom are in the Senior class, and who will be ready next summer to enter the field. Nearly all are college graduates.

A Christian woman in New Orleans has voluntarily turned Jewess, and been received by the Hebrews with impressive ceremony. The conversion of a woman to Judaism has seldom, if ever, been known before.

The Hudson, the new schooner yacht for the Presbyterian mission at the Gaboon, which was paid for by offerings from Sunday-schools in America, has arrived safely at the Gaboon. It was built in Liverpool.

Some native young men of a theological class in Ceylon, during a late vacation visited the houses, saw about 1,800 adults and 800 children, found some cases of special interest, and met but little opposition.

The Christian Index, Louisville, notices the extensive progress that has been

made by the Colored Methodist Episcopal Church during the past year. An extensive revival work has been accomplished, and a large number of additions to the church have been gained.

A new Protestant church was recently opened in Paris, which promises to be the center of great spiritual power. It is said to be a beautiful structure, capable of seating about 800, well located, and occupied by an independent and highly evangelical congregation.

The British Bible Society employs two colporteurs in the Tyrol, who have been selling together from 500 to 700 Bibles per month. They met with much opposition from Catholics. It is now probable that one of them, named Rauch, has been murdered in the southern part of the country.

The Waldenses in Italy are doing a great work toward its evangelization. That church embraces three times as many missionary centres as it has churches. It has 40 mission stations, extending from the foot of Mount *Ætna* to the Alps, 26 pastors, 15 evangelists, 50 teachers, 1,952 communicants, 58 day schools with 1,568 scholars, and 38 Sunday-schools with 1,086 scholars.

It is stated that Father Beckx, the general of the Jesuits, has requested the Pope not to nominate at the coming Consistory any Jesuit as a cardinal, the Jesuits being anxious at the present time not to appear in any way prominently before the world.

The Young Men's Christian Association at Baltimore having closed a series of two hundred open air Sabbath meetings, have established a winter home for unemployed young men. Meal tickets are sold at five cents each. They lodged nearly one thousand persons during December. The association has also instituted two mission schools.

The Presbyterian Board of Missions reported their missionary force the same as last year. The Indian work shows gratifying success. The work in the Roman Catholic countries of America has been favored by the opposition of the Governments of Mexico, Chili and Brazil, to the pretensions of the Ultramontanes. In Mexico 85 communicants were recently received on a single occasion. In Syria two steam presses can scarcely keep pace with the desire of the Arabic-speaking population for a Christian literature. The recent outbreak of Mohammedan fanaticism in Syria, is ample evidence of the progress of the Gospel on the soil where the old crusades were fought and failed.

President Anderson, of the Kansas State Agricultural College, shows that not one of the graduates of the college from 1867 to 1874 has become a farmer, and thinks that "drill in the art should have greater prominence than the stringing of facts on the threads of a system; and the requirements of the art should serve as a skimmer to lift the cream of science as needed. Knowledge should be paying end first; and not everlastingly, philosophic end first."

The "Civil Registration and Marriage bill," which is to be brought before the German Reichstag this month, contains the following provisions: Births,

marriages and deaths are to be registered by especially appointed officers, the communes bearing the cost of registration. Males under 18 and females under 14 are not permitted to marry. When the man and woman about to be married are under the respective ages of 30 and 24 the consent of their parents or guardians must first be obtained. The conclusion of a religious service before the performance of the civil marriage contract is made penal.

The 123 boys at the Westboro' Reform School last year spent more hours in the school-room than most boys outside of such an institution, and raised produce to the value of \$18,268, seated 90,994 chairs, washed and ironed 113,855 pieces, made 292 pairs of shoes, and repaired 1,898 pairs, made 841 pairs of pants and repaired 2,284 pairs, made 657 jackets and repaired 1,232, and made 349 caps and 443 pairs of elastic suspenders.

*The Old Catholic Theological Faculty, which the Swiss Government has lately established at the University of Berne, consists of the following five members: Dean and Professor of Church History, Dr. Frederich, provisional; Professor of New Testament Exegesis, Dr. Herzog, formerly professor at Zurich; Professor of Moral and Pastoral Theology, Dr. Hirschwulder, late editor of the *Deutscher Merkur*; Professor of Church Law, Dr. Gareis, layman; Professor of Old Testament Exegesis, Dr. Gongens, formerly a priest in the diocese of Trier, and lately a teacher in Alsace.*

The public schools in New Orleans, which were closed during December, were reopened last week, and several colored pupils made their appearance unmolested at one of the high schools. The Board of Directors has as yet taken no action with regard to the color question. Of the 26,000 names on the roll, 5,000 are those of colored children. The suggestion to do away with high schools will probably not be passed upon for the present.

A new school bill for Pennsylvania has been prepared for submission to the Legislature. It proposes an entire revolution in the school system, by transferring the control of it from the people to the courts. It proposes to take away from the people altogether the right to elect school directors; and to confer the power of appointment on the courts.

In Pennsylvania, out of 15,003 teachers who received certificates to teach during last year, the State Superintendent says only 374 were found to have a thorough knowledge of reading, writing, arithmetic, geography and grammar, and that practical preparation for the profession which insures success.

The Hospital Sunday collection which was taken in Liverpool, January 10, amounted to £8,000. The Unitarian Chapel gave the largest sum, namely, £423.

*The Roman correspondent of the *Boston Pilot* says the Pope has raised the dioceses of Boston, Philadelphia, Milwaukee and Santa Fé to the dignity of Archdioceses, and the respective Bishops to that of Archbishops.*

A petition in favor of the "eastward position," and of the use of the "orna-

ments" prescribed by the first Prayer-book of Edward VI., has been sent by clergymen of the Church of England to both Houses of Convocation.

The British and Foreign Bible Society has during the past year distributed two editions of the Finnish Bible, numbering 27,000 copies. Missionaries in other parts of Russia report the demand for Bibles to have exhausted an edition of 10,000 copies. Another one is being prepared.

The Old Catholic movement has definitely passed the formative period. The reform now counts 200,000 communicants, representing 200 parishes, and for these there are as yet only 60 to 80 priests. This shows that the people, as in the days of Luther, are more ready for reform than the clergy.

The Orthodox Russian Church, according to a recent official report, in 1873 had 54,062,068 professed adherents. Its administration included 3 metropolitan bishops, 19 archbishops, 35 bishops and 27 vicars—Episcopal. The Church is divided into 60 eparchies, one of which is in America.

Rev. Mr. Spurgeon has been obliged to leave England for the Continent, on account of his health. Until Sunday, January 10, it is said, he has never invited a Wesleyan minister to occupy his pulpit at the Metropolitan Tabernacle; and the Rev. Mark Guy Pearse is the first Methodist who has been privileged to address the large congregations which assemble weekly to hear Mr. Spurgeon.

At a meeting held in Glasgow recently, it was resolved to form a mission at Lake Nyanza, in Central Africa, to be called "Livingstonia," in honor of the late Dr. Livingstone. The proposed settlement, which is to be of an evangelistic, educational and industrial character, will be under the management of the Foreign Missions Committees of the Free and Reformed Presbyterian Churches.

The Illinois Industrial University has had during the past term 350 students, and the scholarship is higher than in former years. The architectural students are increasing, and a short builders' course is proposed to aid experienced carpenters and mechanics who desire to fit themselves for master-builders.

Nevada has \$250,000 as the beginning of a University fund, and *The San Francisco Chronicle* suggests that, instead of organizing an institution of its own, the State shall unite its forces with California and build up one strong University. A college of mines is also suggested.

A singular old gentleman, Attwood by name, died recently near Cheshunt, England. He was about 80 years of age, and a bachelor. His favorite pastime had been the giving away of anonymous checks of \$5,000 each. His books show that he has given away \$1,750,000 in that way; \$225,000 during the last year of his life. He left more than a million pounds sterling, but no will. A \$5,000 note was found lying in his room like a bit of waste paper.

The Western Baptist Educational Union has bought the Patee House, the largest hotel at St. Joseph, Mo., with the intention of turning it into a Baptist

University. The articles of incorporation place the endowment fund of the new college at \$300,000, with power to increase it to \$1,000,000.

The average pay of male teachers in Colorado is \$62 per month. Female teachers receive \$51. The amount expended for school purposes during the past year was \$141,374.37.

Oxford University is one thousand years old and rejoices in an annual income of one million dollars and a library of five hundred and twenty thousand volumes.

The acknowledged decay of Brahminism is said to have aroused the fears of influential Hindoos, and they are making strenuous efforts, in some places, to sustain the tottering system. Books in defence of Hindooism, or assailing Christianity, have been printed and widely distributed.

The Methodist Episcopal Church has twenty-seven universities and colleges, and sixty academies and seminaries. The estimated value of the property of these institutions is \$7,000,000, exclusive of the theological seminaries at Boston, Mass., Madison, N. J., and Evanston, Ill. The property in schools under the supervision of the church is \$2,000,000.

Bishop Haven recently dedicated a church at Marysville, Iowa, and while soliciting subscriptions, a young man whispered that if a certain young lady in the congregation would marry him he would give \$500 to the church. The Bishop blurted it right out "in meeting," and the young lady responded that she was willing. We are indebted to the *Burlington Hawkeye* for this morsel.

The missionary party sent by the Church of England to Madagascar reached that Island October 4th. The party consists of a Bishop, Dr. Kestell Cornish, and ten assistants. Up to October 18th Dr. Cornish had visited the native Churches at Mahasva and Ivondrona, and had taken steps toward the building of a new church at Tamatave.

The United Scotch Presbyterian Church are raising for Jamaica a Jubilee Fund, for the education of a native ministry. After its 50 years of labor the mission has 26 principal stations, 86 out stations, 21 ordained ministers, 12 colporteurs, 54 teachers, and 5,572 communicants, and have spent on the mission \$916,000. The people now give annually about \$4 per member.

A deputation from the Evangelical Alliance to the Sultan of Turkey, it was expected would leave England the first or second week of January. They are to present an address to the Sultan, asking him to put an end to the persecution of Christians in his dominions. The deputation consists of Lord Francis Conyngham, M. P.; the Hon. and Rev. E. V. Bligh, the Rev. J. S. Blackwood, D.D.; Messrs. Samuel Gurney, Jabez Johnson and R. N. Fowler, and the Secretary of the Alliance, the Rev. Mr. Davis.

The services held during the Week of Prayer in London were very largely attended. Midday meetings, specially for city men, were held in London

Tavern. Mr. Spurgeon, who was announced to speak one day, failed to be present on account of illness. His place was filled by Lord Radstock. Meetings were held in many other places. At Willis' Rooms addresses were delivered on the successive days by the Rev. Drs. John Richardson, Donald Fraser, C. D. Marston, W. Morley Punshon, Joseph Mullens and Dr. Angus.

Sad news comes from the Karen missions around Toungu, Burmah. Vast armies of rats have swept the fields of the standing grain. The government has only recently begun to assist the people, when their migration from the jungles into the plain forced the matter upon the attention of the officials. The whole northern country of the Karens is on the move for food. Many perish on the way, unable to reach Toungu, where relief works have been established. Schools and churches have been broken up by the famine.

The Old Catholics have now in Prussia 1 bishop, Reinkens, and 22 priests. Regularly appointed priests serve in the following 15 parishes; Cologne, Dr. Tagerman; Bonn, the Bishop and four professors; Crefeld, Essen, Dortmund and Bochum, Hagen and Witten, Breslau, Kattowitz, Boppard and Coblenz, Saarbruck, Cleiwitz and Dusseldorf. Twelve other towns will have regular services when priests are procured for them. They are: Berlin, Duisburg, Dennen, Solingen, Wiesbaden, Artendorn, Konigsberg, Neisse, Insterburg, Coultz, Brannsborg and Bielefeld. The first Old Catholic Church in Austria was opened at Warnsdorf, Bohemia.

The Protestant Episcopal Church Almanac gives the statistics of the denomination for 1874 at 48 dioceses and missionary jurisdictions, with an increase of 13,554 communicants during the year, an increase of 45 clergy and of 12 churches consecrated, and of 2,621 scholars in the Sunday-schools. The contributions of the churches decreased \$427,190. Its ministerial candidates decreased 137, and Sunday-school teachers 3,783.

The conquest of the territory of the Garo tribes by the Indian Government has proved to be the opening of the door for the Gospel among these people. The Government has now entered into a struggle with the Dillias, a tribe or collection of clans among the hills that bound the Brahmapootra river, in the extreme northeast of India. These barbarians have made their success against English arms the test of the strength of their gods. It is, therefore, to be hoped that their probable subjugation will open further way for the Gospel.

The attendance in the public schools of West Virginia during 1874 was 108,356, the school population being 173,462. The whole number of schools in the State was 3,023 against 2,857 in 1873. The average salary of teachers is \$32 a month. The total average cost per pupil was \$6.59.

Scholarship Founded: Mrs. Ann Horton, who died lately at the "Old Ladies' Home" at Newark, N. J., by her last will bequeathed the sum of two thousand dollars to Princeton Theological Seminary, for the purpose of establishing a scholarship in that Seminary, to be known as the "Anderson Scholarship."

The Librarian of the Theological Seminary at Princeton has addressed a circular to the Alumni of that institution, earnestly inviting them and their surviving representatives, to forward to him for preservation in the "Alumni Alcove" of the Library, all books, pamphlets and other literary matter published by graduates of the Seminary.

Amherst College has raised its standard of admission, which is now, in some respects, higher than that of Yale. There are now three hundred and thirty students in college, and the faculty do not wish the number to increase at present. The college has not accommodations for a larger number now, and, indeed, hardly for the present students.

There are thirty-eight Agricultural colleges in the United States. There are 389 professors and assistants employed, and 3917 students in attendance. Attention is given to the raising of thoroughbred stock in twenty-one of the colleges. In fifteen of these colleges the students are engaged a portion of their time in labor on the farm.

The Prussian Government has purchased for the Berlin Museum, at the cost of \$150,000, the famous collection of ancient medals made by Count Prokesch-Osten, for many years Austrian internuncio to the Porte, but now retired from active service. The collection contains some of the finest specimens of this branch of Greek art extant.

Drawing is now taught to popular classes in Cincinnati in three institutions—in the School of Design in the Mechanics' Institute, in the School of Design in the Cincinnati University, and in the Public School. The first named charges a fee; the two latter give instruction free, and it is said that, judging from the specimens exhibited from time to time, the common schools are not behind the others in gratifying results.

Yale College has just received a very valuable addition to its treasures, in the extensive collection of musical works bequeathed to the college by the late Dr. Lowell Mason. The collection comprises books, pamphlets, manuscripts, etc., to the number of about five thousand. A large portion of the books belonged to the library of the late Prof. Rinck, court organist to the Grand Duke of Hesse, and was purchased by Dr. Mason in Germany. The collection is divided into seven sections. The first selection contains French, German and Latin sacred music; the second, sacred music with English words; the third, works of psalmody; the fourth, works on music, of a general nature; the fifth, periodical musical literature; the remaining sections comprise miscellaneous works connected with the subject of music. A complete catalogue is now in preparation, and will be published as soon as possible.

The Legislature of Ohio have passed a bill providing for compulsory education.

In Milwaukee each ward school has a teacher of German.

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THE HOLY GHOST AND THE HOLY SCRIPTURES.

GREAT account is made by our Lord of the *truth* as the chief means both of regeneration and sanctification. Of this He gives many strong proofs. In the parable of the Sower *the* seed of renewing grace is expressly declared to be the *Word* (Luke 8: 11. See also Matthew 13: 37, 38; Mark 4: 14). When He saw how the disciples were disheartened by being told that He would soon be taken from them, He cheered them by the promise of the Holy Ghost as "*another* Comforter," (more properly Advocates, which is the meaning of Paraclete,) assuring them that the Spirit should be to them most emphatically "the Spirit of truth," who should remind them of all He had taught them.

This, moreover, is in full accordance with the more general fact, that to secure to man the certain, divine revelation of the truth, the Holy Ghost is declared to be the immediate *inspirer* of those who were chosen in different ages to make known God's revelation of truth to men. This fact is made to rest upon the necessity, under the economy of redemption, and for the effectual application of the benefits of the atoning, saving work of Christ to men, of a right and assured knowledge of the truth in Christ. "Faith cometh by hearing, and hearing by the Word of God."

Hence, the close vital relation of the Holy Ghost to the Scriptures. And hence, also, the importance of ever bearing this fact in mind, that our obligations to the Holy Spirit, in this view, may be duly realized.

On this important subject the following remarks, taken from

the *Episcopalian*, are submitted in lieu of what we might say, and will repay a thoughtful perusal: —

From this great fact of the inspiration of Scripture, several important features of the Bible may be deduced.

1. The Bible not merely was inspired, but is so still. (Bengel, *Gnomon*, 2 Tim. iii. 16.) The Holy Ghost not merely inspired the men as they wrote, but He is still connected with the Scripture. It was originally Spirit-breathed, but the Spirit is still breathing on it. When the soul, thirsting after God, reads the words, "Ho, every one that thirsteth, come ye to the waters; buy wine and milk without money and without price;" when the burdened heart and oppressed conscience reads the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," the words are breathed again by the Spirit. It seems as if the ink was not yet dry, and as if the warm breath of eternal love, from which these promises flowed, was even now quickening and consoling the troubled soul. The Spirit makes the Scripture a living word. The Spirit breathes here as in no other book. He makes the writing spirit and life, and man lives by it, because it is word proceeding *even now* out of the mouth of God. He who has experienced this can have no doubt about the origin of Scripture; for in his measure he receives it from God himself, as David, Isaiah, Paul, John, received it. It is to him a Divine word. He knows not merely it is written, but that it is the living word and voice of the Lord. In obeying its precepts, he knows he acts in obedience to his Heavenly Father; in resting on the promises and assurances which he reads in Scripture, he is convinced he is trusting in the Lord his God and Redeemer; and when, in the hour of his departure, his soul clings to the consolations of strong hope, set before us in the Word, it is the voice of the Saviour Himself, who says to him, "Be of good cheer; it is I."

2. If the Bible is the book of the Spirit of God the Eternal, it must be a book for all ages. It cannot possibly be merely a record of the past, or a guide for the present. Emanating from Him who is, and was, and is to come, the Scripture also must be a book for all generations. All God's acts, as well as words, are in accordance with his counsel, and stand in relation to that whole plan which shall be fully manifested in the age to come. The Bible is, therefore, an eternal book. We breathe here the atmos-

phere of eternity. The author is He who is Alpha and Omega, the beginning and the end. Hence we find in every Scripture narrative, and in every successive revelation, limited and individual as it may be in its form, an element which is universal; it contains a lesson for every period of the church's history, even as it is connected with the whole economy of God's dealings with men. The Scripture is a whole in every part, a mirror of the world, and a picture of all ages. The words of Scripture are according to the all-comprehensive view of God; and though often very limited and local, everything is of the widest application.

3. Some people (especially in recent times) have objected to the doctrine of the inspiration of Scripture, on the plea that Scripture itself does not assert such a fact. But this is erroneous; and not merely does Scripture fully and distinctly assert the doctrine, but the whole teaching of Scripture indirectly confirms this view.

In most cases where the "inspiration of Scripture" is doubted or assailed, the opposition is not so much against a particular *theory* of inspiration (which would be of little importance,) but it is based on ignorance of what is meant by "the Holy Ghost." It would be better to direct the attention of people more to the general truth, that as there is no Creator beside the Father, and no Redeemer beside the Son, so there is none who can enlighten our minds and renew our hearts except the Holy Ghost, who is, like the Father and the Son, divine in majesty and power. It is because people do not believe that *only* the Spirit of God can reveal the things of God and Christ to our spirit, that they have no firm belief and enlightened view as to the Spirit's special work—the Scripture. Had a spiritual view of the person and work of the Holy Ghost been more powerfully prevalent in the church, not merely in her formularies, but in reality and life, there would never have been so much occasion given to represent the teaching of the Church on the inspiration of Scripture as "mechanical," "converting men into automata," etc.; and the whole question would not have assumed such a scholastic and metaphysical form. For then the living testimony and the written testimony would appear both as supernatural and Spirit-breathed. The more the supremacy of the Holy Ghost, divine, loving, and present, is acknowledged, the more the *Bible* is fixed in the heart and conscience. But if the "Book" is viewed as the relic and substitute of a now

absent and inactive Spirit, Bibliolatry and Bible-rejection are the necessary results. (See the remarks on Bibliolatry, chap. vii, 2.)

The whole history of Israel was under the immediate guidance of the Spirit. The tabernacle, as well as all the other institutions, was framed, not by human wisdom, but, as Paul says, the Holy Ghost symbolized (signified) through them (Heb. ix, 8.) Israel received a word, embodied in Scripture and institutions which were formed by the Spirit. In like manner Jesus, the fulfillment, was conceived by the Holy Ghost. The world did not understand Him, because He was from above; how could they testify of Him whom they knew not? Who can testify of Christ, but the Holy Ghost? If Scripture is the testimony of Jesus, it must be by the Spirit.

This is granted by all Christians. But fix your mind on this thought still further. Who can understand Christ fully? Not even Paul could say he knew Him, but only that he desired to know Him (Phil. iii. ;) and whatever measure of knowledge he possessed was, according to his own confession, by the Spirit. None can know Christ fully, except the Spirit, even as none knoweth the Father but the Son. If we have in Scripture a full and adequate testimony of Christ, (full and adequate, not absolutely, for no man knoweth the Son but the Father, but relatively for our life, in doctrine and walk, for us individually and as members of families and society, for the Jews and the church in all ages,) who but the *Spirit* could be the author of Scripture? He only possesses this fullness, out of which he distributes severally to the various writers, according to their position and character.

But does Scripture give any direct teaching on the subject? It does, and that not in a few isolated passages, but frequently and copiously.

Notice the expressions constantly used by the prophets—"Thus saith the Lord;" "The mouth of the Lord hath spoken it;" "The word of the Lord came to. . . ." In Hosea xii, 10 we read, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." And so distinct is this characteristic of the true prophet, that in Jeremiah we have the most fearful denunciations against false prophets, who ran without being sent by God, and who spake without having received a message from God (Jer. xxvii, xxix.)

The Spirit of Jehovah, the prophets assert, came upon them. It is an influence from without and from above. The hand of the Lord came upon them, in order to signify that it was not their meditation which elevated them to behold future things, but the Spirit of the eternal God. In the case of the three great prophets, Isaiah, Jeremiah, and Ezekiel, they had each a special vision and solemn commission, setting them apart for their prophetic office. Isaiah's mouth is touched with a live coal from off the altar: unto Jeremiah Jehovah saith, "Behold, I have put my words in thy mouth." Ezekiel received and ate the roll God gave him; the message was Divine, and, according to God's commandment, Ezekiel said, "Thus saith the Lord God." Most of God's prophets were unwilling to go; the Lord had to compel them to go—Moses, Jeremiah, Jonah—that it may be more evident that God sent them to deliver His message and not their own thoughts: the origin of their prophecy, as well as the message itself was Divine.

In accordance with this, we find that in quoting from Moses and the apostles, the Lord and the apostles sometimes mention the name of the individual writer, as Isaiah, David, etc., but more frequently the words are introduced with the expression, "He saith," or, "the Scripture saith," or, "the Holy Ghost saith." In the Epistle to the Hebrews the quotations are *invariably* attributed not to the human writer, but to the Lord, to the Holy Ghost, or to "one in a certain place," thus carrying most fully what is stated at the very commencement of this epistle, that it was *God* who spake by the prophets unto the Fathers.

The manner in which the Scripture is quoted by our Saviour, the evangelists and the apostles, clearly shows that they regarded the men by whom the Word was written, as the instruments; but the Lord, and more especially the Spirit, as the true author of the whole organism of the Jewish record. (Comp. John vii. 38; x. 35; xix. 36, 37; xx. 9; Acts i. 16; Rom. ix. 17; Gal. iii. 8; 1 Pet. ii. 6.) Scripture is quoted as spoken of the Lord or God. (Matt. i. 22; ii. 15; Acts iv. 25; xiii. 34; Rom. i. 2.) As the Word of the Holy Ghost, (Acts i. 16; xxviii. 25; Heb. iii. 7; ix. 8, etc.)

So evident was this truth to the Jews, and to all whom the apostles taught, and so confirmed were they in this belief by the con-

stant practice of their teachers, that we scarcely expect a formal deliverance on a point which indirectly was continually impressed on the early Christians. But when Paul looked forward to his approaching departure, and committed the work of the ministry unto Timothy, in the prospect of perilous times and false teachers, he reminded his dear son in the Gospel of the supreme authority and sufficiency of Scripture, declaring that "all Scripture is given by inspiration of God," (2 Tim. iii, 16.) There can be no doubt as to the meaning of the terms employed; that "Scripture" means the writings of Moses and the prophets, as acknowledged by the Jews and confirmed by Jesus; that "all Scripture" means the whole of the Scripture (just as in Eph. ii. 21, the same expression "all" means the whole building, and in Eph. iii, 13, the "whole family," and in 1 Peter i, 15, the "whole conversation,") the whole, showing both its organic unity (as Rom. xi, 26, "all Israel,") and the perfection of all portions of the Book: and that "inspired of God" means, that the Spirit of God is the author of this Scripture, influencing the men who wrote in such a manner that their writings are pure and absolute truth.

If on the basis of this declaration (which is in harmony with the whole tone and teaching of Scripture) we distinguish between the inspiration of the prophets and apostles as men and their inspirations as writers, such a distinction is absolutely necessary, and confirmed by the facts. As *writers*, they were perfectly and adequately guided by the Holy Ghost to write what is profitable for doctrine, for reproof, for correction, for instruction in righteousness; as *men*, they were eminent, but still on the same level with other disciples of Christ; and it was their work to meditate, pray, and watch, in order to appropriate for their own spiritual profit and growth that which was delivered to them. And that between these two elements there was not merely the difference of perfect and imperfect, but sometimes even of positive and negative, is shown by the case of Peter. Fully enlightened by the Spirit as to the position of the Gentiles in the Church, and their relation to the law, he was unfaithful to his own knowledge and testimony. And when Paul rebuked him, Peter acknowledged that his conduct had been erroneous, and that his apostolic teaching had been true. (I. T. Beck, *Einleitung*, p. 230.) For the men, highly favored, and especially fitted for their position as they were,

delivered a testimony which, in a special sense, was Divine in its origin and substance, clothed in that form which God deems perfectly sure and adequate for all future generations. ¹

If we believed the men inspired, and their writings worthy of our acceptance, because proceeding from them, then our faith would rest on the men, and for their sake we would believe their message. But our faith rests on a Divine testimony, and our authority is the authority of God. Peter and Paul believed the testimony they received from God, and so do we, in believing through their writings, accept a *Divine* testimony.

Still more explicit on this point is the teaching of Peter. He declares to us (1 Pet. i, 10-12; 2 Pet. i, 21) that holy men of old spake as moved by the Holy Ghost; that this Spirit who was in them, was the Spirit of Christ, in whom and for whom Israel was chosen, that he revealed to them the whole counsel (Christ's sufferings and glory), and that they themselves did not fully understand their own writings, but searched diligently into them. How could we be taught more distinctly that the Holy Ghost (and not their own spirit) revealed to them what they wrote, and that their writings were high above their own measure of spiritual insight?

The quotations of Paul show, moreover, that he regarded this inspiration as extending to the very form of expression. To separate thought and word, spirit and embodiment, matter and manner, is at all times a very difficult and dangerous thing. In killing the body we lose the spirit. The boundary line between the idea and the word is very difficult to find. But especially on the ground of revelation is such an attempt dangerous; for this simple reason, that God reveals Himself not in spirit, but in flesh—not in abstraction, but in embodiment. As Martin Luther, foreseeing the approaching rationalism and pseudo-spiritualism, remarked, "Christ did not say of his Spirit, but of his *words*, they are spirit and life."

This is not deifying the letter as letter apart from the indwelling Spirit, the letter *throughout* killeth. But *God's words* are not merely letters, but spirit and life. Paul's argument in Galatians (not seeds, as many, but to the seed, as one) is not according to the taste of Japheth; Paul, who was determined not to be afraid of the offense and foolishness of the cross, has often been criticised

as falling into Talmudical trifling, by men who little knew that their vaunted intellectualism and spirituality are allied to that rationalism by which Jewish, Papal and philosophical Rabbis have made the Divine truth of none effect. But the God, without whom not even a sparrow can fall to the ground, and who shows wisdom in the minutest work of his hand, may surely have watched over every expression used in His Scripture; and to discover the wonders of God's Word by microscopic examination, is the sign not of a trifling but of a great mind.

But Paul derives an argument not merely from a word, but from the silence of Scripture. The circumstance that Scripture does not mention Melchizedek's parentage, is in Paul's estimation significant; and thus, even as in music, not only the notes, but also the pauses, are according to the mind and plan of the composer, and instinct with the life and spirit which breathe through the whole, the very omissions of Scripture, be they of great mysteries, such as the fall of the angels, or of minute detail, such as the descent of the king of Salem, are not the result of chance, or of the accidental ignorance of the writer, but according to, and in harmony with, the wisdom of that eternal Spirit who is the true author of the record. (The title, which in Ps. lxxxii, 6, is given to rulers, and which consists of a single word, is quoted by Christ [John x, 34, 35]; and he adds, 'the Scripture cannot be broken'—that is, in reference to such single expressions. The word "all," which occurs in Ps. viii, 7, Paul takes in such an accurate sense in Heb. ii, 8, and 1 Cor. xv, 27, that he adds, nothing is excepted, except He who put 'all' things under Him. By the little word, 'to-day' (Ps. xcv, 7), the apostle proves in Heb. iv, that there is yet a rest for God's people, and that therefore they should not harden their hearts. How strictly does Christ take the word 'Lord' (Matt. xxii, 44), and Paul the word 'new' (Heb. viii, 13), and also the word 'covenant' (Gal. iii, 15), and the word 'seed' (ver. 16) (the last as in the singular number). See also how Ps. cx, 4 is analyzed, and great truths deduced from every single expression. The order of time in which, according to Scripture, events took place, is noted, and important lessons derived from it (Rom. iv, 10 and Gal. iii, 17). The silence of Scripture is also important, and furnishes arguments. Because, in Ps. xxxii, 1, 2, there is no mention made of good works, Paul

concludes that blessedness is of the man to whom God imputeth righteousness without works."—Roos, *Glaubenslehre*, p. 34).

The most common objection urged against this view is, that it is inconsistent with the individuality of the writers. But whatever our difficulty may be in combining the two facts, the inspiration of the Holy Ghost and the liberty and the individuality of the writers, both facts are sure and apparent. The books of Moses, the Psalms of David, the Proverbs of Solomon, the epistles of Paul are all marked by very decided peculiarities. The prophets and apostles not merely wrote, but in their writings we see the influence of their history, character, disposition, and mode of thought. It is evident that the spirit did not destroy men's individuality, and that their peculiar history, experience and conformation of mind, formed not an obstacle, but a medium. In this we can only admire the educating wisdom of God.

But the whole objection has its root in a vague idea of what individuality truly means. Error and sin are not essential elements of individuality. A man free from error and sin does not thereby lose his individuality; on the contrary, he gains it in the fullest sense. When the Holy Ghost fills the mind with light and the heart with love, He sets us free; and man's spirit receiving God's spirit is not in an abnormal state, but is in the true natural state, according to God's idea. Scripture thus teaches us that God's children alone have individuality in the highest sense of the word. They are called *by name*. Every one receives a name, which is a secret between him and the Lord (Rev. ii, 17). Can there be a more beautiful and glorious idea of individuality? Will the saints in heaven not have the most marked individuality? Will there not be the greatest variety, liberty, spontaneity there, and that from the very fact, that sin is excluded and knowledge perfect? Even here on earth what is distinctive in men is some good quality, their affection, patriotism, courage, diligence, cheerfulness, etc.; whereas as in hell there seems to be an utter absence of diversity, of color, (Contrast with "the blackness of darkness" [Jude 13] the description of the city in Rev. xxi, with its foundations of precious stones,) of peculiar character, and its inhabitants, although retaining their separate identity and existence, seem to be a mass of darkness, and hatred, and hopelessness.

The Scripture authors, inspired yet individual and free, give us

some idea of our future state. When filled with the Spirit we shall be truly the sons and daughters of the Most High, each having a name given by God. There would be more individuality among Christians, if instead of "turning about" and looking at our fellow-disciples, we simply followed Jesus. (John xxi, 19-22.

We admit willingly the diversity of the authors. They lived in very different periods; their outward conditions, as well as their mental and moral peculiarities, are very diverse. Moses was brought up in all the wisdom of the Egyptians; Amos was taken from the simple scenes of shepherd life; Daniel was a statesman at the court of Babylon; Peter, a fisherman; Paul sat at the feet of Gamaliel. The book of Job leads us into the earliest period of our history; the Gospels and Epistles bring us to the Roman monarchy, under which we are still living. The languages also differ, Hebrew, Chaldean and Greek. The writings correspond to these differences in time and country and position of life, as well as of mental conformation. But with all this diversity there is the most marvellous harmony and agreement not only in the great outlines of thought, but in the minute details of fact and doctrine, as well as in the delicate shades of feeling. And not merely this, but the thread is often apparently left for centuries, and then taken up after a long pause in a way which cannot be explained on merely natural principles. A few instances may suffice. I read in Genesis the incident of Melchizedek blessing Abram. It stands there isolated. No reference to this narrative occurs till the Psalmist (Ps cx,) applies it to the promise given to him of a royal priest who is to be enthroned and to have a priesthood of different from Aaron's, and to endure forever. Mysterious as this Davadic comment on Melchizedek appears, it is fully explained, centuries after, by the author of the Hebrews, where he develops from these two Scriptures the nature and glory of the priesthood of Jesus, who is David's Son, of the tribe of Judah, and who is now in the heavenly sanctuary. Take the position assigned by God to man in Gen. ii. The eighth Psalm refers to this word. In Daniel we have again the Son of man spoken of in great glory and power. In the second chapter of Hebrews the whole subject is explained (as David himself could not have explained it) as referring to Jesus, made a little lower than the angels, but now seated at the right hand of God, and crowned with majesty and glory.

Take the doctrine of justification. Abraham is justified by faith. David describes the blessedness of the man who has righteousness without works; Paul fully unfolds this in Rom, iii, and in the Epistle to the Galatians. The atonement in like manner is declared throughout Scripture. God clothes man (Gen. iii); and in Revelations we read of the multitude whose robes were washed in the blood of the Lamb. What harmony exists between Leviticus and the Epistle to the Hebrews! How striking is the unity of this Book, and how impossible to account for it, considering the diversity of the authors, unless we believe that all Scripture is one great organic whole, possessed of the self-same spirit and life, inspired by the Holy Ghost, who saw the end from the beginning, and who unfolded, through successive developments, the manifold fullness which existed from the very earliest commencement of God's dealings with the children of men.

That the Spirit of God, while he enlightened the mind, preventing the erroneous and limited views, as well as the sinful and worldly tendencies of the writer, from exerting an influence on the deliverance of the message entrusted to him, accommodated Himself to the individuality of the chosen men, is in accordance with the whole method, the condescending wisdom of God in educating and influencing his children. It is our experience that the Spirit becomes Paul to Paul, and Mary to Mary; and that He in wonderful love, like an all-wise and considerate teacher, adapts himself to our peculiarities in mind and disposition. He knows us perfectly, watches all our steps, and, according to the inner peculiarity of our character and the outward development of our history, He brings light and truth into our hearts. God influences us from within, so that often we can scarcely separate between our thought and feeling and his teaching and moving, for God dwells in us and we in Him.

And the Spirit uses the individual characteristics of the writers for great purposes. God the Redeemer is the same as God the Creator. The natural endowments of his chosen servants, as well as their experiences of life, are all under the guidance of God, who makes them subservient to higher ends in redemption. And thus, if David had not had the experience of a shepherd trusting in God; of an exile, persecuted, suffering and forsaken; of a king,

who lifted not his heart above his brethren, but who declared God's name unto them, and sang praises unto Him in the midst of the congregation; could we have received through him Psalms such as the twenty-third and the twenty-second?

If Jeremiah had not been naturally timid, easily cast down and discouraged, sensitive, tender, shrinking from the opposition of man, feminine in his delicacy, rich in sorrow and in tears, how could there have been given to us such a wonderful outpouring of heart as we have in his prophecy and Lamentations, which reveal to us the anguish of a godly and holy man in the midst of a rebellious and apostate nation; a loving, priestly spirit, who felt the unbelief and sin of his nation as a heavy, overwhelming burden, and who sought relief and comfort by unbosoming all his thoughts and complaints before his God and Lord? What a marvellous foreshadowing of the mind and sorrows of Jesus; what a touching and deep exposition of what is meant by the "bowels of Jesus Christ."

From whom but Solomon could we have received the books of Proverbs, Ecclesiastes, and the Song of Songs? From the man who asked for wisdom as his chief desire; from the philosopher who studied nature and observed the ways of men; from the king whose experience, so ample and so diversified, illustrates so strikingly that "all is vanity;" and from the Jedidja of whom it is written, "the Lord loved him" (2 Sam. xii, 24); and again, "he loved the Lord" (1 Kings iii, 3); from him alone could we have had three such books of wisdom, of experience, of love.

Consider the peculiar history, mind and experience of Saul of Tarsus; it is by the Epistles, as revealing Paul, that the Holy Ghost reveals to us precious truth.

The inspiration of Scripture is a fact, not a theory. We find great difficulty in framing a theory even of those influences of the Spirit which we ourselves have experienced, such as regeneration and conversion. How can we, with any degree of certainty, propound a theory of an influence of which we have no personal experimental knowledge? We receive the fact, asserted by the Scriptures themselves, and abundantly confirmed by them, that, though written of men, they are of God, and that the ideas they unfold are clothed in such words as He, in His wisdom and love, intended, so that they may be safely and fully received as ex-

pressing his mind, and the thoughts which He purposed to convey to us for our instruction and guidance.

When such a view is described and condemned as *mechanical*, there is, after all, nothing said and proved. There is scarcely a Christian, however illiterate, who imagines that Isaiah did not feel awe and reverence when he wrote the sixth chapter of his prophecy; that Jeremiah, in writing the book of Lamentations, was a mere amanuensis, who, without sympathy in his heart and tears in his eyes, obeyed the dictation of a higher voice; that David's heart was not filled with joy and gratitude, when he sang the 23d or the 103d Psalm; that Paul, in writing to his congregations, did not pour out the rich treasure of his own experience and love. However strong and unguarded may have been the expressions of some Christians regarding the objective authority and perfection of Scripture, they never deserved to be characterized as teaching "cabalistic ventriloquism," which has been so frequently done, and by men who meant no irreverence. The Lord has spoken, and that it has pleased Him to speak, "at sundry times and in divers manners" through prophets, may appear to us mysterious, but the fact is received by faith with gratitude, and with the assurance of *that* light which is seen only in God's light."

WITHOUT FIDELITY TO LAW AND TO TESTIMONY
NO LIGHT ANYWHERE.

BY PROF. T. T. VAN OOSTERZEE, D.D.

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It is darkening. That is a word which in these days may be said and repeated in various senses. It is darkening around us in nature in these December days as the day is shortening evermore. It is darkening, as years elapse, and the autumn and winter of life rapidly approaches. And how many will feel the truth of the words of Jeremiah (6: 6,) "Woe unto us! for the day goeth away, and the shadows of the evening are stretched out." The poor laborer who, with increasing care, sees winter with its needs

approach ; the statesman who perceives at 'the horizon the threatening political clouds ; the friend of Christianity who sees truth assaulted as it was never before, all repeat the same doleful words—it is darkening. Certainly, there is less reason to rejoice, and complaint in dark and hard times has been heard again and again, whilst the Christian knows that God rules all things. But this conviction does not shut the eye for the signs of the times, and there is in our days much which involuntarily reminds one of that stormy night on the Sea of Galilee, when the disciples tried in vain to get onward with their craft, as the wind was against them, and the Lord had not yet appeared. There is, in the aspect of our days, a picture of suffering and sorrow which cannot be overlooked. Superficial levity may revel ; dancing on the volcanic ground is no test that the soil may be trusted. The wise cannot help fearing, and the Christian who has heard his kind Master ask, "What ! are you sad ?" cannot but pray with the disciples at Emmaus, cannot withhold saying, "Abide with us, for it is toward evening, and the day is far spent."

Yes, it is darkening. And is light still to be hoped for ? Where is it to dawn ? Some will answer, with a despondent spirit, "There is no hope left at all. Church and state and society are in a desperate condition, so that they cannot be saved." Others continually speak of new measures to be taken, or expect, they do themselves not know whence or how, something quite surprising and new, that is to change the face of things, a new Messiah for our days, for whom the world then will have no cross, but a crown. And we, what are we to say, we who cannot expect salvation neither exclusively from what is old nor from that which is new, but from that truth which, being old, ever remains fresh and true ? Our device, too, is, "Go ahead !" but ahead only on the right way. We do not prophesy a bright and cloudless day in the future, but as little a night of utter darkness. When day will appear we do not know ; but how long there will be no light, this we know by the word of God to Isaiah, which contains a truth not for his days alone : "To the law and to the testimony ; if they speak not according to this Word, it is because there is no light in them." Isaiah 8 : 20.

The words of our text do not want a very long explication. The days in which they were uttered, under the reign of King Nebat,

were very hard for the people of God. Two powerful external enemies had combined their strength against Judah, and in the land itself was a decrease of the old religious faith. Many hoped salvation from idolatrous superstition. Against their foolishness the prophet of the Lord protests with the words, "To the law and to the testimony; if they speak not according to this word"—so it is that we must translate the original—"there will be no light in them." What the meaning is of this saying it is easy to understand. "To the law and to the testimony;" that is a kind of device, or rallying motto for the servants of God, showing them the way whither they have to go. It must be their war cry, the inscription of their banner. The law is that of Moses, the testimony that of the prophets. And those who did not cling to these two, who would not act according to that device, for them there should be no light. Thus the seer marks their hopeless future with one terrible threat. It is like the shipwrecked man on the polar ice fields expecting for weeks and months the vivifying sunbeams, but ever in vain. But even this gives no adequate idea of the awful thought of those who reject God's law and testimony—no light at all!

Let us try to consider this word of the prophet in the light of Christian faith. For us, of course, "law and testimony" are not merely the whole of the sacred writings, but the living Word of God itself, that revelation of truth of which Scripture is the record and the treasury, and Christ himself the living centre. Now we say with the words of Isaiah: to that revelation, or else no light. "Father of lights, with whom is no variableness, neither shadow of turning, be Thou our light and our life. Amen."

I. "To the law and to the testimony," to the true living gospel of Christ, or else no light in the *heart*. Let us speak of this first. In the heart is the fountain, the source, the centre of our life. Alas, that we must at once confess in the poor sinner's own heart there is from itself no sunshine or dawn. Sin is darkness, and by its influence man lives in mist and clouds. It is true, we have our reason, our conscience, our feeling, and man is not dead in the sinner. But still the eye is not the light; it may discover its beams, but it cannot bring forth even the feeblest ray. Dawn it will only in the heart when the God of light reveals Himself to the child of darkness. And, God be thanked, we are not

left to our own instinct and feelings ; with the great questions that trouble us we may come to the throne of God's grace, and in His everlasting word He has given an answer to all questions. Nothing less the heart wants than is living and lasting Word of God, by which He Himself speaks to our inmost heart. On this testimony of God inwardly resounding in the believing heart, the best and most pious have lived. It enlightens the mind, purifies the soul, quickens the conscience, sanctifies the will, and makes a light rise in the heart that never shall set. Ah ! if the Word of God were more for us a reality and a power, how much more of joy, happiness, peace, strength ; how much more of the dawn of eternal life would there be in our hearts. Let us not flow on the stream of our own feelings, but build on the Rock of ages. "To the law and to the testimony." If this is not your earnest device, there will be no light in the depressed and darkening heart.

II. And the same may be said of the light that is to shine in each *house*. Heart and home—they are most closely connected. Whosoever is a disciple of Jesus, must wish with Joshua, to serve the Lord with his house ; and whenever this is the case, the lighting star of bliss shall shine even on the humblest dwelling. Yes, it is ever true : in the house of the righteous a great treasure is found. Happy the home where the Bible is the family book and Jesus the friend of the house. Many of us have the most happy personal recollections of what a Christian home can be ; and if family life was one of the marking features of our ancestors, this has been because of that family worship which, even where it is little more than a good custom, has been so often blessed by God. There was often a gay and cheerful sunshine in the family where comfort and strength was sought in the dear old Bible book. Ah ! why has there been in this respect so great a change—a change not for the better, indeed—and why have so many houses ceased to be a home in the good, true sense of the word ? Why is happy, contented, cheerful family life decreased, and a gloomy darkness now, where before there was a quiet, comforting light ? You know why ; the spirit of the age has entered that house, and it is no more there "to the law and to the testimony." The sacred record has been put aside at the breakfast table for the daily morning papers, and the Sabbath ! who would be so Jewish now as to proclaim one day holy above others ? The parents go

their way and the children follow; the mother does not any longer explain the Bible to the child at her knee, and the school-boy has already discovered that there is nothing supernatural, and that praying is mere nonsense after all. So it goes on farther and farther on the sloping way down. Wherefore should we any longer look on the lengthening and darkening shadows? Oh, would to God that at the threshold of many a house in our days a prophetic voice should proclaim with thundering power: "To the law and to the testimony." It will be, if they do not act according to this, that there will be darkness for them.

III. "To the law and to the testimony," else no light in science either. Of this, too, I must here say a few words. For ourselves, of course, this topic is of the very highest importance; and I cannot here forget, when speaking on this text, that these same words *ad legum et testimonium* (to the law and to the testimony), form the inscription of the seal of our Utrecht University. But for us all this subject has its interest. From all sides we hear that knowledge is power, and everybody knows what progress some parts of science have made in a few years. And who would not venerate science as a priestess of the all-wise and Holy God? Who disdains that sparkle of higher life which true wisdom must kindle in the man's heart? Without a tree of knowledge there can be no paradise for man; and of its fruits, too, it is said to the Christian, "All is yours." But all these fruits are not equally ripe and sound, and many wild oats grow on the field of knowledge. How could it be otherwise? There is a twofold science; one that leaves place for a living God, another that rejects and dethrones Him; one that seeks above the stars a higher spiritual being, the other which boldly proclaims that spirit is a word, reason a fluid gas, and man is what he eats. There is a fundamental difference, since science proceeds from moral principles, too. Oh! how beautiful is the light which revelation sheds on every domain of human knowledge. By its telescope lighted worlds are discovered, where the natural eye can only see a milky mist. What harmony in nature written in the sparkling stars of the firmament and in the lilies of the earth, when once the name is read there of the all-ruling God! What order in the chaos of history appears where Christ is acknowledged as its centre and sun! Ah! how poor and foolish and absurd all that is often said in contra-

diction to revealed truth about the beginning of the world, the descent of man, the object of humanity! Well is there reason often to speak with Jeremiah (8: 8, 9,) "How do ye say we are wise? The wise men are ashamed; they are dismayed and taken. Lo! they have rejected the word of the Lord, and what wisdom is now in them?" Certainly we do not bind free science to the Bible word, nor do we ask the approval of an infallible Church. We do not forget that the word of God has been given to us not to teach us the course of the stars to heaven, but the sinner's way to heaven. This, however, we require with due right, that science, not going beyond its limits, shall not forget God. There can be no true science where the Only-wise is denied. The high Babel-tower of merely human wisdom cannot stand on its foundations, and when it crumbles to ruins the old voice will again be heard, "To the law and to the testimony;" without these, no light.

IV. I come now to another observation of still more general interest. Without accordance to law and testimony, there is no light in the Church. I speak of the *Church* in general—of the churches of the Reformation more particularly. In these dark times, for them no dawning light save by following the appeal of the old prophetic word. Has not history always testified that life and healthiness in the Church depended on the keeping to this testimony of God? Oh, I know they try nowadays to build a Christianity without Christ, a Church not built on the foundation-stone of apostles and prophets. But this certainly is no light, where Christ is dethroned, the Saviour's atoning cross made a martyr's scaffold, and nothing more is left of our Lord than a rabbi of Nazareth teaching some good moral precepts. To the law the modern spirit may draw us back to a law without Gospel; of the testimony of salvation it leaves us nothing; and what its advocates salute as a dawning light we can only call an evening glow, which gives us ruins to see, nothing but ruins. No, to the law and testimony both, again, Church of Christ! The opened Scripture word must be thy only ruler and judge. Then only shall dawn a new day. Oh! might the churches of the reformation again be enlightened by the Holy Spirit of God. Many think it impossible, and leave in their despondency the Church for the upper room of their sects, and this upper room again for their own private closet. For us, we stay where we are, with the struggling and suffering Church, holding

up the banner which has the golden words, "To the law and to the testimony." This is the sign in which we are to conquer and to triumph. And what then with our fathers' creeds? some might ask. Of course, we value them, these birth-acts of our Church, written in the light of the burning stakes. A confession there must be; it is the daughter of light, but the light itself is God's word alone; this is the sword of the Spirit, the confession of truth merely its sheath; and with the sword, not with the sheath, victory must be won. He knew what he did and said—the great hero of the Reformation—when he spoke, "God's word they must leave to us." Only when that word is heard, true Christian reunion is possible; only then a remedy will be found for all the diseases of the suffering Church. Without this, Protestantism is not able to withstand Rome's growing audacity, or the titanic power of infidelity. A church-life built merely on personal liberty, and not on the positive confession of faith, will perish, in spite of all learning and power, from debility and exhaustion; and when asked what morning will bring, we can only give this answer: "Without faith to law and testimony, no light of the day!"

V. But even a wider sphere opens itself before our eyes. Without that faith to law and testimony, no dawning light for the world. When looking around on that large circle, we first see what is nearest to us, and we think of our dear fatherland, often so wonderfully saved and blessed by the Lord. What difference between the days when there was so much suffering and struggle, but at the same time so much praying and praise of God, and these our days of a sinking but always singing Netherland, glorifying itself more than the Lord of Hosts, and engulfing itself in the beams of a setting sun of past glory and greatness. O my country! return to the God of thy fathers. If thou dost not, the prophet's eye discovers behind all the newly erected monuments of thy former honor, a tomb for thy expired greatness, and the prophet's voice proclaims thy verdict—for thee no daylight more! We look at society in general, and we see its foundations undermined and shaken. A yawning cleft between classes and classes; strife between capital and labor, rich and poor; a gospel of humanity, received for the Gospel of strife Christ, with joyful applause; this we observe everywhere. For

that society no safety, if the spiritual power of the Word resists not materialism and immorality. Else the rising flood will break down the dykes.* France and Spain may teach you what hell opens itself before our feet, when heaven is sought on earth alone. When the wind is sown the whirlwind is reaped. Philanthropy without religion cannot cure the deadly disease. Without the Sun of righteousness no light for the social life. And, as to humanity in general, what shall we say? We know the word of the Lord: the gospel first must be published among all nations, then the end shall be. Without the Gospel, the night of darkness everywhere. Disciples of Christ, do not rest before that light of truth is kindled on all sides. Even in the heart of the heathen world slumbers an unconscious expectation of the Saviour, and the sighing creature asks for Him with a yearning desire. Happy when we may help to dispel the clouds that shade the sunbeams of truth for darkened eyes and wandering souls. Oh! still the Spirit of God hovers, vivifying over the dark abyss of error and sin; but only the Word of God, speaking of light and life, can have the creative power to bring a dawn in the night! Without that there will be no light in eternity!

VI. In *eternity*! This last word urges me to a last observation. As Christians more enlightened than even Isaiah could be, we look farther than earth and death, and say, "To the law and to the testimony, or else no light in eternity." No; it is not done with this earthly life. The night comes in which nobody can work. That night comes for us, too. Do you know that for you, after that night, a new day shall arise? Alas! even this question is put aside by many. So it must be where the faith in resurrection and life fades away, and the Gospel of the living Lord is rejected. Poor wisdom is that of those who can believe that death will be the end of all. Sad mourning, where no hope is left of a better life hereafter. Gloomy burial, where the grave is supposed to be the tomb of all. Oh, then, fall as a quickening and glorious sunbeam in the house of mourning, Word of our God, Gospel of Christ ever finding an echo in the broken, suffering heart. Have you not in your breast the hope of eternal life? That hope cannot deceive. In one sense at least the Christian has the word

* Built to secure Holland against the inflowing of the sea.

impossible written in his vocabulary. It is impossible that the only True One should lie. Oh! happy awakening, then, when the law will not any longer threaten, and the testimony shall be fulfilled. Glorious daylight, here already dawning for God's children, and shining in the Christian's dimmed eye in the hour of death! "To the law and to the testimony!" all of you who want a sound anchor-ground for the shaken cross of your hope. Where that word is rejected there is nothing but shipwreck and despair—there is a sinking without salvation, a life without a horizon, a working without aims, a sorrow without comfort, a dying without hope, an awakening in the darkness which a threatening lightning appears. And in its glittering glow the angel of judgment is seen, speaking the hopeless word: "In this dim darkness no light shall dawn."—*Christian Intelligencer*.

WEAPONS OF THE PAPACY.

IS THE DAGGER ONE OF THEM.

The brief telegram announcing the failure of the attempt to assassinate Prince Bismarck, has very great significance when taken in connection with the religious question in Germany, and with historical precedents. By the merest variance of direction, the wound inflicted was not fatal. The wrist was grazed by the bullet as the hand was held up to the face or head. A slight change in the assassin's aim would seemingly have accomplished the deadly work intended. Had the foul crime succeeded, it would not have been without precedents in history.

Bismarck is regarded, and not without reason, as one of the chief obstacles to the policy of the Ultramontanes and Infallibilists of Germany. He may even be said to be the soul of the opposition which they have to encounter. His astute intellect and resolute will have wielded those civil forces by which the Empire is brought into collision with the remodeled Papacy. While he lives Rome has much to fear. None can doubt that her interest inspired the purpose, and nerved the arm of the assassin. The

moment at which the attempt was made, was one of those critical moments in history that have been illustrated so frequently by events such as this attempt suggests.

Jesuit history is strangely mixed up with gunpowder plots, conspiracies and assassinations. The code of Roman casuistry is very indulgent to the knights of the dagger when they use it in behalf of the Church. In 1570, when Knox had become enfeebled with age, and the Presbyterian Church of Scotland, resolute, but beset with foes, was making strong its position by the aid and counsels of "The good Regent" Murray, and when every attempt by open hostility to overthrow the regent's power had failed, the aid of the assassin was called in. A nephew of the Archbishop of St. Andrew's, whose life the regent had spared, sent a musket-ball through his body, and while his victim was sinking in his death agony, fled to the Archbishop, where he was received, it is said, "with great applause by the base instigator of his crime." But though Murray fell, the cause of the Gospel did not perish with him. Scotland suffered, and the Church suffered, but in 1572 Andrew Melville came back from Geneva to hold aloft the banner which could not perish by the shot of the assassin.

On the 15th of March, 1582, William of Orange, on whose wisdom and valor the fate of the Dutch Republic had often depended, and who stood like a barrier in the way of the restoration of the inquisition and the Spanish power, was leaving his dining-room, on his way to his private chamber, when a young man stepped up to him on pretence of presenting a petition. While in the act of reading the paper handed him, the treacherous suppliant discharged a pistol at his head. The ball struck him under the left ear, and passed out of the right cheek. As he tottered and fell, the assassin drew a poignard to add suicide to his crime. He was arrested in the act, and the papers found on him revealed the instigators of the crime. Besides the 20,000 ducats promised by Philip II. to the perpetrator of the deed, it was found that he had been urged forward by a Dominican monk, too great a coward to be himself the murderer. He had duly heard mass and received the Sacrament before making the attempt, and in his pocket was found a catechism of the Jesuits and tablets of prayers, one of which, addressed to the Angel Gabriel, implored his intercession with God and the Virgin to aid him in his attempt. Two of his

accomplices confessed their complicity, and all were executed. It is significant that some years after, the Jesuits solemnly gathered the remains of the three pretended martyrs, and exposed them as relics for holy veneration.

The Prince of Orange recovered from what threatened to be a fatal wound, but within little more than a year the attempt upon his life was renewed. The second assassin, Bathasar Gerard, seeking a similar opportunity with the first, was more successful. He lodged three balls in the Prince's body, and this time the deed was accomplished. The greatest statesman of his time, beloved of a whole people, perished, that Rome and Spain over his corpse might pass on to crush the liberties of the States of Holland.

Five years later, 1589, Henry III. of France, who, to resist Spain and the League, had united himself with Henry of Navarre, fell by the stroke of the assassin, Jacques Clement. This man was himself a monk, and another monk had purchased for him the knife that was to be used upon the occasion, and which was consecrated with considerable ceremony. The Jesuits took interest in the matter. Clement was often with them, and some of them accompanied him on his way. A Dominican, who gives the details of Clement's execution, adds that "his soul did not fail to ascend to heaven with the blessed." As to the murdered king, he adds, "I pray God that the same may befall all those who are against the Catholic religion, and who now unlawfully besiege us."

Five years later, in 1594, an attempt was made upon the life of Henry IV., then endeavoring to vindicate his title to the throne of France. His would-be assassin, Jean Chatel, aimed his blow at the throat of the King, but as the latter stooped, he received the blow in his mouth. Chatel had studied with the Jesuits, and alarmed by conscience for his depravities, sought to accomplish a work that would expiate his crimes. It is not surprising to read that it was with difficulty that the people were restrained from taking vengeance on the Jesuits.

Fourteen years later the dagger of Ravaillac accomplished the fatal deed to which Chatel had aspired, and though he denied having accomplices, he found eulogists and others who envied the distinction he had acquired. In the courts of law and at meet-

ings in the market-place the Jesuits were believed to have prompted the assassin.

Here we pause in that record suggested by the recent attempt to revive what we might have fancied was one of the lost arts—the assassination of Princes. In each instance the criminal deed took place at a critical as well as opportune moment. The death of Henry IV. paralyzed the energies of the Protestant States of Europe, who looked at him as their military head. Had he lived, there would probably have been no “Thirty-years’ War” to disgrace the civilization and humanity of the seventeenth century, and by its horrors to inspire the protest which found expression through Grotius’ pen. But a necessity that can scarce be said to have existed since his death, demands that Rome should exhaust every resource in order to arrest the course of German legislation. The spirit, therefore, that was incarnate in Gerard, Clement, Chatel, Ravaillac, and so many others, reappears at the very moment when it is of the highest importance to Rome that Bismarck should be out of the way. This will scarcely be accounted an accident. If it should turn out that the assailant of Bismarck is a Jesuit, or a tool of the Jesuits, it would occasion no surprise, but be accepted as new evidence that the Roman Church and Jesuits of the sixteenth century are the proper precursors of the nineteenth.

Altogether this record of prince assassinations is a sore matter for Rome to handle. It has an ugly look. That twice the Prince of Orange and Henry IV. were assaulted before the fatal issue was reached, suggests to-day a repetition of the attempt that has just been made to justify the glowing vaticinations of the Pope by means of the dagger. But it is late in the day to put on the old armor, and fight with the old weapons. There are blows to give as well as to take, and Bismarck will not be conciliated by the failure that spared his life.—*N. Y. Evangelist.*

THE Chevalier Bunsen once said: the Bible is the only cement of nations, and the only cement that can bind religious hearts together.

Arsinus College Repertory.

THE SYNOD OF OHIO.

THE Synod of Ohio convened in Miamisburg, Ohio, on the 21st of April, 1875. This being the first meeting that was held so early in the spring may have had something to do with the attendance, which was smaller than usual. Much important business, however, was transacted, in a spirit of great harmony and good feeling.

Rev. H. M. Herman was chosen President; Rev. L. H. Kefauver, Corresponding Secretary; and Dr. J. H. Good, Treasurer. Rev. Dr. I. H. Reiter is the stated Clerk.

The Synod was constituted, to a considerable extent, of the young men of the church, most of whom have been educated at our institutions at Tiffin. This we may regard as affording a hopeful feature in this Synod, that so many of its members are in the prime and vigor of life. They are, therefore, full of zeal, and have the prospect of a long life of usefulness in the Master's service.

Those who have observed the meetings of this Synod have seen the remarkable unity with which it has been characterized. This is what might have been expected in view of the influence of Heidelberg College and Seminary, located within its bounds. As is known, these institutions have strenuously maintained the old faith and customs of the church in opposition to the innovations that have been introduced within the last twenty years. They have laid no claims to any new philosophy or theology; but have sought in an humble and earnest way to bring out more fully to the consciousness of the church her true doctrinal position, life, spirit and mission.

The business of Synod was done with much despatch. Some subjects elicited a lively discussion, which was carried on with the best feeling. The result reached in each case, it is believed, was judicious, and well calculated to advance the best interests of the church.

There being much missionary territory within the bounds of the Synod, the subject necessarily claimed considerable attention. Quite an elaborate report was presented to the Synod by the Board of Missions, from which it was apparent that the Board had given special attention to this subject during the year. Twenty-five missionary points received support, some of which are points of great importance. Much missionary labor has been done, of which we have no regular report.

The Board urged the Synod to call the special attention of our ministers to the importance of raising more funds for the education of a larger number of young men for the ministry, and to seek out more candidates, so that our vacant fields and missionary points may speedily be supplied with faithful pastors. The amount contributed to this object during the year was \$2000. This, although it may seem a considerable sum, is not at all what it ought to be, considering the importance of the subject and the wealth of the church.

The subject of Beneficiary Education, which is most intimately connected with that of Missions, was brought to the notice of the Synod by the Board of Visitors. Quite a number of young men are receiving the regular appropriation of \$100 each, to aid them in the prosecution of their studies for the ministry.

The Board of Church Erection, which has been only recently created, promises to do an important work for the church. Its special object is to afford such help to weak and struggling missions as will enable them to erect suitable houses of worship, which always seems a great difficulty in the way of their success. There can be no doubt but that some important missions have failed for the want of timely help at the start. As a result of their labors, measures were taken to relieve the Hamilton Mission of the debt that has been resting upon its house of worship, which was said to be the chief difficulty in the way of its success.

From the report of the Board of Trustees of the Theological Seminary, it appeared that twelve students were in attendance during the year. Two professors give their entire attention to this department. The total receipts during the year were \$1686, covering all the necessary expenses to May 1st, 1875, with a balance in the treasury of \$233.

The report of Heidelberg College gave evidence of its continued

prosperity and steady growth. Two hundred and eight students were in attendance during the year, which is the largest number ever reported for any single year. The course of study is thorough, and equal to that of the older institutions of the State. There are six professors and one tutor connected with the college. The present senior class, which is expected to graduate in June, numbers eighteen members. Mr. E. Herbruck, the representative of the college, took the first honor at the contest of the colleges of the State, held in Akron, Ohio. The total expenses for the year are about \$6000. The Synod renewed its expression of confidence in the College, and of its management by the Board of Trustees, and recommended it to the continued patronage and support of the church.

Two new Classes, that of Cincinnati (German) and of Kansas, were received by Synod; and the Ursinus Classis was dismissed to the synod of the northwest. The new Classis of Kansas covers a large territory, and contains much missionary ground.

The committee appointed to translate and publish the Liturgy in the German language, reported that they had finished their work, and sold a large number of copies towards defraying the expense of publication.

The Synod, impressed with the importance of having a publication establishment of its own, appointed a committee, consisting of Revs. H. Hilbish, J. M. Kendig, J. J. Leberman, T. J. Bachar, Dr. George W. Williard; and Elders John Wilhelm, Rob. Bell and John Christman, to adopt such measures as in their judgment will be calculated to secure the means necessary to start the enterprise at an early period. If \$10,000 can be secured by the next regular meeting of Synod, a place of location will be selected and the enterprise put in motion. This has been felt for years past to be an enterprise of great importance to us in the present posture of the church. As it now is, we are dependent, in a great measure, upon the East for our literature, much of which is tinged, if not pervaded, with the objectionable views of high-churchism. This, if not checked, will grow ranker year by year, and in the end do much mischief to the church, so that it becomes, to a certain extent, a matter of self-preservation to enter upon an enterprise of this kind. To succeed, the committee will need the encouragement of all who are in sympathy with this movement. This en-

couragement, to be effectual, should be reported to the chairman of the committee, Rev. H. Hilbish, Wooster, Ohio, at an early day. Judging from the importance of the subject, we would surely think that \$10,000 might be raised within the next twelve months for this project.

The Committee on the state of religion and morals, reported a very encouraging state of things within the bounds of the Synod. Peace and harmony prevail in all our congregations, whilst there is reason to believe that there is a sound, healthful state of piety evinced by our people. The following summary of statistics is taken from their report: Ministers belonging to the Synod, 144; congregations, 327; members, 22,841; baptisms, 2047; confirmations, 1495; received by certificate, 837; communicant members, 18,312; deaths, 565; benevolent contributions, \$10,276.32; contingent contributions, \$18,301; Sunday schools, 237; Sunday-school scholars, 17,239.

Rev. J. A. Keller, missionary at Denver City, Colorado, made some interesting and encouraging statements in reference to that mission, whereupon different brethren pledged specified sums towards the payment of the debt upon the newly built church to the amount of about \$200. At least \$1000 ought to be contributed within a few months towards this enterprise. Could this amount be secured, it is believed the congregation would then, by a special effort, provide for the balance.

The Synod adjourned to hold its next meeting in Canal Winchester, Ohio, May 17th, 1876, at 7½ p. m. G. W. W.

THE GENERAL SYNOD AT FORT WAYNE.

At 8 o'clock p. m., on May 19, the fifth triennial *General Synod of the Reformed Church in the United States*, convened in St. John's Reformed Church, Fort Wayne, Indiana. Fort Wayne is one of those flourishing Western cities which have sprung up as by magic, and astonish visitors from the East by the rapidity of their growth, and the wonderful enterprise shown in their improvements. Although so recently founded that Putnam's

Handbook of Geography, for 1853, disposes of it in two short lines, and gives it a population of but 2,000 inhabitants, the city has increased to a population of about 35,000. Within the space of a few years its five churches have multiplied five times, and some of the edifices used by these, compare in size and style of architecture, with some of the best to be found in any of our old Eastern cities of the same size. That in which the Synod was held, is a large and handsome structure 60x90 or 100 feet, beautifully frescoed, with arched ceiling, highly ornamental stained glass windows, with a pulpit, chancel, pews and end gallery, all of grained oak to suit.

If the Churches and Church edifices of a city may be taken as an index of its prosperity and of the character of its inhabitants, Fort Wayne must be allowed to hold a prominent position. Besides the Church just described, there is another Reformed Church, Salem, which, though of smaller dimensions, is a very neat and comfortable building. Then there are three Presbyterian Churches, the first being, we think, the largest Protestant Church in the city, four Lutheran (one under the General Council, the others so-called Missouri Lutherans, who are extremely exclusive and high-church), five Methodist, two Episcopal, and one each for the Baptists, Congregationalists, Church of God (Winebrennarians), Evangelists, and the so-called Christians. The Roman Catholics have four Churches and the Jews one.

Topographically, Fort Wayne is regarded as enjoying an advantage over many other cities in that region, in being located on what is there called elevated ground. But eyes accustomed to the hills and mountains of Pennsylvania look in vain for the elevation, and can see only streets so level in their whole length as to make drainage almost impossible, and a broad expanse of country spreading out on all sides so slightly wavering that farmers and their horses must have easy plowing, in comparison with the labor of cultivating large portions of even Lebanon, Lancaster and Montgomery counties in our State.

In a business point of view, numerous large stores, wholesale and retail, and a constant stir along the public thoroughfares, gave the appearance at least of thrift, although trade was said to be unusually dull. And many comfortable looking homes, to say nothing of a fair proportion of more costly mansions, reared along

the *wide* streets, which so pleasantly distinguish Western from old Eastern towns and cities, greatly to the credit of those who originally laid out the former, testified that the business men of Fort Wayne knew how to make trade and labor profitable. Its large German population (ten of the twenty-five Churches there are exclusively German), is proving an element of great strength for the mercantile and mechanical interests of the city. And as several important railroads meet or cross each other there, including the Pittsburg, Fort Wayne and Chicago road, and the Wabash and Erie canal passes along its Northern front, the city enjoys the best facilities for transportation and travel.

Duties owed to the Synod allowed but little opportunity for becoming acquainted socially with Fort Wayne. But the little we had, impressed us most favorably. Taking our own kind host and hostess as samples of Fort Wayne hospitality, and adding to our personal experience the testimony of all the delegates without exception, the generous cordiality with which the Synod was received and entertained could not easily be exaggerated.

This attempted sketch of Fort Wayne would be culpably defective without some reference to its educational advantages. Its public schools appear to be in a highly flourishing condition, under the management of a very efficient board of intelligent gentlemen, and the superintendence of Prof. Jas. H. Smart, who has been recently elected State Superintendent. In addition to the public schools there are many parochial schools, connected with different Churches, and attended by about 2,000 pupils. By the courtesy of Pliny Hoagland, esq., the Synod was presented with a number of copies of the Tenth Annual Report of the Board of Education of the Fort Wayne Public Schools. It is a highly interesting document of 228 pp., full of valuable and suggestive details which many school boards in our older Eastern cities might read with profit. Besides these, the city has two colleges, viz: *Fort Wayne College*, under the special care of the Methodist Church, and *Concordia College*, the principal institution of the Missouri Lutherans.

But leaving this hasty sketch of the place where the Synod met—in which we thought our readers might feel as much interest as we ourselves became, we pass on to a more detailed account of

the Synod itself, dwelling especially upon matters of chief importance and general concern.

The Opening Sermon,

by the Rev. J. H. Klein, D.D., of Louisville, the President of the Synod of Cincinnati, was well received by most of the delegates, and was listened to throughout with earnest attention. Dr. Klein has maintained no doubtful posture in opposition to the high-church innovations by which the purity of our faith has been so much corrupted, and the peace of the Church has been so sadly disturbed. In this respect he has made common cause with those who, East and West, have been struggling for years to resist both extremes of *high* and *no-churchliness*, and to maintain the historical faith and practice of Evangelical Reformed Protestantism, positively and negatively, against the subversive and revolutionary measures of both those erratic movements. His sermon, earnest and outspoken as it was, gave no uncertain sound, left no doubt as to what he believed to be the truth, and what he rejected as false. Taking as his text Acts 1: 8; "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth,"—it seemed to be at once evident that the audience would not be compelled to listen to any such *Concio ad clerum* as a Dr. Pusey or a Bishop Whitehouse would delight in delivering. For as Dr. Klein's general apprehension and treatment of the text clearly showed, that memorable declaration of our Lord Himself, strike mightily at almost every leading error of sacerdotal high-churchism: at tactual succession, sacramental ordination, salvation by the sacraments, and priestly (or hierarchical) arrogance and priestly absolution.

Having taken no notes of the sermon at the time, we are unable to give a sketch of it, or anything more than a few leading points and impressions. The subject was, *The Christian Ministry as being pre-eminently an office of testimony for Christ and His Gospel*. It was treated under four general heads, stated substantially as follows:

- I. The relation of ministers of the Gospel to Jesus Christ.
- II. Their relation to those to whom they were sent.

III. Requisite personal qualifications for the duties of the office.

IV. Responsibility of the office.

Under I., the fact that they were to be *witnesses, preachers* of the Gospel, was strongly emphasized and forcibly pressed. This was their primary and principal work. And in the discharge of this chief part of their office, they were constantly to bear in mind that the matter of their testimony must be Jesus Christ and His truth, not their own notions, theories or conceits. The Gospel they were to preach was divinely taught them, and to be strictly followed as their supreme rule of faith, and they were to believe confidently that it would be the power of God unto salvation. It was not themselves, nor their own doctrine they were to preach, but Christ and His doctrine; not the wisdom of men, but the wisdom of God.

Under II., this view was consistently carried out in its application to those to whom the grace offered in and through the Gospel was to be proclaimed and offered. The testimony was to be borne as the fundamental means of salvation. To be saved, men must be brought to hearty repentance, and faith in Jesus Christ—must be regenerated. This regeneration must, according to the Gospel, be effected by the Holy Ghost, through the appropriate means. What the means are is clearly declared by Peter I, 1: 24: quoted by Dr. Klein: "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever," by which word is meant "the Gospel preached." Thus there must be first, a testimony or witnessing; secondly, a hearty conviction; and thirdly, as the blessed effect or result personal regeneration or conversion. In pressing this view the speaker happily availed himself of the significant terms furnished by the German language; there were first a *bezeugen*, then an *uberzeugen*, then as the result, a *zeugen*. The theological bearing of all this is sufficiently obvious.

Under III, the requisite personal qualifications for being such witnesses were declared to consist (sincere piety being pre-supposed) in needful natural endowments, sanctified by divine grace, and faithfully improved by a proper educational discipline, and a special inward call of God, immediately by the Spirit and mediately through the Church. To this must be added a formal

setting apart of the individual to the office by ordination. Those familiar with the Romish view of ordination will readily discern the implied repudiation of that error in the sermon.

The above meagre outline will give our readers some fair idea of the general tenor of the sermon, at least as it impressed our mind. In form it was not at all controversial, but a faithful exhibition of positive truth, in a cool but earnest way.

On a subsequent day the following resolution was offered in regard to the sermon, by Rev. J. Dahlman :

"Resolved, That this Synod expresses its high appreciation of the sermon delivered at the opening of the sessions of this body, by the Rev. J. H. Klein, D.D., [and especially of the faithful testimony borne by it to the evangelical doctrine of the essential nature and functions of the Gospel ministry as always maintained and taught by the Reformed Church] and that he be requested to furnish a copy of the same for publication in the several periodicals of the Church."

Exception was taken by Dr. Higbee and some others of that party to that part of the resolution enclosed in brackets, which, after a little discussion was, on motion to amend, stricken out. The resolution then passed almost unanimously.

Although Dr. Klein stated that his sermon was not written out in full, it is to be hoped that he will comply with the strong desire to have it published.

The Organization

of Synod took place on Thursday. On calling the roll of Classes in the usual order, all the delegations of the Eastern, Potomac and Pittsburg Synods, proved to be in full attendance, excepting that none were present from Goshenhoppen and San Francisco Classes, and two Elders wanting from North Carolina Classis.

In the case of Philadelphia Classis, Dr. E. H. Nevin, in consequence of his dissatisfaction with the action of the Classis in his case, selected Dr. S. R. Fisher as his substitute, the rule of Classis allowing him to do so. Of the Ohio Synod, one minister and one elder were absent from Lancaster Classis; one elder from Miami Classis, all from Ursinus Classis, one from Indiana Classis, and one from St. Joseph's. Of the Northwest Synod there were absent (at the organization) eleven delegates, and of the Eastern Ger-

man Synod, two. In all, therefore, twenty-eight delegates were not present at the organization of the Synod, of whom twenty-two are reckoned with those who stand by the old faith and practice of the Reformed church, and six are counted as favoring the high-church party.

There was one contested seat. Two secundi, the Rev. G. Wolff, D.D., and Rev. D. B. Albright, claimed the place of an absent primarius of Lebanon Classis. By the rule of Classis, Dr. Wolff was entitled to the seat, being the first on the list of alternates. But the clerk of the Classis had given a certificate to the other secundus, and by a party vote he obtained the seat. Philadelphia Classis submitted to a loss, by its rule, which really amounted to two votes; but the law was not maintained in the other case. Nevertheless—right is right.

The election for officers resulted in the choice of Rev. W. K. Zieber, D.D., President; Rev. Drs. J. Bossard and T. G. Apple, Vice Presidents; Rev. D. Fouse, Corresponding Secretary; Wm. D. Gross, Treasurer. The stated clerks of the Synod are the Rev. I. H. Reiter, D.D., (English,) and the Rev. J. Dahlman.

It affords us pleasure thus publicly to testify to the uniform propriety and impartiality which marked the acts of the President throughout the sessions, and the general satisfaction felt with his rulings. In a body so divided on many vital points as the highest judicatory of our church unhappily is at this time, the position of the presiding officer is a peculiarly trying one; and we were glad to see Dr. Zieber following so closely the commendable example set by his immediate predecessor, Dr. Klein. In his appointment of the standing and special committees, he gave no occasion for complaint, except, perhaps, in a single case to which reference will be made below.

As the organization of the Synod occupied the whole of Thursday, the standing committees could not be announced until the next morning. This necessarily delayed the business until the committee could report. Friday morning was chiefly occupied in receiving and referring the several documents requiring attention to the appropriate committees, and the selection of the place for holding the next General Synod, which resulted in the choice of Lancaster, Pa. During the morning session the presence of the Rev. JOHN A. DE BAWN,

Corresponding Delegate from the General Synod of the Reformed Church in America

was announced, and Saturday, a. m., was fixed as the time for his formal reception. At the appointed hour the delegate was publicly introduced to the Synod and made an exceedingly happy address, of which the *Messenger* gives the following brief sketch, with the reply of the President of the Synod. He said: "He had the pleasure of bearing the cordial greetings of the body he represented to this Synod. He came, not to impart statistical information in reference to his church, but only to express its sympathy, cordial fellowship, and deep interest in the work in which we are mutually engaged, as the servants of one common Master.

"The two churches are too intimately related to render it necessary that he should approach us as a stranger. Hence, when he learned of his appointment as a delegate to this Synod, he was in doubt as to the exact nature of the duties of his position.

"A desire has been cherished for some time by his church for a union of the two churches. A formal expression of this desire was instigated by the cordial spirit manifested by the delegates from your body. Though it seems to have been mutually cherished, yet the time for effecting the union, it would appear, has not arrived. Such, at least, is the conclusion reached by the respective committees on this subject.

"Notwithstanding the result reached as to the subject of the union, we are still, in an important sense, one. The relations between the two churches are most intimate. They have both been transplanted to this continent by the Church of Holland. They both adhere to the Heidelberg Catechism, and their respective membership have been brought up under one common training. He here repeated with effect the first question of the Catechism. Though the churches are substantially the same as to doctrine, yet there are shades of difference, involving especially customs and usages. Hence it was thought best to remain separated for the present. We can, however, live in reciprocal relations to each other. He here related an incident. He had, on a certain occasion, met with two ministers of this church. They continued together for several days. At first they seemed somewhat shy of each other, and supposed material doctrinal differences existed between them. When, however, they came to speak of practical

subjects, they found they were in mutual and cordial fellowship with each other. They were members of one common Lord. The longer they continued together, the nearer they came to each other, and when they parted they sang as with one heart and voice, the Doxology, "Praise God from whom all blessings flow," and felt their hearty fellowship with each other. They all have one common Father, and are the objects of the love of one Saviour. Whatever views may be entertained as to each other's relative position, they should not be allowed to interfere with our mutual love. We may remain separate, and yet each in his own sphere faithfully serve our common Lord. If so, we shall all meet at last in glory above.

"In conclusion, he thanked the Synod for the cordial reception extended to him. He was met, not as a stranger, but as a brother beloved, and made to feel perfectly at home. In parting, he bade the Synod God speed in the important work in which it is engaged."

To this address the President of the Synod made a brief and pertinent reply :

"It afforded the Synod much pleasure to meet him personally, and especially as the representative of a sister church, near and dear to us by many ties. You have rightfully said, that the two churches are most intimately related. We have one common symbolical book. We are linked together as one, not as we are linked to any other church. We have always manifested a growing interest and sympathy in our mutual work. A desire, as you have stated, has existed and been expressed, that we should become one. It has pleased the Lord, however, to disappoint our hopes and expectations in the past, in reference to this point. Still we do not despair. The hope continues to be cherished that the desired union shall yet be accomplished. The time will come when we shall all be one. We request you to bear with you the cordial greetings of this Synod to your body. Our earnest prayers are for your prosperity. May the Lord bless and keep you as under the power of His almighty hand, and make you a glory and a praise in the earth! Let me assure you, in conclusion, that it will ever afford this Synod great pleasure to welcome a representative from your body to its future assemblies, as it has done in the past."

Among the more interesting and significant matters disposed of by the Synod, was that relating to the decision of the Synod of Cincinnati in regard to

Teaching Theology,

without special appointment by a district Synod. It was brought to the notice of the Fort Wayne Synod by the report of the committee of the *Pittsburg Synod*. As the case *seemed* to involve a purpose and an attempt to reverse the action of Cincinnati, and virtually to secure certain consequences of such a reversal, it naturally occasioned some stir. Such a purpose or attempt was, it is true, disclaimed. But the tenor of the overture upon the subject from the Pittsburg Synod undoubtedly justified the impression, that to comply with the request made in the overture, would inevitably imply an annulling of the Cincinnati decision.

The case is of sufficient moment to be considered in detail. Rightly to understand it, it is necessary to recall the start and occasion of the whole matter.

In accordance with the privilege granted by the charter of Ursinus College, and the wishes of ministers and members of the Reformed Church, the Directors of said College opened a *Theological Department*, and requested clerical members of the Faculty to take charge of it. As the Constitution of the Reformed Church did not forbid such service, and as, under the Constitution, they felt themselves fully at liberty to give special theological instruction, the professors thus invited consented to the request. There were, in their judgment, special reasons for doing so, in view of the existing state of things in the Church. Many were dissatisfied with the principles and the practices of the institutions at Lancaster, and there was believed to be a pressing need for a College with a theological department, based upon historical Reformed principles, and conducted religiously in harmony with Reformed usages.

This movement, however, offended and alarmed the high-church party. It was felt that Ursinus College would prove a serious hindrance in their way, if not a power to frustrate their plans. Hence, measures were adopted to check its course. These measures fully developed their character and aim at the Eastern Synod of Martinsburg, October, 1872, in the following remarkable action:

"Whereas, the Constitution of the Reformed Church declares the office of Teacher of Theology to be a distinct office ;

"And whereas, according to the same organic law, the Synod alone has the power to establish and govern a Theological Seminary and appoint Professors or Teachers of Theology ;

"And whereas, no minister has the right to assume the office of Teacher of Theology, unless he has been chosen by a majority of the votes of the Synod, and has been duly inaugurated by taking the prescribed oath of office ;

"And whereas, Teachers of Theology are required to prescribe a course of study for the students, and conduct all their instruction under the direction and supervision of a Board of Visitors appointed by the Synod ;

"And whereas, according to public announcement, the Rev. J. H. A. Bomberger, D.D., a member of the Classis of Philadelphia, and President of Ursinus College, a chartered literary institution, is, along with others, conducting a Theological class or school and preparing men for the ministry of the Gospel, by giving these, professedly, a full course of theological instruction, although he has not been appointed to the office of a Teacher of Theology, and has never been inaugurated agreeably to the requirements of the Constitution ;

"Therefore, Resolved :

"1. That the conduct of said member of Philadelphia Classis in assuming the office of Teacher of Theology, and in giving theological instruction independently of any proper ecclesiastical supervision and direction, is contrary to the Constitution and government of the Reformed Church, and therefore disorderly.

"2. That the Synod hereby enjoins upon the aforesaid minister of the Philadelphia Classis forthwith to desist from this disorder.

"3. That a committee of three be appointed to communicate an official copy of this action to the Rev. Dr. Bomberger, and in case he does not respect this injunction, it shall be their duty, and they are hereby directed to institute such constitutional proceedings as shall be necessary to maintain the order of the Church."

The Rev. Dr. S. R. Fisher was honored with the chairmanship of this Committee. Among those present at the Synod which was led to adopt this extreme, arbitrary and unconstitutional action, were Rev. Dr. Theo. Appel, of Lancaster, Rev. E. E. Higbee and M.

Kieffer, of Mercersburg Classis, A. H. Kremer of Lancaster, and J. Beck, of Easton. Its language and spirit are too plain to be doubtful. Its deadly aim and intent were manifest.

Of course an *appeal* was taken from it to the General Synod next to meet, by Rev. Dr. Super, who was providentially in attendance, but vainly resisted the torrent which had been started.

The appeal was entertained by the General Synod of Cincinnati, and after a long discussion was sustained by a vote of 100 yeas to 78 nays. As a formal declaration of the matter decided by this action, the following paper prepared by a special Committee was adopted:

"1. The General Synod has decided that the conduct of Rev. J. H. A. Bomberger, D.D., and those associated with him in Ursinus College, in giving theological instruction at the request of the Board of Directors, *is not disorderly, nor contrary to the Constitution of the Reformed Church*,* although they have not been invested with the office of Teacher of Theology by, nor are conducting their theological teaching under, the direction of the Synod of the Reformed Church in the United States.†

"2. That the General Synod has decided that the Synod of the Reformed Church in the United States acted unconstitutionally in assuming original jurisdiction in the case of one of the Ministers of the Classis of Philadelphia."

By this decision, so formally recorded, two points were secured. 1. The attempt of the Lancaster-Mercersburg party to crush out the main element of ecclesiastical power in Ursinus College, and a chief obstacle in the way of high-church schemes, was frustrated. But 2d, the decision in regard to the case of Ursinus College is based upon a definite interpretation of the Constitution as bearing upon the whole matter. For, if what is done at Ursinus College in the maintenance of a full theological department is "not disorderly, nor contrary to the Constitution," then, clearly, the Constitution is declared to contain nothing adverse to such public teaching of theology.

Lancaster and its friends were, of course, greatly dissatisfied with this decision of the General Synod. But as that party had

* The italicising is our own.

† This is the title of the Eastern Synod.

previously assumed very strong ground in regard to the divine authority of the acts of the Eastern District Synod, a subordinate body, they could not consistently repudiate the doctrine when applied to the highest judicatory of the church. So there was, at least, a formal acquiescence in the decision of the General Synod.

Such acquiescence as to the general principle involved, was declared by the Eastern Synod of Bloomsburg, Pa., October, 1873, in the following terms: "The acts and decisions of a General Synod are, and ought to be, *final*, that is, open to reconsideration by itself before adjournment, but *not subject to revision or reconsideration by a subsequent General Synod.*"

But this acquiescence in the decision of the General Synod of Cincinnati seems to have been more formal than hearty and real, and even as formal, was by no means general. At the very time that the *Eastern Synod* was in session at Bloomsburg, the *Pittsburg Synod* was holding its annual meeting at Titusville, Pa. And this Synod, possibly at the very hour when the Bloomsburg Synod adopted the above action, passed *unanimously* (the italicising is in the minutes) the following action and overture, Rev. *G. B. Russell*, D.D., being Chairman of the committee which prepared the paper.

It should be stated that the *occasion* of the action was an apparent movement of Clarion Classis, contemplating the establishment of a Theological Department in Clarion Collegiate Institute. This movement ostensibly furnished a *new case*, under which the whole subject might be brought up before the General Synod of Fort Wayne. But it must also be carefully noted, 1st, that the proposed theological department in Clarion Institute was never really started; and 2d, that the *seven* of the *eleven* ministers of Clarion Classis *were present* at the Pittsburg Synod, by which, the minutes say, the following action was *unanimously* adopted.

What then became of the *special case* under which the subject was ostensibly brought up again before the General Synod of Fort Wayne? To many minds the matter will be likely to wear the aspect of a feigned issue gotten up for a purpose. But we must be charitable.

Here, then, we give our readers the opportunity of reading, word for word, and carefully pondering the import, spirit and bearing of the Pittsburg Synod's action:

"The committee, to whom was referred the item relating to the action of the Clarion Classis with reference to the proposed Theological Department in the Clarion Collegiate Institute, respectfully report ;

"That under our general Constitution, the whole and absolute control of regular public theological teaching belongs exclusively to the province of the Synods. It would, therefore, be irregular, we conceive, for any other body or association, except the Synod itself, to establish and maintain public theological teaching for the purpose of preparing ministers for the Reformed church.

"The Synod, under the Constitution, has the 'full control,' in all respects, over theological teaching in any such public institution deemed proper to be established within its bounds ; and 'theological professors, and other officers of such institutions, shall be amenable only to the Synod.' And 'for the greater security' against possible risks and irregularities, and 'that the professors may be sound in faith, have the requisite ability to teach, and possess the confidence of the church,' they must always be elected 'by a majority of the Synod.'

"And, inasmuch as the General Synod, in permitting theology to be publicly taught at Ursinus College, in an extra-constitutional way, within the bounds of a Synod without its consent, which action can be so construed as to allow such broad license as will lead to the breaking down of all the safeguards thrown so carefully around the sacred office of Teacher of Theology, by the specific provisions and general spirit of the Constitution ; therefore,

"*Resolved*, That this Synod hereby respectfully, and with unanimous voice, overture the General Synod to reconsider so much of its action as may give sanction to any irregular teaching of theology, against which the organic law of the Reformed church so carefully guards. Respectfully submitted,

"G. B. RUSSELL, *Chairman*."

The glaring contradiction between this action and that of the Bloomsburg Synod, as above given, was very remarkable. And this contradiction is more striking, in view of the fact that the *Rev. T. G. Apple, D.D., of the Theological Seminary at Lancaster, was present at this very Pittsburg Synod, as an advisory member*. Whether he was consulted by the committee in the preparation of the paper, or had any hand in it, we are, of course, una-

ble to say. But, under the circumstances, it is significant that he was there.

It would be "interesting and instructive" to analyze this Pittsburg action in its language, logic and spirit. But we have neither time nor space to do so now. It is, however, sufficiently obvious, that it was meant to be an anaconda to strangle the Theological Department of Ursinus College, or an adder to sting it to death.

This action, now, of the Pittsburg Synod, came as an overture from that body before the General Synod of Fort Wayne, and was referred to a special committee. It is to the appointment of this committee we alluded a while ago, as an exception, perhaps, to the general impartiality of the President in constituting committees. Drs. Russell and Apple, both members of the Pittsburg Synod (the latter an advisory member), were placed on this committee. Allowance must, indeed, be made for the fact, that such appointments are usually made amidst the business of the Synod, and when the presiding officer has no time for calm reflection. Had there been time for such reflection, we believe the gentlemen named would not have been put on the committee. The

Report of the Committee.

was made on Monday afternoon. We regret that our copy, the full report, has been mislaid, but we have before us notes and exact quotations of it, and especially the *Resolution* submitted, which quite answers our present purpose.

In a preamble it gives the Committee's version or understanding of the Pittsburg overture, stating that said overture asks:

"for such absolute action as will protect the district Synod in its absolute constitutional right of jurisdiction and control over the theological teaching within its bounds."

Further the report affirms, in regard to the overture, that its "reference to the action of the General Synod of Cincinnati is only incidental to the main object in view."

Again the report asserts that said Cincinnati action

"gave no utterance as to the meaning and intent of the Constitution bearing on the subject brought to our notice in this overture."

Then the following resolution is submitted:

"Resolved, *That according to the clear provision of the Constitution of the Church, all public theological teaching within the bounds of any particular Synod, is placed exclusively under the direct control of that District Synod.*"

Finally the Report affirms this to be

"a sufficient declaration of the meaning and intent of the Constitutional bearing on this general subject."

When the Report thus submitted was read, we believe there was but one general impression as to its import and intent, and as to the effect of its adoption. This impression may be stated in the following points. The Report was understood and regarded as:

1. Involving in fact a reconsideration of the action of the General Synod of Cincinnati.
2. An actual as well as formal reversal of the decision of that Synod on the subject of theological teaching.
3. As depriving Ursinus College of the right guaranteed to it, with reference to its Theological Department, by the solemn decision of the Synod of Cincinnati. And
4. As exposing that College to any adverse action which the Eastern Synod might hereafter take in regard to the Theological Department of Ursinus College.

There were, it is true, some phrases in the Report (to the best of our recollection) which seemed to disclaim this interpretation of it. And we are fully persuaded that one of the members of the Committee who signed it, had no thought of its involving the points above named. Positive declaration to the contrary may have been made at the conferences of the Committee, as they were afterwards made in open Synod, and such declarations would give another coloring to the Report itself. But we feel persuaded that the points above stated, fairly set forth the impression made by it upon most of those who heard it publicly read. And we further believe, that if the whole truth could be known, there were many even of those brethren who are reckoned with the Lancaster-Mercersburg side, who regretted that the matter had been brought up again, and especially that such a Report had been submitted in regard to it. One Elder refused to sign it.

Immediately after a motion to adopt the Report was made, it was earnestly opposed by several delegates, partly on general Constitutional grounds, and partly for reasons set forth above.

Dr. *Walker*, of North Carolina Classis, made a strong argument on the Constitutional question touching the office of teacher of theology, proving that it was not forbid any minister of the Gos-

pel to teach theology or train men for the ministry. His remarks brought Dr. Fisher to his feet, who, in a very excited manner, which caused general merriment, denounced and ridiculed what Dr. Walker had said, but utterly failed to rebut his argument. Dr. Fisher's main reliance seemed to be the mere words of the Constitution, which name the office of teacher of theology as a distinct office. But when the Dr. was reminded that the first and highest office known to the Constitution and recognized by the church, is that of "*Minister of the Word*," and was told that this highest office in the Constitution and the church includes all that are below it, (even as Peter the apostle said, "I, who am also an Elder,") a fact universally admitted, he was silent. What could he say?

Several German brethren were among those who earnestly opposed the report—*Dr. Zahner*, especially, taking firm ground against it, which was the more noticeable from the fact that at Philadelphia (in 1869) his sympathies seemed to be with the Lancaster party. He referred to the fact that at the General Synod in Philadelphia he had taken the stand he occupied in regard to the new-order of worship, because he thought liberty should be allowed to both tendencies to develop themselves. On the same principle he now declared himself opposed to the Report before Synod.

The objections thus made to the Report led Dr. Apple (and some others, we think, on that side) very distinctly and earnestly to deny:

1. That the actions proposed in any way involved a reconsideration of the action of the Synod of Cincinnati.
2. That there was any intention to reverse the decision of that Synod in the case.
3. That the report, if adopted, was meant at all to interfere with Ursinus College.

The first and second of these points are, indeed, not in harmony with the overture of the Pittsburg Synod, to which the Report was, virtually, a favorable response. But as the declarations were solemnly made, and as those who were most dissatisfied with the Report desired to shun a prolonged and excited discussion, the declarations were accepted, and on the basis of them a resolution was offered as an amendment to the Report, to the following effect:

Resolved, That nothing in this Report shall be regarded or construed as reversing or repudiating the action of the General Synod of Cincinnati upon the subject. And further, that the Report is not intended, in any way, to disclaim the rights of the Theological Department of Ursinus College as guaranteed by said Synod, or the constitutional validity of such right, or to deny its claims to full ecclesiastical regard.

As this resolution simply would put on record, and incorporate with the report what Dr. Apple and a few others said the action proposed by the Report meant, it was rather awkward for them to oppose it. It was merely taking them at their word, and proposing to give permanent form, and Synodical authority, to their uttered asseverations. Nevertheless, it was opposed, and strangely enough, (as coming from those who had made the assertions referred to) on the ground that such a resolution would make the Report self-contradictory.

That was evident enough, so far as any literal, grammatical or logical sense of the Report was concerned. But with that *we* had nothing to do. Dr. A., or others, had declared, substantially, the very things stated in the resolution; and if *they* declared that the Report meant no harm, what had we to do but to believe them, and to ask that they should guard themselves against being misunderstood or misinterpreted, by placing a distinct disclaimer of such possible misinterpretation on record. It was due to *themselves*, as well as to others interested, that they should *desire* this to be done.

After considerable discussion, reaching into Tuesday, the resolution was changed by dropping the second period, and modifying the first, and then was almost unanimously adopted, as follows, (in substance, and nearly in words):

Resolved, That nothing in this Report shall be regarded as reversing or affirming the decision (or action) of the General Synod of Cincinnati, in regard to this subject.

To many readers it may still seem that this Resolution makes the Report irreconcilably contradictory; that the latter part of it is a positive nullification of all that precedes. But if the explanations and assertions made by the framer and friends of the Report are to be accepted as correct, this contradiction is only seeming, not real. They persistently affirmed that the Report did not involve a reconsideration or reversal of the Cincinnati decision,

and surely they are competent to know what they meant by what they wrote.

The conclusion of the whole matter, therefore, is simply this : that by virtue of the action at Fort Wayne, the constitutional validity of Ursinus College, including its Theological Department is advertised afresh and recognized, and that the institution stands on firmer ground than ever.

Whether this accorded with the views and expectations of Drs. Apple and Russell, when the Pittsburg overture of 1873 was framed, they know far better than we. One thing we do know, and gratefully acknowledge, that there was a strong conservative element in the Synod of Fort Wayne, composed of some who have generally coincided with Lancaster measures, who silently withstood any disposition to secure extreme action in this case. And it is to be hoped that the new rebuke, thus indirectly administered to certain parties, will be a lesson serving to keep them, henceforth, from attempting to interfere with the work which Ursinus College is endeavoring to do for the Lord and His Church.

The length to which this article has grown, compels us to postpone a further account of what was done at Fort Wayne, until July.

JOHN BUNYAN.

A Eulogy delivered at the Anniversary of the Zwinglian Society.

BY H. J. WELKER.

In the reign of Charles the First of England, some of the greatest men in English literature flourished. Milton, Jeremy Taylor, Owen, and others whose names are renowned and whose works are our household treasures, adorned that age. Besides these, another noble and worthy character arose, whose career is the most marvelous of all. This man was John Bunyan.

His birth was humble. He was born in the small village of Elstow, near Bedford. A mother nursed him in her arms, and a father toiled for his daily bread. Night and day, sunshine

and cloud shed their blessings and influences upon the young child. As a youth, he was reared in warm parental affection, but did not enjoy the blessed privileges and saving influences of spiritual admonition. Neither did he find any heavenly blessings abroad, because the standard of morality of that period was very low among the humbler classes, and the Bible, comparatively, a rare book.

Under these influences he grew up a bold, resolute, strong-willed and frolic-loving youth. He had abundant energies, and whatever his hands found to do, he did with all his might. He placed a whole-heartedness in all his undertakings. This made him successful even in his wickedness. The principal vice of the young Badman was profanity. A simple reproof cured him of this vice for life.

His school days were very limited, confined only to the days of his early boyhood. His father was a tinker; John became a craftsman of similar occupation. At this age, the only restraining influence that worked on his mind, was terror. He often would be found sitting by the wayside, his mind enveloped in gloom, and his whole soul terrified by the forebodings of the wrath to come. Whilst thus musing over these things, all kinds of curious thoughts and desires would arise in his mind. He constantly saw visions, such as he afterwards called the Delectable Mountains.

At this time England engaged in civil war. The youths of Bedford and Elstow flocked to the camp, among whom was the bold John Bunyan. The pomp and circumstance of war made a vivid impression upon his mind. Ignorant of his future greatness and excellence, he all the while garnered up materials for future use. The scenes of the battle-field, which he then witnessed, furnished him types and expressions of great weight and power, which he afterwards made use of in picturing and describing that fiercer contest, the victory of which is far more glorious, which is waged in our nature by the conflicting forces of good and evil.

After the war, he returned to his parental home again to resume his trade. Meanwhile, he was urged to marry. The advice well suited him; and among the daughters of Bedford, there was one who was willing to risk herself in the bonds of wedlock with the wild young tinker.

The young pair were in extreme poverty. He himself says,

"This woman and I, though we came together poor as poor might be, not having as much household stuff as a dish or a spoon betwixt us, yet this she had for her portion, 'the plain man's pathway to heaven,' 'the practical piety,' which her father had left her when he died."

After his marriage he was no longer the boisterous and noisy boy upon the green, or at the ale house. He no longer departed further from sobriety and purity of heart. New springs of saving influences opened at his feet, and he began to taste the precious waters thereof; but he was still yet in the outer courts of the sanctuary. He moved steadily onward and upward, according to the directions of Evangelist, forsaking both his neighbors, Pliable and Obstinate. After he had been rescued from the slough of despond by the mercy of the man of help, he made haste to yonder portal, called the Wicket-gate, to escape the wrath to come. Storms of temptation frequently came upon him, but by means of the armor extended to him by heaven, he gained a triumphant victory over his internal foes. He soon anchored in more tranquil waters. The dark clouds which shrouded his spirit and overshadowed his conscience soon passed away. He passed safely by the lions and arrived in that house called Beautiful. In the valley of humiliation he gained a glorious victory over the monstrous Apollyon. After he had passed through the Valley of the Shadow of Death, he came to the bright and beautiful land of Beulah, in which he performed his great life-work.

Soon after Bunyan had entered this bright and sunny land, he was called upon to exercise the ministry of the Gospel. He became a powerful proclaimer of the truth from above. His preaching was exceedingly impressive, comprehending an extensive acquaintance with the Scriptures. Hamilton, one of his biographers, says, "Bunyan's preaching was no incoherent rant. Words of truth and soberness formed the staple of each sermon; and his startling images were only the electric scintillations along the chain of his Scriptural eloquence."

His sermons were directed to the whole man, to his imagination, his intellect, his heart. The speaker who is able to attract the attention of the scholar, as well as of the peasant, is the consummate orator. In this no one, perhaps, was more successful than John Bunyan. In this power over all classes of men, lodged

the great secret of his success. In this very many fail, because they are apt to deal too exclusively in matters which suit only the fancy; and though we are amused for the moment with the rocket shower of brilliant and many tinted ideas that fall sparkling around us, when the exhibition is ended we are disappointed to find that the whole was momentary, and that from all the ruby and emerald rain scarcely one gem of solid truth remains.

Bunyan was eminently successful as a writer. He wrote sixty volumes, acts, sermons, and expositions of Scripture. The most noted among which are the *Pilgrim's Progress* and the *Holy War*, both of which are panoramic realizations of man's recovery from misery and sin to happiness and holiness. His cruel and unjust detainment in Bedford jail made an era in English literature, and gave that jail a literary celebrity not inferior to that of the Arno and the Avon.

Though an illiterate man, living and dying without the acquaintance of the learned who adorned that age, and whose works form precious gems of our libraries, yet he acquired a world-wide fame. His works are translated in different foreign languages, and are admired from the snow-huts of Iceland to the palm groves of India. They are the only successful works of allegory. We become wearied by reading the allegorical productions of Johnson, Addison and Spenser, because they do not possess a strong human interest. This is not so with the *Pilgrim's Progress*, "that wonderful book," as Macaulay calls it. Dr. Johnson, who hated to read books, as he said, made an exception in favor of the *Pilgrim's Progress*. Coleridge calls it the best *Summa Theologica Evangelica* ever published by a writer not miraculously inspired. His style is pleasing and simple. His vocabulary is that of the common people. The rudest peasant can understand him, save, perhaps, a few technical terms of theology.

For pathos, for vehement exhortation, for every purpose of the poet, the orator and the divine, his simple dialect perfectly sufficed. In this language of plain workingmen, he painted the beauty of holiness in tints most lovely, and spoke in tones most thrilling.

Although at first the favorite of the vulgar, Bunyan is now the wonder of the learned. He is now considered one of the great

creative minds of the seventeenth century. His works will form an imperishable monument of him, and a memorial throughout all generations.

SPECIAL ITEMS.

The Spring Term opened at the designated time, and very auspiciously. The accessions exceeded the number anticipated—twenty, although many who applied and intend to come on, were unable to make the necessary arrangements for doing so immediately. And the most encouraging feature in these accessions is, that so large a proportion of the new students contemplate taking a full course and with a view to the ministry.

As sundry ominous reports seem to have been circulated here or there, not very flattering to the prospects of Ursinus for the present term, our friends may wonder how facts came so flatly against the tenor of such reports. But one explanation offers itself. It is suggested by the case of ancient Israel. The more the Egyptians oppressed them the more they grew. Or the answer might also be suggested by that later case reported in Acts 12, where it is related how, whilst a bitter persecution of the Gospel was smitten with defeat, "the Word of God grew and multiplied."

In common with much older institutions, some of which should by this time have gotten beyond the need of crying like the insatiate sepulchre, "more, more," Ursinus College needs pecuniary aid, and that furnished promptly. But this, we have assurance to hope, will be furnished. The times are indeed unfavorable, financially. * But a little more such self-denying liberality as friends have displayed, will soon supply our most pressing need.

The two Orations published in the present number were delivered at the last Anniversary of the *Zwinglian Literary Society*. (These two items were forwarded for the May number, but by a miscarriage of the mail failed to reach the printer in time.)

The Annual Catalogue for 1874-5, is ready for distribution. An intelligent perusal and examination of it, so far as it is possible to state facts in a catalogue, will find a highly encouraging exhibit of the operations of the institution during the past year. To what is presented in this form the following items of special interest may be added. An unusually large number of students have been in attendance during the whole year. There are more students who have the ministry in view (32), than at any previous time. Including those who will complete their theological course this term, the year furnishes four young men for the ministry. Comparatively few of the students are from this immediate vicinity, that is, what are called "day scholars." This fact can be readily explained. Within a mile of the college there is an English and Classical school, under charge of the Montgomery County Superintendent of Public Schools, which young men desirous of becoming teachers, consider it for their interest to attend. This naturally diverts local patronage from Ursinus College. Besides, the fact that a full college course is offered by our institution, and the connection of a Theological Department with the College, has temporarily produced the impression that academic students were not desired, or not suitably provided for. This misapprehension, however, is correcting itself, as the relation of the several departments to each other is coming to be better understood. Instead of at all interfering with each other, they are found to be mutually advantageous.

Still another point merits notice. To judge rightly of the success of Ursinus College from the catalogue, this must be studied in comparison with the history of similar institutions. We have now before us the catalogue of a college which is now *forty years old*. At the time of its establishment, and for some years afterwards, it was the only College of the Church with which it stood connected, an old, widely extended, and pretty large denomination. At its first three Commencements it graduated *thirteen* students, (against *seventeen* for Ursinus College). Its *fourth* class consisted of but *five graduates* (against *nine* who expect to finish their academic course as our fourth class, here.) Its *ninth* class was composed of but *six* graduates, and its *fifteenth* of but *six*, &c., &c. And yet Ursinus has three Colleges to compete with east of the Alleghanies, to say nothing of other kinds

of competition. Most certainly in this view of the case, and it is a fair one, the friends of Ursinus have great reason for grateful encouragement.

We are glad to learn from different sources, that many friends are already beginning to anticipate with pleasant expectations the next *Commencement*. The large number of visitors who attended last year were so much gratified, that they not only purpose to come again, but will bring many more with them. Let them come. The more the better. The occasion promises to be one fully equal in interest to the last, and, as then, ample and comfortable accommodations can be provided for them at very moderate rates. By the courtesy of various railroad lines, arrangements can no doubt be made for the usual excursion rates. Of course the officers of our *Ursinus Union* are taking care to have a full attendance of the members. It will be remembered that this year Commencement Day occurs on *Thursday, June 24*.

The Programme for Commencement Week is as follows:

Sunday, June 20, at 7:30 P. M., Baccalaureate Sermon, by the President.

Tuesday, June 22, at 8 P. M., meeting of the Committees of the Ursinus Union.

Wednesday, June 23, at 9 A. M., meeting of the Board of Directors of the College.

10 A. M., Meeting of the Alumni Association.

3 P. M., Annual Meeting of the Ursinus Union.

8 P. M., the Oration before the Literary Societies, by the *Hon. Ex-Governor James Pollock*, of Philadelphia.

Thursday, June 24—10:30 A. M. The *Commencement Exercises*, including the orations of the graduating class, and conferring of Degrees.

3 P. M. Re-union of the guests and friends of the institution.

8 P. M. Entertainment at the President's house.

Each of our readers will please consider himself specially invited to these festivities.

As a sort of railroad guide for our friends at a distance we give the following items: Trains leaving *Harrisburg, Reading* railroad depot at 5:20 A. M., 10:30 A. M., and 2 P. M., reach our station (Collegeville) at 9:30 A. M., 2:30 and 6:50 P. M., respectively. These trains connect at *Reading* with trains leaving that

city at 7:30 A. M., 12 noon, and 4 P. M., respectively. Hence friends in and beyond Harrisburg or Reading can arrange their time of starting from their homes according to the above hours. In regard to a change of cars at Reading, Phoenixville, or *Perkiomen Junction*, the *conductors* will give all needful information.

It will aid us in making arrangements for the entertainment of friends, if our Ministerial brethren will notify us by postal card, of the probable number of visitors that may be expected from their several congregations and neighborhoods.

Ecclesiastical authorization and endorsement of Ursinus College, including the Theological Department.

First, by the *General Synod*, the highest judicatory of the Reformed Church. The *General Synod of Cincinnati*, in 1872 declared that Ursinus College is not violating the Constitution of the Reformed Church, in maintaining a Theological Department.

The recent *General Synod of Fort Wayne*, formally acknowledged the validity of this decision.

Secondly, The *Classis of Philadelphia* has, several times, by special resolutions, commended the College, in its several departments, to general favor.

No College or Institution of the Church has ever received better or higher endorsement and commendation than this.

ACKNOWLEDGMENTS.

Received for <i>Educational Aid</i> , from	
Rev. F. S. Lindaman, Blain charge.....	\$ 50.00
Rev. A. B. Shenkle, Millersville.....	32.80
Rev. W. Sorber, St. Peter's.....	5.20
Rev. M. Rowand, St. Matthew's.....	12.35
Rev. M. Rowand, E. Vincent.....	13.62
Alexandria Reformed Church (addit).....	2.50

\$116.47

BOOK NOTICES.

Christian Dogmatics, a Text-Book for Academical Instruction and Private Study, by J. J. Van Costerzee, D.D., Prof. Theol. in Utrecht. New York. Scribner, Armstrong & Co.

This is a new and very able work on Christian Dogmatics. It is the latest work that we have from across the ocean, and represents in its pages the immense activity in the sphere of theological thinking, primarily in Germany, but as well also in Holland and France. Although intended only as a manual, or hand-book, yet it has grown under the hands of the author to two closely printed volumes of about 400 pages each.

The translation is well done. It reads as well and as clearly as though it had been originally written in the English, instead of the Dutch language. In this respect it is favorably distinguished from the translation of German works (like Dorner's Christology, for instance,) which for some reason or other are exceedingly trying to English students.

The work is issued under the American supervision of Drs. Schaff and H. B. Smith, and forms part of a series of text-books (mostly translations from the German) which they are preparing for the press, intended for colleges and theological seminaries. Of these works "Ueberweg's History of Philosophy" and "Van Costerzee's Dogmatics" form the advance guard.

We remember that it was an old and favorite thought of Dr. Schaff's, that the American world should be made acquainted with the treasures of modern thought and research embodied in what we may call regenerated theology of Germany. He has labored for years to realize this thought, mainly by means of his own works, but he was never in such a favorable position as now to do it effectively and on a large scale. Now he is in a position (both *objective* and *subjective*, if we may so use these much abused terms) to develop his cherished plans in this respect.

We have read Dr. Van Costerzee's Dogmatics through, from beginning to end. It has been to us as fascinating a book as a romance. It is a noble monument of extensive scholarship, hearty faith in a supernatural revelation, and a wide spiritual acquaintance with Holy Scripture. Drs. Smith and Schaff remark in their preface that they have selected it as the representative of Christian Dogmatics "as being upon the whole the work best adapted to the wants of English and American students." They give it as their judgment, that "It is a book of marked ability and learning, full of matter skillfully condensed, lucid in arrangement and method, fresh in style, evangelical in sentiment, showing a familiar acquaintance with German, French, and Dutch literature, sufficiently large for a text-book, and nearer, perhaps, to the prevailing type of Anglo-American Theology than any similar work produced of late years on the continent of Europe."

Ministers of the Gospel, as well as theological students who wish to carry for-

ward their scientific study of theology (as all should, for this is a *work* which we never finish in this life) would do well to procure this work.

In the first place, *is it orthodox* as a whole, and this can hardly be said of most German works on Dogmatics. These generally prefer a speculative construction of doctrinal systems, instead of adhering to the Church Symbols. Dr. Van Costerzee remains true, throughout, to the Heidelberg Catechism *in its historical sense* (and constantly refers to it.)

In the second place, it is in no sense narrow in its sweep of thought and investigation, but takes a very wide range. The author has an eye for all the various speculative systems (rationalistic, materialistic, mystic, Puseyite, &c.,) that have pushed themselves forward in the domain of German thought, and everywhere exposes their weak side. In this respect the work bears very happily an apologetic character, as over against false and one-sided systems; although it is in no sense polemic, but pervaded by an ironical spirit throughout.

In the third place, it is thoroughly Scriptural, and that in a far higher sense than many English theological works. We had before learned to know the author (through his Biblical Theology and Commentaries, in Lange's series) as one of the exegetical scholars in Europe, and this gives a very great value to his work on Dogmatics. Not that we can agree with all his expositions of Scripture (or of doctrines,) but we feel at every step that we are in the company of a man who has studied the sacred writings with what we may call a deep and impartial eye.

That the author has been successful at all points in stating and defending the "doctrines of grace," as over against all sorts of modern assaults, we do not affirm. We cannot agree with him everywhere. But the spirit in which he writes is admirable. The whole work is pervaded by a genuine devotional feeling.

The scheme selected by the author, according to which the dogmatic material is arranged, is a very happy one. As Coecejus laid the Biblical idea of the "Covenant" at the foundation of his system, so Van Costerzee takes the equally Biblical idea of the "Kingdom of God," which meets us so prominently already in the Old Testament, and so early and so late in the New Testament. This gives him the following excellent division:

- I. God, or the Sovereign of this Kingdom *Theology.*
- II. Man, or the Subject *Anthropology.*
- III. Christ, or the Founder *Christology.*
- IV. Redemption, or the Character *Objective Soteriology.*
- V. Way of Salvation, or Fundamental Law *Subjective Soteriology.*
- VI. The Church, or Training School *Ecclesiology.*
- VII. The Coming of the Lord, or the Completion *Eschatology.*

Of special value to our American Theology must be the three chapters which he calls the Apologetic Foundation (namely *Religion, Revelation, Holy Scripture.*) These are masterly discussions, although they will not fall in with many of the current views and theories on the subject.

We cannot write a review (properly so called) of this work, as this would re-

quire a great many pages if it were thoroughly done. We can only indicate certain points of special interest. To the question whether it is well adapted for a Text-Book, we can only say, that in some respects it is, and in some respects it is not. It was not written for the longitude of America, but for that of Holland and Germany. Hence (1) it presupposes far more theological and philosophical knowledge on the part of the student than usually falls to the lot of American students; (2) it ranges over a far wider field than our American students are in the habit of traveling (especially in its "points for inquiry;") (3) it is greatly condensed. A whole theory is often refuted in a sentence. On the other hand it has some very marked excellencies. (1) it is not, in itself, *speculative* (but rather *Scriptural*), although it examines, reviews, and refutes the current speculative constructions of doctrine; (2) it is very *suggestive*. At the end of each section there are "points for inquiry," which range over such a wide field as cannot but have an *awakening* effect upon every mind intent upon studying divine things—provided they are in a position to enter understandingly into these investigations; (3) it is very comprehensive. It does not pass by or dodge any hard points in theology, and it gives a good teacher a full opportunity of discussing every weighty question in the domain of religious truth, even though he may differ very materially from the author.

In order to give our readers an idea of the style and spirit of our author we will close this notice with a few brief extracts.

Speaking of the testimony of the Holy Spirit to the truth of Revelation, he says:

"Whatever the value of the testimony may be which is given by the reason and conscience of the duly developed man to the Gospel, the testimony of the Holy Spirit is something totally different and higher. It is the fruit of a *supernatural* operation, *i. e.* of one which is not of man, but of God, however much it may agree absolutely with the natural disposition and needs of man. Appealing to this testimony, the Reformed Church thus takes the stand in no degree upon a merely subjective, but upon an objective ground of faith. It does not appeal to that which the Holy Spirit testifies in Scripture, but to that which the (personal) Holy Spirit testifies in the believer with regard to Scripture and the revelation contained in it."

That the formation of the Bible went forward under the guidance of Divine Providence, he shows as follows:

"Is it accidental that the Scriptures, precisely a short time before the appearance of Christianity in the world, should be translated into Greek? Accidental, that amongst the first witnesses of Christ there should be found writers of an ability like that of a Luke, a Paul, or a John? Accidental, that these writings should so speedily be scattered and multiplied, that to destroy them, or even to trample with their contents, should thenceforth be impossible; that they were preserved throughout the middle ages; disinterred again at the Reformation from amongst the rubbish of the convents; that in our day new proofs of the credibility of the Bible are continually coming to light, proof drawn even from the ruins of Babylon, or the excavations of Nineveh? It is remarkable that none

of the sacred writers thought of forming a Bible. Men of the most different natural constitution, manner of thought and life, of development and gifts, separated from each other by an interval of years or ages, labor in entire independence of each other, and yet there arises as a whole the Messianic expectation of Israel, the Life of Jesus, the History of the Kingdom of God on earth."

Of Christ, as the centre of Revelations, he says: "We call him the centre of sacred history, not because each particular circumstance stands in immediate relation to Him, but because this history in its totality unceasingly points to Him, or then again proceeds immediately from Him. The Christ lies potentially in the history of Paradise, as the oak lies potentially in the acorn. To bring about His appearance, Israel is separated, guided forward, chastened, redeemed. Ever more clear does the Messianic hope become in the course of the ages. Finally, He Himself comes; a host of heralds precedes Him; a cloud of witnesses follows Him. In one word, there is not a point in this circle from which a line may not be drawn terminating at last in this centre. The Bible is a Christologic book, a biography of the Christ on an immeasurable scale. Its testimony of Salvation is as a symphony of the most varied tones, but of all of which He is the key-note."

Of the value of the Bible, he says:

"By nothing does one play more successfully into the hands of Rome, and all that leads to Rome, or tends Romeward, than by rebellion against the authority of God's word in Holy Scripture."

Of man's present condition, he says:

"There is no fact from which we can more safely start upon our investigation than the generally recognized phenomenon that no mortal upon earth is really happy. The well-known saying of Solon to Croesus is not seriously contradicted by any one; but it does not merely declare that we cannot be sure of that happiness before death; it rather signifies that true happiness is from its very nature wanting to us all. Is happiness nothing else but the harmony between our wants and our condition? Then the constant condition of man is best described by one word—discord. Discord in his own inner life, between reason and faith, between heart and conscience, between will and action. Discord between ourselves and other men, who apparently go with us, but are really opposed to us. Discord, above all, with God, without whom we cannot live, and to whom we cannot draw nigh."

Of the culpability of sin:

"It does not depend upon ourselves whether or not we carry with us a sinful heart, but whether or not we follow its dictates. He who asserts that by nature the sinner cannot do aught but resist God's grace, makes thereby his conversion psychologically impossible, and to the apparent benefit of Dogmatics, saps the foundation of all morality at one stroke."

Of the Church and Sacraments:

"It is not our task to construct *a priori* the idea of the Church, but to estimate the existing part of the Church; not to develop an abstract theory respecting the requirements and operations of the Sacraments in the domain of the

Church, but to place the simple rites of the New Covenant in the light in which they were brought by the Lord Himself and His first witnesses."

Of Prayer, as a means of grace :

"The Romish Church, at least in practice, places the Sacrament even above the word; the Lutheran co-ordinates one with the other; the Reformed, in its doctrine and practice, gives the highest place to the preached word of God, though it, second to this, holds the Sacraments in honor (Heid. Cat. 65; Belgic Con. 24 and 33,) and attaches no little value to the "keys of the Kingdom of Heaven" for the benefit of the Church of Christ. * * * *
No Christian thinker will deny that in this connection the doctrine of *prayer* is of the highest importance. Prayer indeed is, according to Scripture and experience, the great condition to which God himself has attached the enjoyment of all blessings of a spiritual nature (Math. 7: 7-11.) Hence it is but natural that it should be constantly proclaimed with eagerness in the confessional writings of the Reformed Church as a means of salvation (Belg. Conf. 26; Heid. Cat. 116,) as specially since the time of, and following in the track of Schleiermacher, it is also more expressly treated in Dogmatics." J. H. G.

P. S.—The above notice is *volunteered*—no copy of the work having been received from the publishers.—ED. R. C. M.

From *Jones Brothers & Co.*, 1003 Arch street, Philadelphia,
The Political, Personal and Property Rights of a Citizen of the United States—How to exercise and how to preserve them; by Theophilus Parsons, LL.D.

A careful perusal of this work will convey an adequate understanding of all legal questions arising in public or private life, for it gives a clear explanation of those universally recognized principles, on which are based all existing laws enacted to secure us in the enjoyment of our rights and privileges.

That every one should be well informed concerning the rights and duties of the citizen, is of the greatest importance in this country, where he participates so freely and so directly in the affairs of government.

This volume will prove of great value to the statesman and to lawyers, and cannot but be eminently useful to the citizen of every class and calling.

The ability, accuracy and long experience of the author as a law writer and teacher, are a sufficient guaranty that the work is one of merit and usefulness. The language of the author is simple, he eliminates from it those abstruse phrases so common in most law books, and brings his subjects within the comprehension of those unlearned in the law.

His explanation of the causes which led to the framing and adoption of the Constitution of the United States, and its principles and purposes, is alone well worth the cost of the volume to every one who aspires to the full enjoyment of the privileges guaranteed him by the Supreme Law of the land. The vast amount of useful knowledge, the excellent forms, the rules for the organization

and procedure of deliberative bodies, and the glossary of law terms in common use, make this work one of great popular value.

Special attention is called to the following advertisement:

Agents wanted to sell The Political, Personal, and Property

Rights ^{OF} A Citizen,

Of the United States—How to exercise and how to preserve them. By *Theophilus Parsons, LL. D.*

Containing a commentary on the Federal and State Constitutions, giving their history and origin, and a full explanation of their principles, purposes and provisions; the powers and duties of Public Officers; the rights of the people, and the obligations incurred in every relation of life; also, parliamentary rules for deliberative bodies, and full directions and legal forms for all business transactions, as making Wills, Deeds, Mortgages, Leases, Notes, Drafts, Contracts, etc. A Law Library in a single volume. It meets the wants of all classes and sells to everybody. JONES BROTHERS & CO., Phila., Pa.

FROM *Claxton, Remsen & Haffelfinger*, 626 Market street, Philadelphia:

"*New Elements from Old Subjects*: presented as the basis for a science of mind. To which are added, 1. The philosophy of numeration; 2. The philosophy of government; 3. The philosophy of definitions: as applications to the aforesaid elements." By *John Gaskell*.

This book was published, posthumously, under the editorial supervision of a warm personal friend of the author, John W. Huff. In the editorial preface we learn that the author, born in Didsbury, near Manchester, England, in August, 1804, after receiving the rudiments of a fair English education, and assisting his father for some years in a silk and cotton goods manufactory, came to this country in 1819, settled in Wilmington, Del., followed stonecutting for a short time, and cultivated sculpture. Subsequently he removed to Philadelphia, and pursued the occupation of a bookkeeper. His leisure hours were sedulously devoted to abstract studies, for which he had special natural tastes and talents. The chief results of his studies and speculations are given in this volume. Whatever judgment a scientific criticism may pass upon his views, it must be admitted that they are marked by considerable vigor, and are not to be contemptuously cast aside.

"*Secrets of the Sanctum*. An inside view of an editor's life." By *A. F. Hill*. Is a very clever book, racy, spicy, though not peppery, entertaining, and, for some purposes, instructive. Many will read it with zest, and think none the worse of the author or of themselves, when they are done.

EDITORS' DESK.

BUSINESS ITEMS.—Subscribers still in arrears for the present year, 1875, will please promptly remit by *postal order* on Lancaster, Pa., or by *bank check*, to *J. H. Pearsol, Lancaster, Pa.*

Those in arrears for former years will remit, by *postal-order*, on *Collegeville Post-office*, to our address. The editorial and publication office, proper, of *The Reformed Church Monthly*, is Ursinus College, Freeland, Montgomery county, Pa., to which all articles intended for *The Monthly* must be sent. Items of church interest are earnestly solicited.

Articles without signature are from the pen of the senior editor.

The continued interest of friends is solicited for the increased circulation of *The Monthly*. Many kind letters received assure us that it is warmly appreciated. Let every one who believes it is doing a good work try to get an additional subscriber, and thus extend the benefit.

Back numbers, and also back volumes, from the commencement (1868) can be furnished. Single number, including postage, at 20 cents. The price per volume, unbound, including postage, is \$2.15; bound, \$2.90.

A large portion of the present number is devoted to reports of the Synod of Ohio, and of the General Synod at Fort Wayne. Our account of the latter is intended to furnish more of an inside view of what was done upon matters of special interest to our friends. Instead, therefore, of occupying space with the names of delegates and standing or other committees, or of those who opened and closed the sessions, or with a statement of the ordinary routine business, more attention has been given to other matters. To give our readers a proper understanding of the movement revived in regard to the matter of teaching theology without formal appointment to the specific office by a district Synod, it was necessary to go back to the starting point of the effort to suppress the Theological Department of Ursinus College, and show the historical connections of the case. Hence the space unavoidably given to this subject. It is believed, however, that our friends will not complain of the length of the article. The subject occupied a full day, and elicited a good deal of earnest discussion, and could not well be disposed of in a report of but a few sentences.

It is to be regretted, for the sake of the Church, that the matter was brought up again, and particularly in a form so offensive and reprehensible as that of the Pittsburg overture. Any one who reads that overture must feel that it was prompted by hostility to Ursinus College. And it must appear exceedingly difficult to reconcile this new assault, coming from the source from which it issued, with pleas for peace which have been so often and so gently echoed of late through the columns of *Our Church Paper*, or, as it is now styled, *The Reformed Era*. That Pittsburg overture was a strange thing to unfurl as a flag of truce—a white flag, but with a death's head and arrows emblazoned on it. But it is over now; may we add, finally?

Other matters of interest remain to be noticed; among them the action of Synod with reference to German congregations and charges now connected with English classes (and the reverse), being allowed to unite with those speaking their own language, and the action in regard to an oecumenical Conference of Churches holding acknowledged Reformed confessions of faith, &c. These points have been necessarily deferred.

Altogether, the meeting at Fort Wayne was a pleasant one, and the results reached may be regarded as satisfactory. It afforded us great pleasure once more to meet and commune with many dear brethren whom we had not seen since 1872, in Cincinnati. Only we regret that work at home would not allow us the privilege of tarrying a week or two with brethren residing along the route, and of thus enjoying more of their fellowship. Pastors Krahn and Baum, with their esteemed and hospitable members, laid the delegates to the Synod under lasting obligations for their kind and indefatigable ministrations to our comfort, as indeed did many members of some of the other churches, with their respected pastors, and their kindness will be gratefully borne in mind.

We would wrong our own feelings in not mentioning, yet, the pleasure enjoyed on Sunday evening during the Synod, at a Mission festival of the Sunday-school of Brother Baum's church. The singing of the children was charming, and that of the choir above criticism.

There was an exceedingly sad check given to the current of Synodical business on Monday evening, by the announcement made by Dr. Klein, of the distressing affliction which had befallen our highly esteemed Bro. Rev. Dr. Stern, of Louisville. His second son, diligently and successfully pursuing his studies at Sheboygan Institute, was drowned while bathing, on Saturday, May 22. This sore calamity, falling upon a brother already heavily visited by a bodily affliction (paralysis), which disabled him for the work he so much loved in the Lord, must be well nigh overwhelming. May the faithful, Almighty Saviour, in whom he has long trusted and found so true and good, abundantly support him and his dear mourning family under this new tribulation, and help them say: "I was dumb with silence, because *Thou* didst it,—for I know that in faithfulness thou hast afflicted me."

By the last Catalogue of Heidelberg College and Theological Seminary, Tiffin, Ohio, we rejoice to see that the Institutions are in a flourishing condition. The total number of students in all the departments during the year 1874-5 reaches the high figure of 221. It is said to be the most prosperous year of the existence of the College.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. W. F. Colliflower*, from Hagerstown to Abottstown. *Rev. G. S. Foulk* to the Presbyterian Church at Williamsport, Md.

Rev. L. Zeigler, Bongards, Carver co., Minnesota. *Rev. S. N. Callender, D.D.*, from Harrisonburg to Pleasant Valley. *Rev. Edmund Erb*, from Navarre to Apple Creek, Wayne co. O.

ADDITIONS TO CHURCHES.—Second Ref. Church, Norristown, *Rev. Jos. Hunsberger*, 8. Lovettsville, Va., *Rev. H. St. John*, Cauker, 2. *Emanuel Cox*, Bridesburg. Philadelphia, *Rev. C. Keller*, 11. Catawissa, Pa., *Rev. G. B. Dechant*, 26. Sixth Reformed Church, Baltimore, Md., *Rev. J. C. Hauser*, 25. Emmittsburg, Md., *Rev. H. R. Kremer*, 13. Buffalo, N. Y., *Rev. J. B. Knouse*, 48. Brandon, Pa., Mt. Auburn Church, *Rev. C. Cort*, 7. Lykens, Dauphin co., Pa., *J. Kretzing*, 13. Overton Mission, Pa., *Rev. Jos. Schlappig*, 9. Curtsville, Pa., St. Luke's, *Rev. J. Dottener*, 8. Shamokin, Pa., *Rev. D. O. Shoemaker*, since December, 49. Glade Charge, Md., *Rev. O. E. Lake*, 11. Indiana Creek, Pa., *Rev. J. Kehm*, 13. New Holland, Pa., *Rev. D. W. Gerhard*, 11. Manchester, Md., *Rev. D. W. Kelley*, 55. Landisburg Charge. *Rev. W. H. Herbert*, 51. Hamilton Charge, *Rev. H. Daniel*, 20. Navarre Charge, Mud Creek congregation, *Rev. E. Erb*, 51. Canal Winchester, O., *Rev. S. P. Mauge*, 11. Turbitville, Pa., *Rev. S. Derr*, 23. Reading, Pa., *Rev. W. S. Futch*, 94. Milltown, N. J., *Rev. C. Bank*, 20. Fulton, Mich., *Rev. S. Z. Bun*, 3. Buffalo, N. Y., Salem's Church, *Rev. C. Russ*, 3. Elizabethtown, charge, *Rev. J. H. Pennebecker*, 11. West Lodi, *Rev. B. Sandoe*, 19. Columbiana, O., *Rev. J. M. Kendig*, 14. Pittsburg, Pa., *T. J. Barclay*, 9. Fairview, Pa., 3. Fairfield, O., *Rev. J. M. LeFevre*, 33. Hanover, Pa., *Rev. Dr. W. K. Zeiber*, 25. Polk, Ashland county, O., *Rev. G. H. Albright*, 6. *Rev. D. E. Klopp*, Trinity Reformed Church, Philadelphia, 45, including 10 by certificate. Myerstown, *Rev. Dr. Wolff*, 23, including 14 by confirmation; in Womelsdorf 22 by confirmation and 5 by certificate; St. Luke's, Trappe, 24.

The *Rev. Jas. J. Good*, recently called to Heidelberg Church, York, has entered upon his field of labor there, and is prosecuting his work with cheering prospects.

Another aged Brother in the Ministry gone to his rest.—The *Rev. David Bossler* died, after a long illness, in York, Pa., May 14, aged 74 years. A fuller notice will be given in our next number.

MISCELLANEOUS ITEMS.

AMERICAN TRACT SOCIETY.—The Fiftieth Anniversary of the American Tract Society was commemorated in the Fourth Avenue Presbyterian Church, New York, on the 13th ult. The following statistics were presented in the report of the Treasurer: Receipts for the year, in donations and legacies, \$112,422.03; sales, \$367,805.24; making, with balance in the treasury

and balance from rent fund, \$502,872.85; new loans on the Society's house, \$150,000; total, \$652,872.85. Expended in manufacturing books, tracts, and periodicals, \$342,476.10; colporteurs, agencies and depositories, \$2,836.75; district secretaries, \$17,422.10; cash appropriations for foreign and pagan lands, \$4,912.50; on loan account, paid former loan on Tract House, \$80,000; on debt for paper, \$70,000; all other expenses, as by Treasurer's report, \$52,520.19; total, \$551,545.56; balance in the treasury, \$2,685.15. The Treasurer stated that in the past fifty years the receipts aggregated \$13,597,589.63, as follows: Donations and legacies, \$4,328,095.44; sales, \$8,957,219.50; rents, \$312,274.69; total, \$13,597,589.63.

The officers of last year were reelected, except in cases where deaths made new elections necessary. The following are new directors: Homer Merriam, of Massachusetts; the Rev. William W. Taylor, D.D., Nathan Bishop, Reuben P. Birch, and Rev. Thomas A. Jagger. The Executive Committee consists of the Rev. Drs. William Adams, John Cotton Smith, William Budington, E. P. Rodgers, and Messrs. Thomas D. Anderson and Charles B. Schultz.

Reports were received from foreign tract societies, and from domestic auxiliary societies, giving a detail of their operations, and of the special directions in which their work was performed. Addresses were made by Rev. Dr. Tyng, Rev. Mr. Wood, Rev. Mr. Perkins, Rev. William Gillis, and others.

On Sunday evening last, the semi-centennial of the Society was further celebrated by interesting exercises in Dr. John Hall's new church, corner of Fifth avenue and Fifty-fifth street, when addresses were made by Judge Strong, of the United States Supreme Court; M. B. Anderson, LL.D., Rev. Dr. Palmer, Rev. Dr. Macloskie, and Rev. Drs. Manning, Gillis, and Adams.

AMERICAN SEAMAN'S FRIEND SOCIETY.—From the forty-seventh annual report of this excellent Society, we learn that during the past year forty-eight chaplains, missionaries, Bible and tract distributors and colporteurs, have been aided wholly or in part from its treasury, and located at different important points on the lakes, rivers, canals, and ocean ports of this country; in the British Possessions; in Norway, Denmark, Sweden, France, Belgium, Italy, Malta, Japan, the Sandwich Islands, and in South America.

The number of ships' libraries sent out exceeds that of any former year, numbering 893, on vessels carrying 10,517 men. The total number of libraries sent out since the work was inaugurated, seventeen years ago, is 5233, containing at least 228,000 volumes, accessible to 213,000 men. Over 800 hopeful conversions at sea are reported as having occurred in connection with this single agency.

During the year the Sailor's Home in Cherry street, in this city, has accommodated 2118 boarders, who temporarily deposited with the Superintendent \$21,725, of which amount \$9662 was sent to relatives and friends, and \$3050 placed in the Savings Bank. Many shipwrecked and destitute seamen have been aided at the Home. The whole number of boarders at the Home since its establishment, in 1842, is 87,540. The total receipts of the Society from

all sources, for the year ending May 1st, 1875, were \$66,770.05, and the expenditures, \$64,858.12.—*Christian Intelligencer*.

THE first Presbyterian church of Louisville, Ky., after efforts to settle, by compromise, the property questions at issue, commenced suit to recover possession of their church property. The party adhering to Dr. S. R. Wilson are in possession, and propose to stay in possession, unless driven out by the Civil Courts.

THE labors of the Rev. C. M. Howard in the First Presbyterian church, Lynchburg, Va., have been greatly blessed. Every part of the church is densely crowded to hear him, and hundreds are turned away. The *Virginian* reports one hundred and seventy-five inquirers, and one hundred and twenty conversions.

THERE have been thirty-six additions to the membership of the Presbyterian church in Eufaula, Ala., on examination, and two by letter.

ON the 26th of March the Presbytery of Egypt, in connection with the American United Presbyterian church, licensed, after careful and extended examination, eight young men from the theological school of the Mission, to preach the Gospel.

THE American Home Missionary's last year was a year of financial success. The aggregate cash receipts were \$308,896.82; or \$14,329.96 in advance of the highest aggregate ever reached by the Society in any year of its history, even when the Presbyterian churches were giving their money to its treasury.

MR. J. W. SEVILLE, of Oak Park, near Chicago, has generously offered to the Secretaries of the Congregational Home and Foreign Mission Societies, and of the American Missionary Association, a five years' lease of a beautiful suite of rooms in his bank building, corner of Washington and Desplaines streets, Chicago.

THE
REFORMED CHURCH
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VOL. VIII.

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No. 7.

LOVE YOUR CHURCH.*

It is the duty of every Christian to love *The Church*. When he unites with his brethren in their glorious confession, and says: "I believe in the Holy Catholic Church," he most emphatically acknowledges its claims to his warm affections. Does he declare that faith intelligently? Is he duly conscious of the strong ground on which that faith rests? Then will he find in the reasons for his faith, equally potent reasons for his love.

But all the reasons, which lead the Christian to love *The Church* in general (Catholic,) hold, in kind at least, in favor of loving *a Church* in particular. By the law of human life we must reach the whole, through certain parts composing it. We enter society through our parents. Before we can become inmates of a house, we must be born in a room or separate apartment of the house. The family will not recognize our membership in its bosoms, until we are presented to it as members in the arms of a mother. Our citizenship in the world is conditioned by our sonship in the home circle, and by our personal relation to the town, or city of our nativity.

We learn to love *mankind* on our mother's bosom, in our father's arms, amid the joys and pleasures found in the immediate circle of loving brothers and sisters. Each of us was taught the first lesson of philanthropy at home. The earliest representatives of hu-

*This article was written and published in Nov., 1860. Apart from the importance of the subject there are some special reasons for its reappearance now. These will suggest themselves to the minds of many readers. The article will be followed by one or two others on the same general subject, setting forth other motives for loving our Church, and, more particularly showing how this love must prove its sincerity.

manity for us, were our parents, and those reared with us around their secluded hearth. The expansion of our knowledge of our race, was simply an application of our knowledge of these, to to others who bore a resemblance to them. And the extension of our love to mankind at large, so far as we may love mankind as we should, is simply an extension of home-love to those resembling the objects of that love, in their persons and their several relationships, but dwelling in different homes from ours.

So with our love to "*The Church*." As the world of mankind, socially considered, is divided into nations, and as nations are sub-divided into separate governments, or States, so with the Church. Even if the Church were outwardly one, united under one form of government, and all agreeing in established forms of worship and rules of order, there would be geographical divisions. These geographical divisions would, as facts prove they have done, beget corresponding peculiarities. These peculiarities, again, would beget corresponding local attachments; which would be among the earliest and strongest feelings of the members of the Church reared among such peculiarities. The members of the Church in Russia would, naturally (and by the law of grace too) feel bound most warmly to its national peculiarities, and fondly cling to them; the members of the Church in France to whatever might more distinctively belong to it; and the members of the Church in England to whatever might be peculiar to it. Not that they would love the whole "kingdom of heaven" less, but that, by a good law of their nature, they would, for themselves, love more that portion of it which to their eyes would seem the garden of that kingdom.

Such special, local affections would, we believe, spring up in *most* hearts (there are few *cosmopolitans*, and yet quite enough for all practical purposes)—even were the Church formally one and undivided. But the Church does not exist in this undivided and united form. Whether for good or evil, divisions and separations have occurred. *The Church Catholic* (or general) exists, *now*, in the form of many churches particular, or denominational, as we commonly say. A great degree of unity in faith and love is, indeed, still preserved. Judging from the history of earlier times, before these divisions arose, there is probably more *real oneness in essentials*, among the various distinct branches of the Christian

Evangelical Church now, than was ever exemplified by the more outwardly united Church of former ages. Now we have a most cheering amount of unity in diversity. Then there was a most painful degree of diversity in unity.

These divisions, then, in the outward constitution of the Church, being a matter of fact, it was our unavoidable lot, as a Christian, to enter into fellowship with one of them. We had, under existing circumstances, no other way of getting into *the* Church, than by being incorporated with *a* Church. Our membership in the ideal Church of the creed, holds and can hold, only through our membership in an actual Church, existing and exercising ecclesiastical offices and functions in the world around us. *It is our* spiritual birth-place. The sacraments which *it* dispenses, in the name and by the authority of the Head of the Church (who is thus also *its* Head) are the *signs* and *seals* of those precious unseen realities of grace, in which we find our peace, and joy, and hope. The Gospel which *its* ministers preach, by the same divine authority, is the Gospel of the grace of God which hath shined into our hearts, and illumines and cheers our understanding. In *its* field we found "the hid treasure," and in its streams "the pearl of great price." Indeed all this has been so really the case, for us, that were we living in a district of country in which our Church had the field all to itself, and where we might never have heard of other communions of Christians, our Church would be *the* church for us. Knowing of no other separate branch of the great christian family, it would be considered as the Church mentioned and meant in the Creed. But even in our present circumstances, though surrounded by other denominations, *whose evangelical claims we may fraternally recognize*, ours has been and is for us the representative and bearer, however imperfectly, of the prerogatives and blessings of the Holy Catholic Church.

And as such is it not entitled to our warm effections? We should love it with genuine *filial* affection. In her have we been begotten in Christ Jesus, unto a lively hope. Through her hands the sprinkling of baptismal grace* bedewed our brows in infancy with

*Those who oppose the Romish, high-church theory of the Sacraments have been charged with denying *all* sacramental grace. The charge is unfounded, and no one has ever attempted to prove it. The opposite is the truth in the case. We have joined with our Brethren in earnestly maintaining that the sacraments are divinely appointed means of grace. But we have protested against the anti-Reformed theory of the Sacraments taught by the Lancaster School.

blessings which we hope will never lose their efficacy. She guided our youthful feet and gently led us to the Saviour's feet, there to impart lessons of holy doctrine and wholesome duty, which made ineffaceable impressions on our tender hearts. Through her hands the faithful Redeemer *confirmed* to us in later years the covenant of his mercy, and welcomed us, upon our solemn, voluntary *confirmation* of baptismal vows and promises, to the privileges of full communion with "the sheep of his pasture," and the people of his fold. Her sanctuaries are for us "the courts of the Lord's house" whither we have so often found it our gladness to go. The joys of our hearts have found constant and appropriate utterance in her songs of praise, and the sorrows of our oppressed and troubled spirits, have been unburdened in her hymns of complaint. From her altars have gone up our fervent prayers, mingled with those of dear kindred according to the flesh, rendered dearer still by the more sacred and enduring relationships of the spirit. At her "table spread," have we eaten the sacramental bread and drunk of the sacramental cup. Cheered by the inspiring pledge of "grace sufficient for us," of which she has given assurance in the name of her King, have we endured trials, and struggled successfully with temptations. And our hope of a peaceful death is based upon the promise unfailing, which the good Shepherd has given us through his lips, that when we "pass through the valley and shadow of death, he will be with us, his rod and his staff shall comfort us."

Especially do we reject as false, and denounce as most hurtful the error of Baptismal regeneration, so boldly and strenuously taught by Dr. Gerhart, and endorsed by his associates in his famous Tract No. 3. He there teaches, as the school to which he belongs has often taught and distinctly avowed, that "*the two things that belong to Holy Baptism, the external and the internal, the visible and the invisible, the natural and the supernatural, or the washing with water and the grace of Christ, are always joined together in one and the same transaction.*" By "the grace of Christ" Dr. Gerhart means, as he says: "the divine life of Christ, given by the new creative power of the Holy Spirit to those who are by nature dead in sin, in that by Baptism they are engrafted into Jesus Christ, and are thereby made partakers of Christ and all His benefits."¶ This grace, he says, "is as truly present as the water, and the grace is as truly given as the water is applied."

It is *this* now which we deny and reject as unscriptural and contrary to our Reformed faith. That is, we deny that Baptism is *the* organ of regeneration, so that in every case by Baptism regeneration is the result or effect. There is grace connected with the right administration and use of the sacrament, but that grace is not regeneration. What it is, is very plainly declared in the answer to Question 67 and 73 of our Catechism, and by Ursinus and Olevianus in their exposition of the doctrine.

It will be remembered that the above article was written originally fifteen years ago; consequently before the Mercersburg-Lancaster School had developed so fully their sacramental errors

All this, and vastly more than can be now detailed, is ours, under the great Head, through that Church in which we have our present spiritual home. And can we know this, reflect on this, without having love for this Church glow within us? The hungry bless the hand that gives them bread. The sick and suffering remember with affectionate gratitude those whose kind services minister to their relief. The weary wanderer rejoices in the shelter and resting-place, to which benevolent hospitality may welcome him. But you owe all this, and much more than this, to the Church, as the hand-maiden of Christ to do you good.

Then love your Church. Love her for the excellencies with which her Husband has endowed her. Love her for what, as an instrument, she is and has done for you. Love her for what she is to others to whom your heart is bound. Love her because the Redeemer loves her.

(To be continued.)

THE SECRET OF THE LORD IS WITH THEM THAT
FEAR HIM.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—PSALM xxv. 14.

THERE is no truth more offensive to the carnal mind, nor one more sweet to those taught of God, than this, that true religion is of a spiritual and supernatural character. That God should dwell in man; that the blessed Spirit should condescend to be our teacher; that we know nothing except through this divine tuition; that all saving faith stands wholly and solely in the power of God; and that there is no true religion independent of the inward work and witness of God the Spirit in the conscience; such a creed as this may well raise up all the scorn of the natural mind. But take away the Spirit's work, and what is left? Nothing but a dead carcass of forms. There can be but two kinds of religion, the one outward, and the other inward; the one natural, and the other spiritual; one that stands in forms and ceremonies, and the other that stands in the communications of mercy, grace, and truth, out

of the fulness of Jesus. So that if a man deny the inward teachings of the Spirit of God to be the sum and substance of religion, he has no other refuge but Popery ; and, to be thoroughly consistent, he should declare himself a Papist at once ; for there is no real stopping-place between vital religion wrought in the heart and conscience by the power of God the Spirit, and that which stands in external forms, rights, and ceremonies.

But it is the especial privilege of God's people, and when enjoyed it is the very comfort of their souls, that all vital godliness is wrought in their hearts by the power of God. They are well convinced that they have no more religion, and no less religion, than is brought into their conscience with divine power. To have a measure of this heavenly teaching, and to live under the enjoyment of it, constitutes all the happiness that a child of God can really feel here below. He learns this, not only from the presence of it when divinely communicated, but also from its absence when these blessed communications are withdrawn and suspended.

In the text we find the Holy Ghost speaking of "a *secret*." We need not wonder, therefore, that vital godliness is known but to a few. If it is a "secret," it is evident it is not understood and known by all ; the very essence of a secret being that it is confined to a few. And if there be a secret in religion (and such the Holy Ghost declares there is), it shows that vital godliness is confined to those only to whom the secret is made known by the power of God.

But we pass on to consider, for this is the main drift of the text, *What "the secret of the Lord" is*, which is said "to be with them that fear him." What do we understand by the expression "*secret*?" It is something not revealed nor made known to everybody, something locked up and concealed from the majority, and discovered only to a favored few. All the inward teachings, leadings, guidings, and dealings of God the Spirit upon the conscience, are therefore included in this word, "the secret of the Lord ;" for all these inward leadings and teachings are "hidden from the wise and prudent, and revealed unto babes." So that, with all their profession, they know nothing of the secret operation of God the Spirit in the conscience ; their religion stands in forms and ceremonies, in rites and observances ; it does not stand in the inward teachings of God the Spirit.

1. One part of "the secret of the Lord" is to show *the very being of a God*. "He that cometh to God," we read, "must believe that he is." (Heb. xii, 6.) We cannot believe in the very being of a God (at least, such a God as the scripture represents, a holy Jehovah, who compasseth our path and our lying down, and is acquainted with all our ways) until it is shown to us by the Spirit's teaching. So that all men in a state of nature are Atheists; nay, all professors, devoid of the Spirit, are the same. I do not say they are so *doctrinally*, but they are so practically; for until the Lord does in some measure spiritually make Himself known to the conscience, all men actually live without God in the world. But when the Lord does shine into the conscience, (for the "entrance of His words giveth light") we begin to feel that there is a God; that we are in His hand; that His eye searcheth all our ways; that go where we will, He still accompanies us; that we cannot hide ourselves from His all-searching eye; and that He is such a God as the Scriptures represent, who "will not clear the guilty," but is just, righteous, and pure, and hateth sin with perfect abhorrence. It is a great thing to have this spiritual knowledge wrought in conscience. O how much sin would this keep a man from! What a check to a light and frivolous disposition! What a bridle to a gossiping tongue! What a principle to bring out of the world! What a power to overcome the spirit of covetousness! What a maul upon the head of pride! What a turning out of doors of that base hypocrisy that our hearts are so full of! To carry about with us an abiding, inward feeling, "Thou God seest me!" and feel ourselves living under his eye, looking down into us, searching out our heart, and continually spying out all our ways, what a fountain of spiritual uprightness!

2. *The Lord's providential dealings with us* is a part, also, of "the secret" which is "with those that fear Him." What a mercy it is to see the Lord's hand stretched out for us in a way of providence! Some people affect to despise the providential dealings of God. But, as some one has justly observed, such as see Him only as the God of grace, see but the half of His countenance. We must see and feel Him as a God of providence also, to see the full face of Jehovah. How sweet it is to trace the Lord's hand in Providence; to look back on the chequered path that He has led us by; to see how His hand has been with us for good;

what difficulties He has brought us through ; in what straits He has appeared ; how in things most trying He has wrought deliverance ; and how He has sustained us to the present hour. Thus to trace out His dealings with us is a main part of "the secret of the Lord" which is "with them that fear Him." How sweet are providential favors when they come stamped with this inscription, "This is from the Lord!" How precious every temporal mercy becomes ; our very food, lodging, and clothing ! How sweet is the least thing when it comes down to us as from God's hands ! A man cannot know the sweetness of his daily bread till he sees that God gives it to him ; nor the blessedness of any providential dealing till he can say, "God has done this for me, and given that to me." When a man sees the providence of God stamped on every action of life, it casts a glory, beauty, and sweetness over every day of his life. Thus to see the Lord's hand is indeed a main part of "the secret of the Lord which is with them that fear Him."

3. *A sense of the Lord's presence.* O, this is indeed a part of the secret which is with them that fear His name. The Lord's presence ! Who but the Lord's people know anything of that solemn feeling which that presence creates, and which Jacob expressed, when he said, "Surely the Lord is in this place, and I knew it not. How dreadful is this place ! This is none other but the house of God, and this is the gate of heaven." (Gen. xxviii. 16, 17.) What solemn feelings are produced in the mind under a sense of God's presence ! How the Lord's presence turns night into day, makes every crooked thing straight, and every rough place plain ! How it banishes all the gloom, melancholy, and despondency which hang over the soul ! How it clears up every difficulty ; and, like the shining sun, drives away the damps and darkness of night. If there is one thing to be coveted more than another, it is, that the Lord's presence might be more felt in our hearts ; for it is "the secret of the Lord which is with them that fear Him" to show to them and make them to feel His blessed presence.

4. *The favor, the goodness and the graciousness of the Lord* brought with power into the conscience, is another part of "the secret which is with them that fear Him." It is a secret, because it is only known to a few. It is a secret, because it is

carried on in private between God and the soul. It is a secret, because never known until God the Spirit unfolds the mystery. It is this which makes the secret so mysterious and peculiar, that God's grace and favor should be given to such vile, filthy, polluted, unworthy, and unclean wretches, as every child of God knows and feels himself to be. It may, indeed, well astonish such that favor should be shown them, that mercy should ever reach them, and that there should be any communication of it to visit and water their souls.

5. *Communion with the Lord*, so as to be able to talk to Him, and find some access to His presence, is another part of "the secret which is with them that fear the Lord." What a different thing this is from mere wordy prayers! A man may fall upon his knees, utter words, and sound words, too, and be engaged for a long time in his devotions, and yet have no communion with God. And he may be lying on his bed, sitting in his chair, or engaged in his daily occupation, and in a moment his heart may be caught up into communion with the Lord. But one five minutes' (shall I say, one minute's, for these seasons do not last very long) communion with the Lord, is better than being on our knees the whole day, supposing we could kneel so long, merely uttering words without a sense of inward fellowship with the Lord of life and glory. It is through this communion with the Lord that heavenly blessings are bestowed. By communion with the Lord we drink in of His Spirit, learn His mind, know His will, taste His goodness, and receive of His fulness. And only so far as we are brought into communion with the Lord, is there any communication of spiritual blessings to the soul. Sometimes it is with us as though a wall were built up betwixt us and the Lord: we pray, but the voice never seems to reach the heavenly ear; there is no answer communicated; there is no seeing Him, no getting near Him, no pouring out of the heart before Him; still less is there a receiving any communication from Him. But when the soul is brought near to the Lord, these barriers are broken down, these walls fall, a measure of communion with Him is enjoyed; and then there is a receiving out of His fulness, a communication out of Him who filleth all in all; a divine reception of His truth into the heart. So that by five minutes' communion with the Lord we learn more, know more, receive more, feel more,

and experience more than by a thousand years of merely studying the Scriptures, or praying to the Lord without His teaching and testimony. But this is a secret known only to those who fear God; and they at times are privileged and indulged with it.

6. *The power of truth made known in the conscience* is a part, also, of the secret which is with them that fear the Lord. What a powerful thing truth is, when it drops into the soul! The mere utterance of it is nothing. The most solemn truths are no more to me than the mere blowing of a storm, unless it is dropped with divine power into the heart and conscience. But truth, when it is accompanied with a divine power, fills the heart, enriches the soul, drives out all error and falsehood, and lifts up the soul Godward. This is a secret which those know only who fear God. There is a great talk about religion in our day; well nigh every one is religious. But as to the inward operations and teachings of God the Spirit, whereby light, life, and power are brought out of Christ's fulness into the heart, this still remains a secret. This cannot be got at by human exertions; this cannot be attained so easily as a nominal profession; this is still confined to those who fear God, and they sometimes feel so blessed a power in the truth as it is in Jesus, that they can live by it and die by it.

7. *Communications out of Christ*—such as faith, hope, love, meekness, patience, every good gift and every perfect gift—to receive them into a soft heart, to know their working through a divine operation on the soul, this, too, is a branch of that secret which is known only to those that fear God. They know they cannot produce these things themselves, and yet they know the power of vital godliness consists in them. But to their astonishment, the Lord does sometimes work in them that which they could not possibly work in themselves; and thus they find that a life of faith is a secret which they could not get at till the Lord Himself was pleased to reveal it, and seal it with divine power in their conscience.

8. But, just so far as we are led into an acquaintance with this secret, will it have a powerful effect upon us; and one will be, to *bring us into union with those who are taught the same divine lessons*, and bring us out from those who are not so taught. If any with whom this secret is, are wrapped up in dead churches, there will be an aching void felt; they will want to have the secret

which they feel traced out from the pulpit ; but there is no word to meet their case. They want to trace something of it, too, in the members of the church of which they form a part ; but they do not find that in their case, "as in water face answereth to face, so the heart of man to man." This inward want, sooner or later, brings them out of dead churches, from under dead ministers, and away from dead professors, and brings them into personal union and communion with the people who are taught by the Spirit of God. And though they may still have (as we know we all have had) great prejudices, and even at times strong enmity, working against the peculiar people, and perhaps have to make great sacrifices, so that they hardly know what to do or say, yet, when they are brought into union and communion with the spiritual family, it so overpowers every adverse feeling that it makes them willing to take up the reproach and endure the shame, that they may live and die with the people of the living God. And thus we find the secret of spiritual communion with the people of God, and learn that the same secret is known to them which is known also to us ; and thus there is a blessed fellowship and sweet participation in the consciousness of the same secret being with one another. What a union this creates, what love this kindles, what sweet emotions this produces in the bosom, to enjoy communion with Christ, and communion with the people of Christ ! This is worth all the dead fellowship, all the vain esteem, and all the honors that the world can bestow, to be brought into a measure of divine communion with the Lord of life and glory, and into communion with the people of God ; this secret is with them that fear God, and is worth a thousand worlds.

Now, you will observe that the text says, "The secret of the Lord *is* with them that fear him." It speaks of it in the present tense, as something now known, felt, and enjoyed. It is not future, but present. So that if we have any evidence that we fear the Lord we shall find something of this secret in our consciences. We may doubt and fear at times whether we know it aright ; for our unbelieving heart ever breeds doubts and fears, and our desponding minds will ever put forth the spawn of despondency. Satan, too, will thrust in his fiery darts, and a thousand objections will shoot through the mind. But this does not destroy the reality of it ; this will not throw down the Lord's building, nor in-

jure the foundation. However, the house may be rocked by the storm, or beaten by the winds, it stands fast forever, because it is founded upon a rock.

You who fear God, do you not find at times something of this secret? Would you go back to a dead profession in which perhaps you were wrapt up for years, when you tried to reform your habits, break off your bad practices, become religious, and yet all the time were unacquainted with the secret, and knew not the inward teachings of God the Spirit? Then there were no communications of light and life, no breathings and longings after the Lord, no desire to know Jesus and the power of his resurrection. You rested upon something external of your own to save your soul. But when the Lord mercifully and graciously took you in hand, he battered down this proud natural religion, and laid it low in the dust, and by working powerfully in your conscience raised up the fear in your soul. Then you found something of which you were before completely ignorant; and since that time you have found spiritual religion, vital godliness, to consist in the inward teachings and leadings of God the Spirit. We find now there is a secret in these things. If you speak of it to your relations, they do not understand you; if you talk of it to those who are called "pious people," they cannot make you out; they think you are some mysterious being, whose religion they cannot fathom. But if you go into the company of God's people, and converse with them on spiritual matters, they know what you mean; and when you hear your experience described from the pulpit, and traced out in a hymn, or some experimental book, you feel a sweet going out of soul toward it, and you say, "If the man or book knew all that was passing in my heart, they could not describe my feelings more completely." This is to know something of the secret of the Lord, to have a secret and inward religion wrought with power in the conscience, and this is God's gift and God's work, and will shine when time shall be no more. If a man deny and scorn this, he had better go off to Rome; for if he has not these inward teachings and leadings of God the Spirit, he has no more true religion than if he were wedded to all the abominations of Popery.

III. But we find a promise also in the text, and that you will observe runs in the future tense, "He *will* show them his covenant."

The Holy Ghost has changed the tense here. "The secret of the Lord" (that is, *present* possession) "*is* with them that fear him ; and he *will* show them" (that is, something *future*) "his covenant." This shows, that while all the people of God who fear his name have the secret with them, that is, a measure of the secret, yet all the people of God have not the covenant revealed to them at the same time with the secret. The "secret" is in the present tense ; the "showing of the covenant" is in the future. It is very sweet to see how the Holy Ghost has discriminated between these blessings. If, for instance, it had run thus, "the secret of the Lord is with them that fear him, and he shows to them his covenant," some doubting, desponding child of God might say, "How can I be one of those that fear God ? for it says, God shows to them his covenant, and he has not shown it to me yet." But being put in the future tense, "He will show to them his covenant," it takes the form of a promise, and so is just adapted and sweetly suited to their wants. The more we see what is the language of the Holy Ghost in the Scriptures, the more we shall admire it. Men need not talk of improving the Scriptures ; let them take what the Holy Ghost has delivered ; for the more we are lead into an experience of the truth, the more we shall admire the wisdom of the Holy Ghost in the way whereby he has revealed it.

But what is this covenant that the Lord will show those that fear him ? It is the covenant that "stands fast for evermore ;" the everlasting covenant of grace, which stands in the Person, love, blood, and work of the Son of God ; the covenant made by the Triune Jehovah, on behalf of his people, before the world was.

Those, then, who cavil at this covenant, who deny there is such a thing, who abhor the doctrines that flow out of it, who resist and rebel against sovereign discriminating grace, particular redemption by the blood of Jesus, and justification by his imputed righteousness, cannot, as yet, have the cheering evidence that they are of the people that fear God. But it may come. And if the Lord showed to them this covenant, this everlasting covenant, they would not call it "everlasting nonsense." If ever they had seen Christ's righteousness, or the beauty and grandeur of those covenant engagements, whereby the church stood justified in Christ from all eternity, they would not call imputed righteousness "imputed nonsense."

This covenant God shows to his people. And how deeply they need it to be shown to them ! For what are they ? Always fluctuating and vacillating, ever ebbing and flowing, perpetually tossed up and down. We want something that will stand. If we look at the workings of our minds, they are scarcely ever the same ; sometimes up, and sometimes down ; sometimes cheered, and sometimes discouraged ; sometimes tried, and sometimes comforted ; sometimes tempted, and sometimes delivered ; sometimes in the dark, and sometimes in the light. As far as *we* are concerned, we pass through perpetual changes. Thus we prove we fear God ; those who fear him not, know no changes ; but those who fear him are like the tide of the Thames, perpetually ebbing and flowing, and going backward and forwards. We want, then, something which will not ebb and flow as we do ; we want something permanent, on which our feet may stand, and be planted there for eternity.

The Lord, then, shows to them that fear him his covenant ; he shows to them how stable it is ; that it stands fast forever and ever ; that it endureth, like himself, unchanging, and unchangeable, because it stands in his own eternal counsels, and is founded upon the engagements, love, blood, and work of his dear Son. The Lord shows them that fear him that this covenant standeth for evermore, and that they have an interest in it. What a suitable foundation for a poor tottering heart ! The Lord in showing this covenant unto them that fear Him, shows them that it is all of grace, and therefore meets all their unworthiness, and superabounds over all the aboundings of their sin ; that it is more than a match for their aggravated iniquities, and will land them safe in glory, because God has determined to bring them there. Nothing but a covenant of grace can suit a poor exercised soul, who knows his helplessness and worthlessness ; and the Lord shows this to them that fear Him.

He shows them, also, that his covenant abideth for ever ; that there is "no variableness, nor shadow of turning" in it ; that a vessel of mercy is not a child of God to-day, and child of the Devil to-morrow ; and that whatever stripes he brings upon his back, whatever painful feelings he gets into by the Lord's chastening, these things do not cast him out of the covenant, which standeth sure. As we read Psalm lxxxix, 30-35, "If His children for-

sake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless my loveing-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David."

As the Lord the Spirit, then, shows them this covenant, and brings it with power into their hearts, it becomes all their salvation and all their desire. To live by it, under the enjoyment of it; to have it more opened up, and to have fresh discoveries of it; to feel its sweetness, and live in the blessedness of it; this forms the leading desire of the soul. So that, so far from rebelling against the covenant of peace, we want to have it more blessedly and powerfully revealed in the heart and conscience.

These, then, are the blessings which the Lord will show unto them that fear Him. And what a mercy it is to be amongst those so taught and so led! But two characters will fight against these truths: those who know nothing beyond a servile fear, and those who know nothing but rash presumption and vain-confidence.

There are some in a profession of religion who have nothing beyond a servile fear; they have no divine teachings, but feel the workings of natural conscience, and the ebbings and flowings of fleshly conviction. But there is no promise for such; we know not what the Lord may do for them, but there is no promise for the workings of natural conviction, and the ebbings and flowings of servile fear.

Again. There is no promise made to those who are presumptuous and vain confident, who rashly and recklessly rush into the solemn things of God. But the promise is to the poor, the needy, the exercised family of God, who by divine life, divine grace, divine leading and teaching, know something of spiritual fear, whose consciences have been made alive and tender before the Lord. To these it is promised, "The secret of the Lord is with them that fear Him, and he will show them his covenant."

The Lord in mercy deepen this fear wherever it is implanted, and show us that where this fear is there every mercy is connected with it; that those in whose hearts he has caused it to spring up, he will lead safely on, till at length he brings them to see Him as he is, and to sit down with him in glory. Amen.—*Episcopalian.*

THE PATH.

BY NELLIE M. SOULE.

JOB 28: 7-23.

I.

ABOVE the eagle's flight, the vulture's peering,
 Higher than ever lion's whelp hath trod,
 Windeth, for aye the heavenly hill tops nearing,
 The pathway for the chosen of our God.

II.

"Tell me its entrance; I would thither haste,"
 I asked, with outstretched arms, the pulsing sea;
 Beating on rocks her ceaseless diapason,
 Ever the ocean answered, "Not in me."

III.

With lamp of science for my needful lighting,
 I searched the earth; I delved where wonders be;
 Read of the years the mystical handwriting,
 But still the earth made answer, "not in me."

IV.

To hoary magi, jewels of my buying,
 Rare orient pearls, I brought, and Ophir gold;
 "These for the truth," I cried. Their grave replying,
 "The secret of that pathway is not sold."

V.

No mention made of all my toilsome findings!
 From earth to peopled air I turned in vain.
 "Above the eagle's flight" still shone the windings
 Of Wisdom's way, which still I strove to gain.

VI.

I saw the travelers in the path immortal,
 The goal in view, the glory in their eyes!
 I, just without the mystic, narrow portal,
 Longing to run their race and win their prize.

VII.

'Twas pain untold; despairing, lost, prone-falling,
 With blanched lips I faltered—"Conquered now,
 I come, O God! contrite, heart-broken, calling
 From gloom for light. Thou knowest, only Thou.

VIII.

"Thou, who in might hast measured out yon ocean,
Weighed these wild winds, sent down the early rain,
Marked out the way for Nature's dire commotion,
Thou art the Wisdom I have sought in vain."

IX.

"I am the way; my fear is the Beginning,"
The Highest Voice responded, near and sweet.
"Child, go in peace; rest thee from pain of sinning."
Behold! O joy! the highway 'neath my feet!

X.

From somewhere, far beyond the path uplifted,
E'en higher than the way His children trod,
Sweet strains of murmured music to me drifted,
"There's joy among the angels of our God."

XI.

There's joy on earth—the joy of blessed endeavor,
Of daily journeying in the only way
That, 'mid life's pain and passion, still doth ever
Shine more and more unto the perfect day.

—*The Methodist.*

THE BOUNDARIES OF THE NATURAL AND SPIRITUAL.

BY H. W. SUPER.

In the kingdom of Nature various forces are exhibited in their operations in connection with matter. They may be all classified under one general head. They are modes of motion. Matter in motion, is force. Force has a threefold relation—an original impulse, a medium of transmission, and a final result. The impulse-giving motion is related always to some previous movement, until we reach the original or divine impulse in the beginning. The result is always continued in some subsequent movement forever. Ordinary forces are simply links between the divine impulse and a remote result. In mechanical forces the impulse is communicated either directly or through machinery, until the desired result is

obtained. In the transmission of the force, levers and wheels are employed, but these are themselves material, and the atoms of each are therefore in motion, and the force is transmitted by a communication between the atoms, just as a ball may transmit a movement to a series of balls, or, if they are elastic, to the atoms of the balls, until the last ball or atom receives the original impulse. In the transmission of sound, the vibrations are communicated to the atmosphere, the atoms of which are operated upon in a manner analagous to the series of balls, until a series of movements, under the form of waves, communicate the first impulse to the ear. Electricity, magnetism, heat and light are all forces communicating vibratory movements to some medium which transmits the motion to the body of man, producing the sensations called by the aforementioned names. In the cases of electricity and magnetism, the medium is, in part at least, the atmosphere. In the cases of heat and light we must account for the transmission by the aid of an additional medium. A star sends its light to the earth from a point so remote that the angle of vision becomes inappreciable, and the body is no longer visible; yet a ray of light still reaches the eye. How is the transmission made through space? The atmosphere has its limit between gravitation and the centrifugal force, and cannot extend beyond this limit. How, then, can motion be transmitted across space? Light readily passes through a vacuum, through which sound cannot pass. Can light, or any other mode of motion, be transmitted across a complete void? This question puzzled Faraday and Tyndall. They wondered, but could not solve. We know of no mode of transmission in nature except by a contact of particles. Any other supposition would subvert the laws of mechanics. To meet the case, space is supposed to be filled with a very subtle and attenuated substance called ether, which serves as the medium for the transmission of waves. The mode of vibration, however, in this case, is different from that of sound; sound having its vibration in a longitudinal, while light vibrates in a transverse direction.

In the case of some other forces, the mode of motion is not so evident, as for instance in that of the force of attraction of gravitation. Two bodies act on each other by forces which now draw them together, while in ordinary cases the motion is in the direction of the force. Here it is just the opposite. A force proceeds

from one of these bodies and acts on the other, but not in the direction of the force which would drive them assunder. Here they are brought together. The mode of motion in this case has not yet been fully investigated, and it is only one of a class in which the chemical affinities and coherences find a place. In the action of the sun on the matter of a comet, we have the remarkable case of the attraction of gravitation, and at the same time a repellency on the matter of the tail of the comet. In all these cases we have a force, a medium for the transmission of the force, and the transmission in the form of motion.

In the action of mind on matter, the impulse is communicated to the nervous system through the brain. From this point onward the mode of motion is more evident. The atoms of the nervous and muscular systems are in contact, and the transmission is simply mechanical. I wish to lift my arm. By an effort of the will a motion is communicated to the brain. The origin of this force in the will is one of the interesting questions of modern science. A materialist must find it to be a latent force lodged in the brain at birth and obtained from the parent, and thus trace it back to the first man, and find, in fact, all the forces of the universe to be lodged in the primal atom. But he must still account for its awakening from the latent state at a particular instant. On this border land between the will and brain, we find mists obscuring our vision, and yet, on this border land must be found the ladder on which the angels of imagination and reason, filling the world with the productions of art and science, pass down from the invisible to the visible world.

A word becomes the medium for the transmission of an idea. Its outward form may be spoken or written. It has a body and soul. The outward form makes an impression on the eye or ear. There must, then, be a force which sends forth the vibrating movement through the ether or atmosphere. The impelling force must be capable of starting a movement through atoms in contact. The nature of the force which originates the word must be investigated in the domain of psychology.

So far, then, as we can investigate the operations of the physical world carried in any direction we find forces at work producing all the results known to us through our senses, as the channels of communication with the material world. These forces are them-

selves motions, and they communicate their motions to atoms in contact, which again transmit the motion in a train of movements from atom to atom, until the effect is reached. No effect can be produced without a medium consisting of atoms in contact. The old doctrine that "nature abhors a vacuum" is true in this respect, that through a perfect vacuum no effect can be produced in the material world.

In the same way it is possible that the world, as a whole, may be the medium for the transmission of the divine idea. The original impulse communicating the force which is then transmitted throughout nature. The outward form, conveying the inward idea, through modes of motion, until the final effect is produced. In the solar universe, all the primitive energy was contained in the sun, which, from the nebulous condition onward, sent forth the vibrating movements which have thus manifested the divine idea in time and space. In nature the primary relations are *force, medium, effect*.

The Kingdom of Grace.

In the spiritual as in the natural, we are compelled to use the term force. We cannot conceive of an effect without a cause in the sphere of grace, as we cannot in that of nature. But in the spiritual we find new forces brought into operation, and new media for the transmission of these spiritual forces. The two kingdoms are entirely distinct. Nature and grace have their boundary line. It is possible to pass across it, but not by any force in nature. Here again we have *force, medium, effect*.

The primal force in grace is Christ, who is the "word" communicating the spiritual forces to the moral and spiritual world, "That which was from the beginning, which we have seen with our eyes, which we have heard, which we have looked upon, and our hands have handled of the Word of life." This primal force becomes embodied in nature, and thus introduces a new and higher potency, securing results which are not found in nature, and subjecting nature to new processes. As the sun is the primitive energy originating the modes of motions in nature, this "sun of righteousness" originates forces and transmits moral powers which recreate and renew the natural, bringing it into subjection to the spiritual. The old becomes new, and the morally dead is renewed

in a higher spiritual life. The old man and the carnal yield to the "new man in Christ Jesus." The earnest expectation of the creature finds the manifestation of the Son of God, and the "whole creation groaning and travailing together in pain" receives the "first fruits of the Spirit" in the "redemption of the body." The mortal puts on immortality, and the corruptible puts on incorruption, and the natural body is raised a spiritual body—howbeit, that was not *first* which is spiritual but that which was natural, and afterward that which is spiritual. For the natural man is lifted into the spiritual by a superadded force.

The medium for the transmission of this force is FAITH. This is a special gift, and lies on the border land of the natural, and is the port of entry for the spiritual. It is the receptive faculty, and only through this can the spiritual forces act. Just as natural forces require a physical medium for their transmission, spiritual forces require faith. "Without faith it is impossible to please God." The cripple at Lystra was healed through the medium of faith. Paul perceived that he had faith to be healed, and said, Stand upright on thy feet. And he leaped and walked. The Jews could not receive the gifts of grace. "The word did not profit them, not being mixed with faith in them that heard it."

The precise method of transmission lies concealed from our senses. As faith deals with the spiritual, its modes of transmission cannot be fully investigated by sentient beings. The kingdom of grace "cometh not with observation." This does not prevent us from considering the results as manifested in particular cases. As we have already seen, in respect to nature, that the originating impulse in the will communicating a vibratory movement to the nerves is hidden from our senses, so in the kingdom of grace we see a spiritual force through communicated faith, which transmits it to the material world. The woman cured of the bloody issue received the efficacy through faith: "Thy faith hath made thee whole." Faith did not evidently originate the effective force. It proceeded from Christ as the primal impulse, but faith became the medium of transmission, and through it the energy was applied to the body through chemical processes which restored all the defective parts, produced harmonious affinities among the atoms, and generated at once the normal action among the tissues. In this case, however, the divine energy lifted the

operation above the ordinary plane of action, and quickened all the processes, producing an immediate result in the place of the usual slower course of treatment. Here we have a divine impulse operating through faith transmitted to the natural, and exhibiting results far more effective than any in nature. The same general result appears to hold true in the case of all the miracles. When Peter was about to sink, Christ said to him, "O thou of little faith," implying that the miracle was about to fail for want of faith in the recipient. In the account of the great deeds achieved by the worthies of the Old Testament, recorded in Hebrew ii, it is stated that they were all wrought by faith. In a general way the divine energy of the Spirit in its operation on the world of nature through man, makes faith to be the channel through which it accomplishes its purpose. "This is the victory which overcometh the world"—material, carnal, resisting and sinful, "even your faith."

But we have thus far only considered faith as the indispensable medium for the transmission of the extraordinary results exhibited in the miracles of Christ. When we pass to the more general and frequent operation of the Spirit of God on humanity, equally important results exhibit themselves, results not brought about by the dynamic agencies in nature.

The exertion of supernatural force in this world was displayed mainly with a view to results in the soul of man. The flashes of extraordinary power in the miracles were mere scintillations of the mighty agent as compared with the more general results in history. As the steady flow of a stream of galvanism can give deeper and more powerful results than the bright sparkling flashes of statical electricity, so the general flow of spiritual force accomplishes the most important results in the salvation of man.

Whatever may have been the condition of man before his fall, immediately after we find him without the divine grace, which could elevate and improve him. Cain exhibits the character of a being under the sway of a brute force, in common with voracious beasts. He is to all intents the savage. He is under the dominion of mere animal forces. He knows no law of right and principle. He is the *natural man*, under the dominion of blind physical forces operating on him through movements which sway him in obedience to the laws of nature. If we view him as he is pictured

to us, in his primitive condition, as, for instances in Lubbock's "Origin of Civilization and Primitive Condition of Man," we find the animal nature in full force. The design of this author is evidently to show that man in his primitive state does not differ from the animal. Although he fails in this, he certainly gives a fearful picture of man's degradation in his primitive savage condition. From this condition he has no ability to rise in and of himself. He needs assistance from abroad. We infer this from the fact that large portions of the human race have remained in the savage condition until the present day. Generation after generation has brought them down through centuries without any improvement. They still follow the habits and modes of life of past centuries, and live in the primitive pursuit of fish and game. The native of the western forests, the Balondas of the interior of Africa, the Negritoes of Australia, the Mandingoes of Senegambia, live in their primitive undeveloped savagery.

If, now, one tribe of men can develop into civilization and exhibit progress, why cannot another? And why have some tribes remained stationary when others as favorably situated in respect to climate have made unceasing progress? The North American aborigines possessed a delightful climate, and one which has brought out the highest vigor and activity of other races. Yet if they descended from a European stock, as contended for by some, they must have degenerated rather than have advanced. We find the earliest traces of progress and civilization in Egypt, India and western Asia, and the countries bordering on the Mediterranean, precisely the neighborhood where the earliest manifestations of divine revelation were made, and the localities where the Spirit of God entered the soul of man and lifted him from the condition of the natural man to a higher plane. If, then, we are called upon to account for the elevation and advancement of some portions of mankind, while other portions have remained in the original savage state, we can do so by the fact that a supernatural spiritual force was introduced into the world by which a new element of force was superadded to the natural man. Left to himself man cannot rise. Under the power of divine truth, extended in various ways through nations, even when not directly under the government of God's Spirit, forces have been introduced which have extended themselves like leaven in the measures of meal, chang-

ing the original condition to one vastly higher and more allied to the full moral and spiritual.

What is thus true of the world, as a whole, is true also of the individual. That which is born of the flesh is flesh, and cannot rise by its unaided strength. It must be born again of the incorruptible seed by the Word. The spiritual force is applied to the natural man, the medium through which it reaches the mind is the word, and the medium through which it operates in the soul is faith. Its special effect again is mediated by conditions in the individual. The religions of two peoples are never exactly alike. Modifying circumstances alter them as the bed of a river changes the water which passes over it, the stream carrying along portions of the strata as it moves onward, and becomes more or less colored by the character of the soil which is taken up.

Religion is never the same in a highly cultivated rational mind that it is in that of the ignorant. It is mediated at every step by the previous thoughts, habits and tendencies of the individual. In taking hold of a hard thinking and well cultivated mind, it will probably take a theoretical or doctrinal direction as the predominant type. If carried to an extreme, the intellectual element will question every doctrine, subject every statement in the Bible to its scrutiny, and may refuse to submit itself to the spiritual force. In this case the spiritual force is absorbed by the operations of the intellect, just as light is absorbed in passing through successive plates of glass until possibly the light may be entirely absorbed and darkness be produced as the result. If the spiritual force takes hold of a nervous temperament, it rouses the feelings and awakes joyous ecstatic experiences, and leads to a sprightly activity in Christian duty, and an earnest zeal in the cause of Christ. If upon the melancholic a correspondingly slow but steady perseverance in the work of Christ, and plodding and laborious consecration, resulting in a highly useful life. Every shade of natural temperament mediates the spiritual force, producing various and diversified types of Christian character. All these worketh the self same spirit severally as he will.

Thus we find in the kingdoms of grace and of nature a resemblance and a difference. They resemble each other in the three-fold relation of force, media, effect. Each of these, in one kingdom, however, differs from the corresponding relation in the

other. Motion in nature corresponds to spirit in the kingdom of grace. Atoms in contact in nature correspond to the spiritual medium of faith in grace. The effects in nature are physical phenomena. In grace they are the Christian virtues.

We have endeavored thus to bring out as clearly as possible the distinctions between the two kingdoms. That we need clearly to keep this distinction before our minds, is made evident by the confusion so frequently displayed in regard to them. Thus we are asked oftentimes for a demonstration of the truths of divine revelation in the same manner as we make evident the phenomena of nature. The unreasonableness of this demand can be seen by a consideration of the differences in the media of transmission. In nature, forces exert themselves through vibratory movements which operate upon the senses as light upon the eye and sound upon the ear. Spiritual forces operate upon us in a different way. They are not material, and, therefore, do not produce motion. They are apprehended by faith, which thus becomes the *evidence* of things not seen. In the kingdom of nature we walk by sight; in the kingdom of grace we walk by faith. To expect, therefore, the same kind of demonstration in regard to spiritual things that we employ in science, is as unreasonable as though a scientist should require the same medium for the transmission of light that he requires for the transmission of sound or a mechanical force.

The sphere of science and the sphere of grace must be kept distinct. Both have their legitimate work to accomplish. Science deals with material forces, but can never rise above these. It may investigate modes of motion, but cannot investigate faith. The blunder of scientists is their constant disposition to ignore the entire kingdom of grace, to assume that there can be no force and no medium of transmission for a force other than modes of motion. Yet they rest, and must, to be consistent, rest a large part of their superstructure upon the existence of a medium throughout space for the transmission of light and gravitation, of which medium they have no evidence except a result. Why then reject the result of faith because it is not a mechanical contact of particles?

The materialistic tendencies of the age have been carried so far in the direction of scientific investigation that many have had their fears aroused for the very existence of religion. Attempts

have been made to revolve all religious results into manifestations in the sphere of nature, and some have thought that magnetism and electricity can account for all the so-called spiritual manifestations of the kingdom of grace. But the sphere of nature can never get beyond itself. Within its own domain the results of science must be respected as of the highest value to the progress of the world; but just here must science also acknowledge her indebtedness to Christianity. The Word of God and the preaching of the Gospel have been mighty agencies in rousing the human intellect. Appeals and persuasions made to the mind, accompanied with the demonstration of the spirit, have exercised the moral and intellectual faculties, and the schools established for the education of ministers became the means of educating others. At length the high schools and universities of Europe were established, becoming the centres from which science has sent out her most important results. By a struggle with barbarism, lasting many centuries, Christianity laid the noblest foundation for science that has yet been laid. Spiritual forces have lifted up the soul of man from the dust and given to him moral, intellectual and spiritual helps which have blessed in ways that cannot be numbered. There is no conflict between the two kingdoms. Both are essential to the complete man, and as the first man is of the earth, earthy, the second man is the Lord from heaven bringing the spiritual forces to elevate, regenerate and sanctify.

In the church we must distinguish between spiritual forces and those that are in the sphere of nature, and simply operate on the natural man without bringing to his aid anything beyond the natural. The devices of art, the trappings of a gaudy ritual, the floating zephyrs of classical music, and the grandeur of the massive gothic are all in the sphere of nature, beautiful in their display, and entrancing the senses with charms of the natural, but they are not properly religious media. They were never authorized as such by Christ and his apostles. They do not come through the appointed channel faith. They leave impressions alike on believer and unbeliever, and fall under the definition of natural forces. On the other hand, as virtue went from the garment of Christ through the touch of faith, so the divine Word, the great channel of spiritual force, conveys to the soul of the believer the essence of divine life.

THE GENERAL SYNOD AT FORT WAYNE.

As it is desirable to have the exact words of the report of the committee on the matter of Teaching Theology, we here give it entire :

"We regard the reference to the action of the General Synod of Cincinnati, as only incidental to the main object in view. Inasmuch as that action related merely to a specific case, and gave no utterance as to the meaning and intent of the Constitution bearing on the subject brought to our notice in the overture, your committee do not deem it necessary that such action be brought under consideration. But for the protection of the District Synods, we submit the following action :

"*Resolved*, That, according to the clear provision of the Constitution of the Church, all public theological teaching within the bounds of any particular Synod is placed under the direct control of that District Synod.

"This resolution is presented as a sufficient declaration of the meaning and intent of the Constitution bearing on this general subject.

"*Resolved*, That nothing in the preceding resolution shall be construed as reversing or affirming the action of the General Synod of Cincinnati, in the Super Appeal case."

On the transfer of Classes,

German or English, from one Synod to another, quite an earnest discussion arose. This was mainly due to the bearing of the point on partisan interests. The high-church party, or rather its more watchful leaders, have been sharply on the look-out for advantages to their cause from the multiplication or modification of what may be called "election districts." In this respect no little political manoeuvring has been manifest. It is easy to see how greatly the transfer of a congregation from one Classis to another might affect the delegation to a Synod. Hence the proposition to allow this privilege to German congregations within English Classes was received with disfavor, and turned every way before the action taken in regard to it was trusted, and even the final vote was not really unanimous. The thing might help, but there was a possibility that it might also hurt, even though the resolu-

tions in the case had been prepared by a very cautious, far-seeing, skillful hand. At length, however, the way seemed clear for adopting the following carefully guarded paper :

WHEREAS, It is not only desirable, but has also ever been the policy of this Synod, to afford those pastors, who use the German language prevailingly in their religious services, every facility for the successful prosecution of their specific work, and, whereas; doubts seem to exist in the minds of some persons, as to their rights and privileges in this respect under the Constitution of the Church; Therefore,

Resolved, That, in the judgment of this Synod, a pastoral charge, in which the German language is prevailingly used in the worship of the sanctuary, though located within the bounds of an English Classis may, under the provisions of the Constitution, be connected with the nearest German Classis, the same right being extended to a prevailingly English charge located within the bounds of a German Classis, with respect to being connected with the nearest English Classis.

Resolved, That whenever a request for a transfer of a charge from one Classis to another, under the circumstances indicated, is presented in a regular manner, the Classis to which such request is made should not refuse to grant it, unless, in the judgment of the Classis, there shall be grave and sufficient reasons for so doing.

This is not to be so construed as to allow an individual congregation, associated with one or more others in a pastoral charge to separate itself from such charge, unless it can be done without endangering the interests of the congregation, or of the remaining portion of the charge.

Resolved, That when a request for such a transfer is made, it should be concurred in by the members of the charge, with as great unanimity as possible, and in no instance should it be made, unless a majority of the legally qualified voting members of the charge are in favor of it.

Missions.

This subject, especially in relation to the foreign field, or efforts to bear the Gospel of Redemption to the heathen, has been long a very humiliating one for our Church. Ever since the rise and efforts to spread Mercersburg theology, little or no inte-

rest has been taken in this work. Home missions received some attention; the field could be worked by partisan influence, and so as to promote partisan ends. But Foreign Missions presented no such inducements. Hence the zeal manifested some years back in maintaining a mission in Broosa, then in Aintab, under the earnest and successful worker, Dr. B. Schneider, yielded to the superior claims of the new-order movement. Even the voice of one who was often eloquent in pleading for the field where the Apostle John had labored and died, and where the primitive ancestors of our Reformed fathers had been converted from barbarism to Christianity, was silent, hushed before the louder demands of the Mercersburg Gospel, and Aintab and Broosa were speedily forgotten. Bro. Schneider did not endorse that Gospel, and in the judgment of leaders, lost caste as a Reformed missionary. From this lethargy, however, there seems to be an awakening, as the following shows:

"In reference to Foreign Missions, the following resolutions were adopted:

"*Resolved*, That we instruct our Board of Foreign Missions to take again into earnest and prayerful consideration the establishing of a mission or missions of our own, and to proceed at once in this direction.

"*Resolved*, That the Board employ the funds now in the Treasury in support of such mission or missions as they may establish, and of none other.

"*Resolved*, That all our congregations be urged to make at least one contribution annually towards sending the gospel to the heathen."

Union with other Churches.

Since the failure of the efforts to effect some closer union with the Reformed Church of America (Reformed Dutch Church), the interest of our Church in the subject has rather subsided. The matter was brought up, however, under a modified form, by a proposition from the *General Assembly of the Presbyterian Church*, inviting our Church to provide for its being represented at an Œcumenical Council of Presbyterian churches to be held in London in 1876. The following action was adopted by the Synod at Fort Wayne on this subject, but not until after Drs. Apple, Hig-

bee, and some others on that side had given expression to their deep aversion to everything looking towards fraternal fellowship with Christians and Christian bodies which are positively and avowedly opposed to Popery and Puseyism. This expressed aversion to union movements, we rejoiced to see, did not meet with full favor, but was openly rebuked by a brother whose general sentiments are disposed to be in sympathy with the new theology.

“Resolved, That this General Synod contemplates with much satisfaction the various movements looking towards a closer union of the Reformed Churches related to one another by the inner ties of affinity in doctrine and government, and find special reason for cordial interest in the proposed Council of Presbyterian Churches, as being a movement tending to bind together still more closely those churches which hold the Westminster standard of faith.

“Resolved, That inasmuch as the Reformed Church in the United States, represented by this General Synod, recognizes no Confession as possessing binding authority but the Heidelberg Catechism, whilst the Œcumenical Council, proposed by the General Assembly of the Presbyterian Church, in the paper laid before us, respects only those Reformed Churches, holding by the Westminster standards, it is not, in our judgment, relevant to the character and object of this movement of the Presbyterian Church, that this General Synod appoint delegates to represent the Reformed Church in the United States in the proposed Œcumenical Council.

“Resolved, That it accords with the views and desires of this body to have proper arrangements made for a broader basis; that is to say, a Council of Churches holding in common the recognized symbols of the Reformed branch of the Evangelical Protestant Church, and that we will coöperate with any suitable measures which may be proposed to effect such a Convention.”

The next General Synod is to meet in Lancaster, Pa., on the third Wednesday in May, 1878.

REPORT ON THE STATE OF THE CHURCH—GENERAL SYNOD, 1875.

We praise Thee, O God! We acknowledge Thee to be the Lord! All the earth doth worship Thee, the Father everlasting;

Thine adorable, true, and only Son; also the Holy Ghost the Comforter. Amen.

Fathers and Brethren! Meeting in General Synod triennially marks relatively but a short stadium in the history of our Reformed Church.

History.

Through the interval passed since our last assembly, we have suffered continuous tribulation. This threshing by the Divine hand, to us has indeed for the time seemed not joyous, but grievous. Yet in it has there also doubtless been blessing, working afterwards the peaceable fruits of righteousness.

When our Lord's disciples, whom He had sent out to preach in His name through the cities of Judea, returned, they reported that even the devils were subject unto them. So also, the apostles came together at Antioch and rehearsed that the Lord is working with them and confirming the word with signs following.

Adverse circumstances and opposing forces do not in themselves hinder the perpetual divine miracle of grace in the operations of the Church. Amid all the strife of bitter controversy the antagonism of contrary tendencies, and the disheartening influence at work in our Zion, our bulwarks have not been broken down, nor even seriously weakened.

Faith and Patience.

Remarkable faith and patience have characterized the life of the Church during the Synodical period under review. Christian courage gives us a strength equal to our day. Amid many sore trials, all parts of the Church have stood firm. What might have seemed to some more than enough to rend, divide and dissolve into dismembered fragments, other bodies, has failed to destroy the bond of common life and fellowship of love holding in the general apprehension of our Reformation faith. No one is found in all our borders, who avowedly gives up any part of our historical creed and customs. Each and all in our whole denomination claim to be true to the standards of the Reformed Church. Honesty of purpose to be most faithful and fruitful may be one occasion for sharp contentions in the difference of convictions which prevail.

Fruits.

Growth has been made. New territory has been occupied.

New Synods and new Classes have been formed. New pastoral charges have been organized, and large old ones were divided, and thus made stronger. Improved styles of architecture prevail in the numerous fine new houses of worship built, and old ones remodeled. Benevolent and educational institutions have grown in endowments and internal strength. Publications have increased, and the streams of benevolence have not dried up as water in the desert sand. All this, along with the increase of ministers and members, we find corroborated in the the reported statistics. The word has been faithfully preached, and the holy sacraments continue to be administered and used with the results given by the several Synods. Catechization, confirmation, the main festivals of the Church year, and such peculiar customs as characterized this branch of the Reformed family in the days of the fathers, are steadily held in honor and are very generally observed. Thus, while ministers and members, from year to year, are taken hence, to the Church triumphant in the world beyond the grave, others are enlisted in larger numbers into the ranks of the militant Church in which we yet hold our places.

German Elements.

Among the marked features, of the present state of the Church, we may notice, as compared with the past, the growing strength and efficiency of practical organization in the German element. Large prosperity now takes the place of what was lately in many places, only struggling weakness. The German life, true to its characteristic love for the free apprehension of its historical inheritance from the fatherland, is in its deepest sense, churchly. In the way of full adjustment, this element is growing into a more self-conscious expression of unity in the Reformed Church of the United States. German congregations, Classes, Synods, publications and institutions are destined to work much more successfully in the near future, in developing this right arm of our denominational strength. In this one source of growth alone, there is incalculable future increase and Christian usefulness for us as a Church.

Hopeful Prospects.

Indications are not wanting from which we may hope for the early dawning of a better day. The storm, we would fain believe,

is abating. Its violence at least is spent. Through the rift in the clouds the eye of faith discerns the morning star, the harbinger of the day itself which approaches. The oak that survives the strain upon its limbs and trunk, strikes its roots deeper into the soil, and is stronger than before the test of its endurance. That the Reformed Church has not been shattered and broken into fragments is itself a good sign of its tenacious powers, and evidence of its hopeful life. The vitality that can survive the tests to which we have been subjected, partakes of divine power. Under the blessing of our gracious Lord, the Germanic character, the conservative faith, the free and forbearing spirit of this Church, give us hope of continued unity, prosperity and peace.

Thanksgiving.

For what we have received of mercy in the midst of deserved wrath; for the preservation of our ecclesiastical unity; for the Church love, in the ministers and members growing out of love to Christ; for the measure of success, crowning the work already done; for the hopeful prospects of the opening future; for the assurance of our acceptance in the day and at the coming of our Lord Jesus Christ, we join in this public expression of hearty thanksgiving to Almighty God. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

FALSE LIGHTS.

DAYS are come (says Dean Law) in which strangers are gone forth professing to be the Bridegroom's friend. They even stand in pulpits and give instruction in His name. By this sign you may know them. They exalt the pride rather than her Lord. They magnify His ordinances rather than Himself. They beguile her to admire herself, to lean on herself, to trust in herself, and to decorate herself in the mock of false humility and superstition. Take heed; the ground is slippery. It may seem pleasant to self-loving nature, but it slopes towards anti-Christ.

Ursinus College Repertory.

BACCALAUREATE AT URSINUS.

THE Commencement exercises of Ursinus College for the present year was opened on Sunday evening, June 20th, with the delivery of the baccalaureate sermon by the President, the Rev. J. H. A. Bomberger, D.D. The service was held in the Reformed church of the town in which the college worships regularly on Sunday morning. Dr. H. W. Super and Prof. A. S. Zerbe occupied the pulpit with the President, and took part in the service. The sermon was spoken very forcibly, with brilliant flashes of rhetoric, and a number of thrilling strokes of eloquence. Any one acquainted with Dr. Bomberger's style of preaching may readily imagine with what overwhelming force the gentleman would speak when his whole soul is aroused by the claims of a stirring subject, and glows with sympathetic interest in the occasion in hand. But as the sermon was preached extempore, we can give the reader, at best, only an imperfect idea of its merits from notes taken on the occasion, and whatever memory may supply.

The text was selected from the sixth chapter of Ephesians and tenth verse. "Finally, my brethren, be strong in the Lord, and in the power of His might." The gentleman spoke as follows:

The occasion before us is not a mere outward ceremonial. Everything connected with it, and suggested by it, bids formality yield to feeling, and the pageantry of external ceremonial to those heart emotions which refuse the conventionality of form. The hour and act which will break our academic relations are at hand. Thoughts press upon us now which appeal to the heart. Questions that search the inmost soul arise and demand an answer. We are here called together as to a public assize. Whether as teachers or as those taught, we may yet feel our consciences call us to a reckon-

ing for our stewardship. There may arise charges which must be met; neglected duties which must be accounted for.

The relations we have sustained to each other involve great responsibilities. They are, indeed, mutual, yet each one must give an account for himself before God. When it comes to the decisive point, each one stands alone. And how have we discharged these duties? There have been opportunities involving life-interests—interests covering not only life-temporal, but reaching far beyond the present. And how have they been improved? If the painter by mischance spoils the picture on his canvass, a piece of cloth is lost, a few days labor, a cherished ambition. If a sculptor misdirects his chisel, or deals a foul blow, a block of marble is spoiled, a new one is taken from the quarry and moulded into his ideal. But if those intrusted with the intellectual and moral education of immortal minds fail through neglect, or blunder through ignorance and error, who shall forecast the consequences? If those admitted into the inmost sanctuary of the soul, there to lay the foundation of a character for good or evil, if they come short of the responsibility thus put on them, there is more than a piece of canvass spoiled. The evil will probably go on in following years, clinging to the soul throughout the endless cycles of its existence.

There is another aspect of the case. Teachers are not alone in the responsibilities that exist. The duties and obligations are reciprocal. The best opportunities may be undervalued, misimproved by those for whose special advantage they have been produced; and if those who are to be trained, undervalue their privileges, hold in false account the chances, as the world reckons, of acquiring tastes and powers, pure and holy, illuminated with heavenly truth, what harm must follow?

Now, as we are brought to this occasion, these thoughts bring up an hour of judgment. Yea, we are now brought before that inner bar, whose decisions, though inaudible to the natural ear, fall with all the more solemn emphasis upon the soul, and thus we may be convicted of many derelictions in duty. But, well for us, if under the sentence we can appeal to the judge with a consciousness of having desired to be faithful to our trust. Speaking for myself and my brothers, I can say with confidence toward God, that we have sought your highest good; that we have striven

to educate you, not only in the principles of earthly logic, but of heavenly love. And, above all, we desire to-night to testify to your general fidelity; and although in your case, as in ours, there may have been privileges neglected and hours wasted, yet I am glad to say that in the main you have sought to improve your opportunities with energy and zeal. But whatever our thoughts and emotions may be in this respect, let us endeavor somewhat to supply partial defects by wholesome counsel; and yielding to what seems the natural suggestions of the hour, looking rather to what may profit in the future than cause regret for the past, my subject this evening shall be supplemental to that of last year. We then spoke of *Christian steadfastness* as an imperative demand of the times. But in order to the exercise of such steadfastness, *moral strength* is requisite.

To this the apostle plainly points in the emphatic admonition of the text, "Be strong in the Lord and the power of His might." In the light of this admonition the purpose of the hour may be most effectually secured by considering the *nature of Christian strength*, the *best means of securing it*, and the *importance of its prayerful cultivation*.

1. Great account is made among men generally of strength. Primarily the idea is associated with things physical. They are largely admired in proportion to the measure, power, energy of vigorous life which they display. A prominent element in the grandeur of the mountain to the eye of man, is its massive strength. The horse holds the high place he occupies in the admiration of men by reason of his strength. Commonly, our ideal or model of strength, is found in such material or sensuous objects. This strength, even in man, is greatly prized. In ancient times, people sought in various ways by the severest bodily discipline to acquire and develop physical strength. It was deified in a Hercules and made Samson the hero of his day. The exploits of giant strength were thought worthy of special record and commemoration in the historic page, and of the warmest eulogies of poetry. Even in our own day, if a man of strong muscle can lift a bar of iron, weighing more than half a ton, the secular press proclaims the achievement throughout the land.

Strong beasts, strong mountains and strong men, have ever been the admiration of the world.

The Scriptures, also, make great account of strength. Borrowing the term from things natural, they employ and apply it in a deeper and higher spiritual sense. This is in accordance with the prevailing law of thought and language. According to the Scriptures, there is a strength that far surpasses in power all forms and forces of physical strength combined. And the qualities, virtues or grace designated by the term, is held in such esteem, that the word strength, in this moral, spiritual sense, is ranked with faith, hope and love. To be strong, to possess and to exhibit strength, moral and spiritual, is made as essential as to believe and love. It occurs almost as frequently as either of these other terms, and is so interwoven with them as to constitute an inseparable element of their vitality. True faith and love, to be such, must be strong, stronger than any might of earth which may stand in their way, stronger than death itself. True faith is mighty to uproot a sycamore and even bid the mountains to depart. True love, by its inherent strength, can conquer death. Death may snap the cords of the loving heart, but cannot break the bands of its love; it can dash to pieces the earthen vessel holding the affection, but love, like a fragrance of the shivered alabaster box, escapes whole and entire, filling earth and heaven with its reviving odor, diffused but not dissolved.

The Scriptures abound also with living illustrations of the weight of this moral virtue. They illustrate by the life of the spiritual worthies, whose deeds through grace they chronicle. By its power Joseph was mightier than all the foes arrayed against him in the Egyptian court; Moses was stronger than Pharaoh; Daniel triumphed over Nebuchadnezzar; Stephen was victorious in the martyrdom; and Paul made an Agrippa and a Felix tremble before a prisoner bound in chains. So greatly was this grace appreciated and commended, that the porch of the ancient temple was adorned with two gorgeous pillars (Jachin and Boaz), as monumental symbols, ever exhibiting the value set upon spiritual stability and strength. This strength can defy the mightiest elements of nature, stopping in its course the thunderbolt which rives the strong oak to its roots, and sends terror to the natural heart, and making the very fire of heaven serve the cause of grace on earth. Nay, it can stand unblanched and immovable before the fiercer wrath of man, and show the foes of truth how saints

can hold their ground and maintain their integrity against all the furious threatening of Satan and his serfs.

But passing from these notable marks and illustrations of the virtue, we are prompted to ask after its nature and constituent elements.

1. It is "*born of God*," a gift to man from Him who is omnipotent. In its inmost being, therefore, it is *spiritual*, and is supernaturally imparted as a spiritual quality to the soul. In this respect it serves to prove the vast superiority of spirit over matter, and to show that there is a power far transcending all physical and *organic* forces, and able to effect the most amazing results by a method wholly independent of organic instruments and agencies.

This spiritual strength may be, and often is, imparted immediately by the Holy Ghost to the soul. He can so work, without earthly means, upon the mind and heart, as to give power firmly and boldly to resist the wrong and uphold the right. "In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul."

Man's natural or physical relations to things temporal and earthly, require corresponding physical powers and strength. In like manner his relations to things moral and spiritual, require ability and strength of a nature corresponding with their quality. And He who furnishes man with such power as fits him to bear the heat and burden of the natural vineyard, also supplies power (grace) suited to the work and trials of the moral vineyard. If it requires strength to till the soil, it requires moral strength, and of a higher kind, to keep the soul clear of weeds, and make it yield the good fruits of truth and love. The strength of young David's courage, when he went forth to meet the haughty giant of Gath, far exceeded that of the arm which swung the spear like a weaver's beam, and of the hand that brandished the sword of size and weight to match. And David himself declares that God gave him that strength.

2. As its origin is thus heavenly and divine, so its purpose, exercise and ends are of a kindred character. It has to do with what concerns the glory of God, the interests of His cause on earth, and the salvation of the soul. Whether this greater and higher mission of life be a work or a warfare, or both at once (as in Nehemiah's case) the instruments and weapons needed are not

carnal but spiritual. "For we wrestle not against flesh and blood," &c. Hence, the virtue commended is one which enlists all the faculties of the mind, all the affections of the heart, and the most determined power of the will. For it is to be the strength, not of Jewish bigotry, not of priestly tyranny and ambition, not of heathen or Mohammedan fanaticism, but of pure, enlightened Christian faith and love. By it we are to be so "strengthened with might by His Spirit in the inner man," that we may be able to do and endure all the toils, and trials, all the temptations and conflicts, involved in our high and holy calling. This will require a clear discernment of duty, ardent love of our work for the sake of Him who has appointed it, and a resolute, unbending determination to do it, as appointed, even at the peril of mortal life itself.

And oh! what grander, nobler sight can meet us here, than that of a young Christian man, or woman, thus bravely, undauntedly, and perseveringly engaged in "fighting the good fight of faith," or in "working the work of Him that sent Him," while the day of duty and of opportunity may last. "What is a fop, or a flirt, whether in fashion or philosophy, or in formal religionism, compared with such a David dressed in his plain shepherd's coat, or such a Tryphena, "laboring in the Lord," (Rom. 16: 12,) in her laceless raiment.

Girded with this strength the Christian workman or warrior struggles daily, hourly, with inward infirmities and outward foes, and conquers both. His prize is not earthly comfort, or worldly ease, or wealth or fame, but the victory that overcometh the world, and lays its precious trophies at the feet of Christ.

3. It follows from this that the strength in question must be a personal quality, freely and self-consciously possessed and exercised. It is not a blind force working in and through the agent without his will or consent, as electricity in the elements of nature, or brute power in the ox. On the contrary, the need of it is intelligently felt, and its presence is intelligently and thankfully realized and welcomed. Each one must have and use it for himself, and do this with a clear consciousness of its value, and of the necessity of a vigorous personal appropriation of it to make it effectual in every case. In this we see the reason of the personal exhortation of the text, "Be strong."

11. Such, briefly, being the chief marks of the strength commended, the next inquiry is, *how to secure it.*

As already intimated. it may be directly bestowed by the Spirit of God, as a means enabling us to meet any emergency which may suddenly overtake us. Peter and John before the Sanhedrim, Stephen in his martyrdom, Paul and Silas in the midnight prison, were thus favored. But for the daily duties of life, it is to be acquired and cultivated by the use of such means as the Gospel prescribe.

To be strong at all, in a genuine sense, we must "be strong in the Lord, and in the power of his might."

Now this requires—

1. That we *be in the Lord.* The very first condition, therefore, of a personal possession of the grace is that a man repent, believe in the Lord Jesus Christ, be converted. Whatever confirming, comforting, edifying grace may be obtained by formal appointments of divine authority and efficacy for *such* ends, nothing but a living faith, the gift of God, can qualify the soul primarily for the reception and effective use of spiritual strength. "To as many as received Him gave He power to become the Sons of God, even to them that believe on His name." 'God can make the mountains strong without faith; but to make man spiritually and morally strong, man must first "have faith in God."

Whoever, therefore, would be strong in the Lord, must begin with earnest strivings to enter into true living fellowship with God in Christ through the straight gate of sincere repentance and of hearty faith. He must know and feel that he is reconciled to God by a sufficient atonement, justified by a sufficient righteousness, and renewed in the spirit and tenor of his mind by the regenerating power of the Holy Ghost. Sin is weakness as well as darkness. The soul impenitent, unpardoned, in conscious enmity against God, is and ever must be impotent and helpless in the great duties and conflicts of life, inner or external. An evil conscience will make it cowardly, a condemning heart will cause it to faint in the hour of trial.

Sin cherished, sheltered in the spirit, is of the very essence of *selfishness*; and selfishness, self seeking, is always weak. It is weak with terror when the thunder roars, and still more when

tyrants threaten. It trembles lest it should lose place, or wealth, or reputation. It shrinks with the timidity of a worm from being crushed by the foot of worldly power, and fears them that can kill the body, more than Him who can cast both soul and body into hell. Elijah may boldly risk his head by rebuking an apostate Ahab and his apostate priests, but the selfish soul sees no merit in a devotion to the truth which puts one's peace or even life in peril. John the Baptist, driven from fellowship with the ruling party of his day may eat his locusts and wild honey, and wear his rough raiment of camels hair. The selfish soul prefers more dainty fare, and a more comfortable home, than the wilderness affords.

The very first step, therefore, towards securing true spiritual strength is the crucifixion of self at the cross. He who would be strong in the Lord must be crucified, must die and be buried, spiritually, with Christ, that he may arise with Christ in the strength of a new spiritual life hid with Him in God.

2. All this, however, must take place in that rational and moral way which accords with the nature God has given us. There must be spiritual *illumination*, intelligent as well as hearty, *conviction* and *repentance*, and an intelligently *believing personal appropriation* of the grace of God in the Lord Jesus Christ. The Christian soldier must know his captain, and the cause for which he is called to fight; his Master or Lord, and the nature and merits of the work he is called to perform. His strength will lie, so far at least, in the clearness, purity and depth of his pious convictions and confidence. Assured by a Spirit-wrought faith of being right, and loving the right as only the true believer can love it, he is prepared to toil and battle for it to the end. Everything, therefore, which promotes such knowledge, faith and love, must be diligently sought after and improved by him who would be strong in the Lord. Not the carnal maxims, philosophy or policy of men must be his study or his rule, but the wisdom and truth of God.

3. Effectually to maintain his strength there must be a diligent daily cultivation of the grace in the use of such means as the Lord Himself has provided, and as an enlightened mind and heart declare to be essential. The man who would be spiritually strong must keep up daily fellowship with God in the communings of his heart, by prayer, by the devout study of the Holy Scriptures,

through which the Lord still speaks to men, as Spirit to spirit, and in which by precept and inspiring example he teaches us both the nature and excellence of spiritual strength, and how to renew it day by day. To these more private means of grace must be added the due observance of those appointed for the communion of saints, the Sacraments, the Lord's day, common worship, the assembling of ourselves together for the public ministrations of the Gospel. These, each and all, are suited to our need, not only as conditions of being heard and helped by God, but also as means ethically adapted to quicken or to foster and increase our moral strength. They serve to make us strong by that confirmation of faith and full assurance of hope which are the blessed fruit and reward of the cherished love of God, shed abroad by the Holy Ghost, in the heart of those who, waiting on the Lord, renew their strength. Thus will each day's labor fit us for greater endurance, and the victorious spirit will return from each conflict not only with gladness over what has been achieved, but with an invigorated confidence of a final triumph. "They go from strength to strength, every one of them in Zion appearing before God."

4. Under this head there is, however, another counsel, one of a negative character, deserving of notice. To secure and daily grow in spiritual strength, all causes and occasions of moral weakness must be watchfully and resolutely shunned. Among these should be named first, of course, all those vicious habits of feeling, thought and life, which debase and enervate the soul; but among which must also be reckoned all those vain and impertinent speculations of a false philosophy which, like "wine the mocker," intoxicate the reason, and strip it of its strength. Oh! how many there are in these days whose power is impotence, and who may be seen tossing to and fro, like drunken men, on the troubled waters into which they have madly ventured, the inebriates of idle conceits mistaken for profound, eternal truth!

There are no perils against which the educated youth of our times need to be more earnestly warned than those springing from the seductive attractions of these modern speculations, whether in the sphere of so-called philosophies or theology. But upon this point we cannot now enlarge.

III. Let me then proceed to indicate in a few hints *the import-*

ance of a faithful personal cultivation of the virtue commended in the text.

1. Here, above all, realize the necessity of a most *prayerful and earnest cultivation of it*. *Desire* to be *strong men*, strong in faith, strong in the right, strong for the truth. *Strive* to be such. Bring your whole being into subjection to the purpose and the effort. Lay your body, soul and spirit under whatever discipline, no matter how rigorous, so that you may stand, through grace, in the evil day, and having done all may stand. Fear and flee from nothing so much as from that spiritual, moral effeminacy which cannot say, yea, yea, or nay, nay, when saying so might offend a Cæsar, or make a Caiaphas curse. It is often so easy, so pleasant to the flesh, to be weak, that it is hard to be strong. To be a dough-face in the state or the church, brings mostly so much bread to the larder, and such dainties to the feast, that many shrink from the bitter herbs or scanty fair with which the table of honest integrity and heavenly truth is set. "Have any of the rulers or the pharisees believed on him," is a favorite question with the selfish temporizing spirit.

But just because this is so, and is so human, as the heart of man now is by nature, there is all the greater need of an earnest cultivation of that moral strength which, begotten of God, enables the soul to rise high above such sordid selfishness, and rather be right than be king.

2. Closely connected with this reason for doing so is the other, that the *virtue commended is one which the wants of our age, and of the period of history we seem to be entering, most loudly demand*.

I have no wish at all to make a point for my plea by exaggerating any supposed or real dangers as peculiar to our age. *Absolutely* considered, the antagonisms now arrayed against Christianity are no worse and no more powerful than those of earlier centuries. Nay, they are but old errors in faith and practice revived, and seeking to take advantage of a favorable opportunity to regain their lost ascendancy and subvert the truth. Essentially the legalistic Judaism (that is Popery, Puseyism, high-church sacerdotalism) and Gnosticism (that is, Pantheism, whether atheistic or theosophic, more or less bold or specious) of our age are the same as in the days of Paul and John, of Clement R., or the author of the epistle to Diognetus, and of Ignatius, no better, no worse. Types

of all modern teachers of error, and of their errors, may be easily found in the first three centuries, from Corinthus on, just as the heresiarchs of that period had their prototypes in Jannes and Jambres, the antagonists of Moses (2 Tim. 3: 8.) They have somewhat changed the form of their errors and their methods of assault, but in spirit and aim they are the legitimate, natural progeny of the one and same father of lies, and the lineaments of their parentage may be frequently detected under all their various masks. In other words, we find nothing original in our modern forms of opposition to evangelical Christianity. You may read Pusey and his imitators in Paul's sketch of Alexander the copper-smith, and in Cyprian, and may easily discern some of our recent pantheising teachers in Valentinus and Eutychianism.

But *relatively*, and especially in view of the sadly decayed Christianity of our day, of the growing aversion to evangelical orthodoxy in faith and practice, of the formalistic, ritualistic tendency of the times, with the soft susceptibility for error which is characteristic of all this, these modern antagonisms to Gospel truth and piety are more powerful for mischief, and consequently more dangerous. "In the last days perilous times shall come." "Evil men and seducers shall wax worse and worse." "So that, if it were possible, they shall deceive the very elect." And although we may utterly reject the false imagination of fanatical Millenarians, we must allow that we are by centuries nearer to final catastrophe than the church was in apostolic times.

Now because of these undeniable facts, the admonition of the text applies with increased solemnity and force to the young men of our day. As never before they need to be strong in the Lord, and in the power of His might. Doubtless there is a demand for *learned* men, for men of *science*, for *statesmen*, and men of splendid *eloquence*. But above all others, the age demands men and women of firm and enduring *moral strength*; not strong-minded men, still less "strong-minded women," in the popular sense of the phrase; but men and women truly strong in the Lord. Bunyan's Great-hearts are the heroes required to meet the work and warfare of our times.

Meet this demand to its full extent, and you will neither run in vain, nor labor in vain.

3. If time allowed it might be further shown, that you should

do this as the surest way of securing your own peace and welfare, and of serving and glorifying God. But I may already have trespassed upon your patience, and must bring this sermon to a close.

Reserving, therefore, some special personal counsel for the hour of your formal graduation, let me once more admonish and entreat you to adopt the exhortation of the text as a fixed rule of your life. Let it not be merely the sentiment of the present moment. Let it not be like those rules which are oftentimes laid down for government and guidance, amidst the serious thoughts of a new-year's morning—solemnly formed, but as soon forgotten. To frame and write such rules, is easy—a few motions of the hand, a few strokes of the pen, will do it. But then comes the test: to keep them, to walk by them throughout each day and hour of the year. My young brothers, be strong to form the good purpose in the love and fear of God—be stronger to keep it in His strength, that, enduring unto the end, you may be instrumental in saving others, and yourselves be saved.

[The following is the *Valedictory* oration delivered at the recent Commencement of the College. It will be succeeded by the other orations as they are furnished.]

THE COURT OF NATURE.

BY DAVID W. EBBERT, OF EVERETT, BEDFORD CO., PA.

THIS is the age for the exposition of the works of art, the most skillful productions of human ingenuity and handicraft. In every land are exposed to the inspection of the refined and curious, many specimens of the master artists who excel their fellow men in the exuberance of the imagination or in the exquisiteness of workmanship. These are beautiful only as they reproduce nature in a life-like manner. In a human point of view these are accounted great, because we have here externalized the combined talent and skill of the human race. But nature is a vast domain, exceeding any human ideal court, and the conceptions excited

within us can be expressed only by the use of the most exalted language skillfully and tastefully directed by a highly cultivated intellect.

Nature, rationally viewed, is unity amidst diversity of phenomena and natural laws. In the halls of the English kings may be seen many landscape paintings, the creations of the most lively imaginations, blending harmoniously with the tasteful decorations, all of which are so arranged as to complete and perfect some unity of design. To the untutored mind this display seems to be extravagance only, while to the cultivated and tasteful it is full of meaning and an object of admiration. If this be true with respect to a human court, it is preëminently true with reference to the court of nature. To the ignorant, the heavens present a few lighted spots, but to the astronomer worlds are presented, in the midst of which he sees no confusion existing, but all is harmony and order.

The court of nature, viewed in its entirety, comprises the whole universe, the grand summary of all the worlds which are suspended in the realms of space. Phenomena of light proclaim the fact that matter exists in remotest bounds. If with the most powerful telescope we scan the heavens in any direction, new worlds immediately spring into view, leaving yet limitless extension unexplored, regions which will ever be beyond the ken of man to penetrate. Here we get an idea of the celestial sphere, the parts of which are immensity itself. View the microscopic world, and we are overwhelmed with awe and filled with admiration in contemplating the minuteness of the animated pictures in the court of nature. Combining in one view the minutest animalculæ yet discovered, and the remotest space known to the human reason, together with all the diverse stages intervening, we get but a faint conception of the court of nature. Indeed we can form no adequate idea of material existences. Before this, however, the palatial edifices of earth's greatest monarchs sink into insignificance. Space is boundless and time unending to the finite mind.

Amidst this unity are exhibited diversity and variety. No two things have been fashioned in the same mold. The great dome of heaven, studded with its ten million stars, and reaching into immeasurable distance, farther than thought itself can travel, indi

cates to the attentive mind a profusion of things in strange and endless multiplicity and dissimilitude, and gives to the mind a most exalted idea of the material universe. A physical cosmography begins with that which fills all space and gradually descends to the terrestrial. So from the regions in which we recognize only the laws of attraction, we descend to that planet best known to us with its atmospheric ocean agitated by waves and currents, and through which pierce the forest-crowned summits of vast mountain chains. At every step as we pass through the great palace of nature, diversity amidst unity is seen. If we enter the domain of geology and start with the azoic period when earth was a lifeless, dreary waste, and advance step by step, fossilized forms of life appear, which ages ago were buried deep in the earth, while the earth was wrapped in fierce commotion.

Ascend a step in the scale of being, and the organic world appears in view as exhibited first in the vegetable and then in the animal. Here we have the appearance of life. The vegetable world is the landscape painting of nature. In the vallies and on the mountain sides these works are seen putting on new beauty, as vernal breeze or autumnal wind sweep lightly from mountain, hill or vale.

The animal possesses, as its distinctive characteristic, sensation and motion. Animal life predominates amid gloomy night and depth of ocean, while vegetable life is prevalent on land in light. The animal is not directed by reason, but is guided alone by instinct. This, in some cases, seems to reach the sphere of reason, but is not, in reality, for this endowment belongs only to man, the interpreter of nature and the crown of creation.

In man we recognize the centre of nature, "the echo of the universe." He is thus because he alone is conscious of himself and all things around him. In common with the animal he shares individuality, and in his personality stands connected with the personality of Deity Himself. He is, in a certain sense, the Messiah of nature. The bee is noted for its diligence, the fox for his cunning, but man combines these in his nature.

In nature we recognize gradations. If we take the standpoint of "man," and view the court of nature downwards through every descending grade of being, and from the same standpoint attempt to reach upwards, through whatever grades of intelligence there

may be between him and Deity, we find ourselves between the infinitely low and the infinitely high. To us these are infinite because of our lack of comprehension. With God there is no infinity, but all is an eternal present.

In this vast court of nature, what is it that is brought most prominently to view? It is the wisdom of God, who created the foundations of the universe out of his eternal will. His wisdom we cannot fail to admire if we study nature in the light of revelation.

The *great day*, in this vast court of nature, was when the Son of God descended to earth amid the angelic harmonies of heaven. To man, without the incarnation, life and atonement of Christ, nature would have no significance. Left alone, man would be only a communistic rabble, wallowers in the mire of degradation. Without Him history would have no centre. Through Him man is raised into the sphere of religion, and by faith is made an heir and joint heir with Him of eternal glory. In Christ man reaches his highest development in his preparation for his exit from the present, and his entrance into a future world. In the great facts of Christianity as well as the works of nature, give indubitable evidence of the wisdom of God.

Time has swiftly glided by and the years of our collegiate course have had their entrance and soon will make their exit. Now the class of '75 end the old and begin the new, and passing from one to the other break the ties of association which hold us to the bygone, and in breaking them cast a gloom and sadness on what should be, and is, a festal day. We look to the future and hail the morrow with gladness. But around us come scenes, familiar faces, and the recollections of the happy times spent within these walls.

Fellow students, happily have we mingled together, and joyous have our associations been, whether in social intercourse, or in the gladsome hours spent in athletic sports. Gently we lay our hand in yours, and bid you God-speed in your onward course. Hereafter memory alone will hail you.

To you, Directors and Trustees of Ursinus College, we are under many obligations for the excellent advantages which you have so generously provided in erecting and establishing this seat of learning. May learning ever linger in Ursinus' sacred halls. To you we are thankful while we say farewell.

Most honored and respected Faculty! To you who have stood at the helm of our bark, piloting her across the turbulent waters which imperil our youthful years—to you we owe a debt of gratitude. When our minds were agitated on doubtful questions you cheerfully and kindly set us aright. You have always taught us to look on nature as the externalization of the thought of God, whether we roamed in the realms of science or in philosophy's wide domain. We assure you that your instruction, council and admonition have not been in vain. May true science, sound philosophy, and the Christian religion ever be held in warm esteem by our Alma Mater. Now we go forth to battle in life's great contest, and with warm, throbbing, thankful hearts exclaim, farewell.

Classmates! To you I turn, and with mingled joy and grief join with you in calling this the great day in our history. How pleasant to reflect on our past associations, so friendly have they been. We vied with one another honestly and truthfully. How pleasant this will be to memory in after years! To-day we enter the great contest of life alone. Let us act justly and honestly towards all. Let duty be our watchword, the amelioration of society our aim, and the glory of God our guiding star.

Friends who have assembled to witness the last efforts of the class of '75, our labors are now completed. But the heart still lingers. I see the lindens at the window. I think I hear the soft summer breeze in the maple boughs. And oh! how busy is memory! Yonder, beyond the portico, is our beautiful avenue whence leads the way to Church. There gently flows the Perkiomen, where, in vale and on rock, we gathered wild flowers. And over yonder is our old, old hall, where the morning and evening prayer so eloquently arose to heaven. And, do we forget—nay, memory is still true—the bell that rang out the time for worship, work, or play. But the hour has come. We must not linger. To yonder bell, to all, we say farewell, a long farewell.

OUR COMMENCEMENT.

ANOTHER Commencement season at Ursinus has just closed, and another year's record of the labors of the college in the cause of evangelical Christian education completed. The friends of the

college gathered from their various homes to our retired seat of learning in large numbers, bringing with them new life and encouragement into our regular routine of work. There is an enjoyableness about our Commencements which we would fain describe to those of our friends who have never participated in them, but feel ourselves unable to do justice with a halting pen to the delightful sociability which has always characterized these festivities. The genial spirit of the President seems to diffuse itself throughout all the exercises and to touch the coldest heart. And the beautiful and extensive grounds of the college afford ample opportunity for the free exercise of the spirit of enjoyment which seems to bring friends hither. Every facility for giving them a week's most delightful entertainment is within reach, and we invite all, far and near, a year in advance to pay us a passing visit during Commencement week in '76 on their way to the nation's great Centennial.

The exercises were opened on Sunday evening, June 20th, with a special service held in the Trappe Reformed church, in connection with which the President, Dr. J. H. A. Bomberger, preached the Baccalaureate Sermon upon "Moral Strength, its Importance, and the Best Means of Securing it." The text was: "Be strong in the Lord, and in the power of His might; Ephesians 6 : 10. As an outline of the sermon will doubtless be given to the readers of the "MONTHLY," we refrain from saying anything regarding it in this connection.

On Tuesday and Wednesday the friends of the college arrived with the various trains in small companies, until by Wednesday night a strong host had collected. All seemed desirous to be on the grounds in good time so as to be able to enjoy the country, and look, with a friendly eye, after their young friends gathered in the halls of Ursinus for educational training.

WEDNESDAY.

On Wednesday morning at 10 o'clock the Board of Directors held their annual meeting. Action was taken to provide for an additional recitation room, refit the school-room, and in other respects to improve the buildings. Other subjects, pertaining to the educational interests of the college, were brought to the notice of the Board, and received favorable attention. Of these we shall speak further on in our notice.

In the afternoon at 3 o'clock Ursinus Union held its regular annual meeting. Having been prevented from attending the meeting, we are unable to give an account of the proceedings. An adjourned meeting was held on Thursday morning at 8 o'clock, before the Commencement exercises took place, and another in the afternoon. The Union seems to be determined to push forward the interests of the college and the cause which it has espoused to the greatest advantage. The several committees made their reports, which exhibit progress in the work of the Union in its different departments. Arrangements were also made to meet the pecuniary wants of the college, with the intention of an immediate prosecution of the plans adopted. In order that the work may succeed, however, the church at large must be prompt and liberal in its response to the calls of the evangelical wing of the church, for substantial aid in the furtherance of its educational interests. Let pastors and people coöperate with the committees who have this part of the work in hand, and show that they have the cause they are avowing, really at heart. Without earnest effort nothing substantial can be accomplished.

In the evening, at 8 o'clock, the Faculty, friends and students, assembled with a large audience in the College Hall to hear the Biennial Address before the literary societies, by the Hon. ex-Governor James Pollock, of Philadelphia. Notwithstanding the excessive heat and the crowded condition of the room, the address was greatly enjoyed by all present. The gentleman has made his reputation as an orator, and we might be prompted to say in praise, could not add lustre to his brilliant name. We had never heard the speaker before, and all we knew of him was his reputation as a popular orator. We were all the more surprised and pleased, therefore, knowing the position of indifference most of our public men take on the subjects so earnestly discussed, to hear the noble avowal and defence of true biblical science and philosophy delivered by the gentleman. Oh, for more men of political influence and position in the State who dare stand up for the Bible and Christianity in the face of modern indifference and derision, and who, above all, need not fear that their own lives would condemn the defense they might at times feel prompted to make amid the taunts of their friends and associates in office.

THURSDAY.

This was the day fixed for the principal part of the exercises of the week. The morning train brought an unusually large number of visitors from different points in Eastern Pennsylvania. At an early hour a large company of visitors had collected under the beautiful shade trees of the College Campus, awaiting the hour for the opening of the exercises. Most delightful music was furnished for the occasion by a cornet band from Philadelphia, which added materially to the enjoyment of the day.

Promptly at 10:30 a. m., the stage and reserved seats in the hall were occupied by the Faculty, the Board and the students, and the graduating class.

The exercises were opened with prayer by the Rev. I. S. Weisz, of York, Pa. Interspersed with music, the order of exercises was as follows:

Salutatory—Powers and Limitations of the Human Intellect. D. M. Wolff, Myerstown, Pa.

Philosophical Oration—The Prophetic in Man. E. G. Williams, Freeland, Pa.

Philosophical Oration—The Future of Science. L. G. Kremer, Lebanon, Pa.

Dissertation—H. Herbert Pigott, Trappe, Pa. (Excused.)

Valedictory—The Court of Nature. D. W. E. Ebbert, Everett, Pa.

The gentlemen spoke well, with marked individuality of style, and considerable force.

After the delivery of the graduating orations, the degree of A. B., Bachelor of Arts, was conferred on the members of the class, when the President dismissed the gentlemen with a few impressive words of counsel and encouragement. He said:

Young Gentlemen:

The ceremonial of your graduation is concluded. All that formal acts could do towards this consummation of your academic hopes and aspirations has been accomplished. Due deference has been paid to the demands of outward propriety and traditional usage. Their claims have been confessed and satisfied.

But now the *heart* seeks its turn in the service. Emotions restrained by decorous ceremony plead their holier rights, and refuse to hold back any longer. The occasion is not one of

pageantry alone—nor chiefly. We have not been playing a drama, but enacting a reality. The acts of this hour involve elements of the deepest, intensest earnestness of life; and we who have been most concerned in these acts have felt their significance for life.

To confer a merited degree was an easy and pleasant duty. But the conferring of that degree involves the sundering of relations which, during the years of our academic fellowship, have grown more tender every day. It must be followed, also, by your dismissal to other spheres of effort, and your entrance upon other duties. And as you have been to us, in part, as sons, our hearts go with you with parental solicitude.

We know something of the world in which you are summoned to labor. The potent influences of heavenly grace have, indeed, done much to retrieve in that world the injuries inflicted upon it by sin. But enough of the baneful effects of sin remain to make it still a scene of arduous toils and bitter conflicts.

All who enter it resolved, as we trust you are, to be faithful and true to duty and right, cannot but encounter foes, and come in collision with temptations which will seek to turn you out of the narrow way.

Knowing these things, how can we bid you farewell without emotion. Permit this emotion to utter its few parting words of counsel.

1. And first let me bid and adjure you, to stand firmly by your *faith*. You believe in God—in God as your God in Christ. Hold fast that which you have.

This faith is deeper than feeling—it is deeper than principle; it is the living cement which binds both and fixes them on the eternal ground and foundation of grace in Jesus Christ. Cherish it as your life—cling to it even more closely than to your present life. Let all else go—rather than part with that on which in God more than your present life can give depends.

2. Be true to your *conscience*—conscience formed and enlightened by this heaven-born faith. That conscience wronged, inflicts a sorer wound than any sword or spear of man can inflict. Tenderly cultivate it with intelligent, prayerful tenderness. Not a mock-conscience, such as may oftentimes insinuate itself into the soul, and only soothe to slay. Let yours be manly, vigorous and robust.

3. Finally bear with you, and cherish an honest, manly affection

for your school. And this, not so much as a sentiment, but rather as a principle. Let nothing tempt you to "despise its youth;" it was Jesse's youngest son who slew Goliath and rescued Israel. Remember that the oldest and most prominent colleges of the land owe their best reputation to scholars, statesmen and ministers, produced by them in their earliest years. Cherish your Alma Mater for what you confess she has done for you. Above all, love her for her work's sake, for the eternal principles of Gospel truth on which she is founded, and the cause of Evangelical Protestant Christianity she is striving to serve. Animated by this love, resolve to prove worthy of the honors this day conferred upon you. And may the rich blessings of the Triune, Covenant God ever abide with you. Amen.

The President then announced that the following honorary degrees had been conferred by the Board:

That of D.D. on Rev. P. Greding, of New Philadelphia, Ohio.

A. M. on Hon. Deidrich Willers, jr., Sec'y of State, N. Y.; Rev. E. J. Fogel, Fogelsville, Pa.

L. L. D., on His Excellency, John F. Hartranft, Governor of the State of Pennsylvania; Hon. ex-Governor James Pollock.

The degree of A. M. was also conferred, *in course*, on Rev. J. H. Sechler, Blue Bell, Pa.; Rev. J. Dahlman, Philadelphia, Pa.

Regarding two or three items, a few lines must suffice. First, we are glad to announce that the Board of Directors has instituted a three year's scientific course, for the benefit of young men who have not the means or time to take the full college course. A fuller account of this arrangement will probably appear in the August number of the MONTHLY. Further, the Board created the degree of Bachelor of Divinity, to be conferred upon college graduates who complete a full course of theological study in this Institution. Lastly, we must not omit to state that the Alumni Association at its annual meeting among other things transacted, elected the *Rev. F. F. Bahner*, of Milton, Pa., to deliver an oration before the Society at its next anniversary.

THE PRESIDENT'S RECEPTION.

In the evening the visiting friends, the Faculty, students and a large number of the friends of the immediate vicinity, assembled at the President's house to enjoy what is commonly known as the President's Levee. And a delightful occasion it proved to be. All seemed to enter into the spirit of the hour, throwing off all restraint—the more staid and advanced in years even laying aside their dignity and mingling with the general enjoyment.

After ten o'clock the guests assembled from different parts of the spacious grounds around a well-supplied refreshment table. Here an hour was spent in temperate conviviality—toasts, witty speeches and hearty laughter contributing their appropriate portion to the pleasures of the evening.

With a few happy remarks Dr. Bomberger dismissed the guests, all seemingly delighted with the social winding up of the exercises of the fourth Commencement of young Ursinus.

SUNDRY ITEMS.

A member of the Class of '74, writing from a distant field in which he is commendably striving to serve the Lord, bears this testimony to his undiminished love for his Alma Mater, and hearty interest in its prosperity.

"My interest in Ursinus College, and warm appreciation of your work, is no less real now than it was when I was more intimately connected with you in the class-room. Allow me, therefore, to assure you of my unabated sympathy with the cause, poor as that sympathy may be from my inability, perhaps, fully to realize the magnitude of your work, and the difficulties to be encountered in the prosecution of it. I have become more thoroughly convinced every day, that nothing is so disastrous to all true religious life and activity in the Christian ministry as formalism, especially when advocated in high places. We ought to do all in our power to resist it in our own Communion, and to cultivate a vital energetic Christianity. And I feel sure that if all our people were properly informed regarding the formalistic movement in the Reformed Church, and your efforts, through Ursinus College, to withstand and thwart that movement, they would at once give you their active sympathy and help.

"It is impossible for me to attend the College Commencement this year, and write this letter mainly to express my regret, and to extend to you and all the Faculty, students and friends, my warm greetings, and avow to pledge my prayer for the College."

Other letters of similar spirit and import have been received from former students, all furnishing grateful proof of the attachments formed whilst here, and as creditable to *their* hearts as they are cheering to *ours*. The Alumni of Ursinus College find at least as good reason for cherishing its memory, and praying for its prosperity, as those of other institutions. And the annual increase of the number of such loving and devoted sons, is a pledge full of promise for the future.

It will always be gratifying to hear from them, and a page or two of the Repertory will be cheerfully open to their correspondence. Indeed, they might give additional interest to the Repertory, by furnishing an occasional article for it, as it would surely serve their own improvement.

Heidelberg College, Tiffin, O., celebrated its Annual Commencement exercises during the week of June 13-17. The occasion must have been most cheering for the Institution, especially as the graduating Class was the largest ever sent forth by this flourishing School. A somewhat detailed report of the Commencement, expected for our present issue, has to this moment failed to reach us.

The Fall Term of Ursinus College will open on the last Monday in August (Aug. 30). All students are expected promptly to appear on that day. On Tuesday morning Prof. H. W. Super, D.D., will deliver the opening address.

All persons desiring information regarding the School will be supplied, at request, with a copy of the last Catalogue, or may make personal application to the President,

J. H. A. BOMBERGER, D.D.,
Freeland, Montgomery co., Pa.

EDITORS' DESK.

BUSINESS ITEMS.—Subscribers still in arrears for THE MONTHLY, will please promptly remit by *postal order* on Lancaster, Pa., or by *bank check*, to J. H. Pearsol, Lancaster, Pa.

The editorial and publication office, proper, of *The Reformed Church Monthly*, is Ursinus College, Freeland, Montgomery county, Pa., to which all

articles intended for *The Monthly* must be sent. Items of church interest are earnestly solicited.

Articles without signature are from the pen of the senior editor.

The continued interest of friends is solicited for the increased circulation of *The Monthly*. Many kind letters received assure us that it is warmly appreciated. Let every one who believes it is doing a good work try to get an additional subscriber and thus extend the benefit.

Back numbers, and also back volumes, from the commencement (1868) can be furnished. Single number, including postage, at 20 cents. The price per volume, unbound, including postage, is \$2.15; bound \$2.90.

Friends who remit dues directly to us, by Postal Order, will *please have the order drawn on the Collegeville P. O.*, not on Philadelphia. Attention to this will save trouble.

Correspondents writing for counsel or private business, will please have patience if we somewhat delay in answering. Other pressing work often prevents immediate attention to their requests. They will need to pay special attention to this hint during the next few weeks, as we expect to be absent from home most of the time.

The Baccalaureate Sermon published in the present number, was furnished in part by a student from notes taken at the time of its delivery. It does not profess to be given literally, of course, as preached, but as a substantial reproduction of the original, for which there had been time to prepare only a brief, general outline.

Immediately after the decision of the General Synod of Dayton, in regard to the new Order of Worship, a telegram was dispatched to a Philadelphia daily paper to the effect that the new Order had been *adopted*. This was done in the face of most solemn and explicit declarations made on the floor of that Synod, that no such adoption was intended or desired by the leaders of the new Order party. The telegram of course was false. But it served, as it was doubtless designed to serve, a partisan purpose. If we are not greatly mistaken as to the author of the telegram, he is among those who have since then apostatized from the Reformed Church.

In full keeping with the above trick, we have been informed that the action of the General Synod of Fort Wayne, in regard to the previously declared legitimacy and Constitutionality of the Theological Department of Ursinus College, is similarly perverted. If anything is true of the action at Fort Wayne, it is true that it leaves the decision of the General Synod at Cincinnati unchanged and fixed. Nay, it rivets that decision as irreversible. And any attempt to make a contrary impression, is as dishonorable to that Synod as it is at variance with truth. This will be attested by every candid member who voted in the case.

Such misrepresentations, however, false as they are in fact, prove what some partisan zealots would do to gain a point. A spirit like this indicates any thing but a real, amicable adjustment of the differences and dissensions caused by the high-church innovations. Vainly and deceptively does the "Reformed Church Era" write smooth things about *peace*, whilst such reports are circulated, and other things continue to be said and done which prove that the dangers threatening the Church are not removed, but only checked, and seeking a respite to regain lost ground and strength. But time will reveal what may now seem hidden.

Several articles of an interesting practical nature, have been received from an esteemed Brother (a layman, as it is the wont to say) which are necessarily laid over. They are welcome, however, and will appear in due season.

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No. 3.

TRUE LOVE FOR YOUR CHURCH.

In our July number the duty of *loving our Church* was considered in a *general* way. As then stated, the article was a re-print of one written and published fifteen years ago. It was followed, we think, by one or two others which are not now within reach. The subject requires and deserves more *special* consideration. It is proposed to give it such consideration now, and it is hoped that all who may have read the former article, will read and ponder this one.

All that was said in the previous article *might* be taken in that merely vague, sentimental sense which too often passes for pure truth, and misleads both the mind and the heart of those who delight in such expressions as are employed. How often this is done, particularly by those who would be very "churchly," as it is called, without having any clear, rational idea of what that means. And indeed it frequently does mean no more, in such cases, than a fancy or a fiction by which bigotry or superstition substitute a so-called Church-love for love to Him without whom the Church is nothing better than the wretched thing John saw clothed in scarlet.

True love for the Church demands *first* of all *that we know and have*

The true Church to love.

There are false Churches even as there are false Christs. Every false Christ, every anti-Christ, has a corresponding false Church. And as it is the leading mark of an Anti-Christ that he usurps the

authority and prerogative of the only true Christ, and demands entire submission to his usurped authority (as for instance the Pope of Rome does), so it is a glaring characteristic of all false churchism, that it puts itself in the place of the only true Church, and the only object deserving of sincere affection as the chosen faithful bride of the Lamb. Of course it is the duty of every one to see well to it that what is loved as the Church, is indeed the true Church.

But it will be evident that this again requires care in regard to another point. A Church loved may in all essential respects answer to a true Church, and yet it may not be esteemed in a right spirit, or for that about it which makes up its true excellence as a Church of the Lord. A man may love his country not for any real political or other good qualities belonging to it, but only because he happened to be born there, and has his selfish earthly interests secured in it. A son or a daughter may love their earthly home and parents, not from principle, or as a religious duty, because this "is well pleasing to the Lord," but solely as a feeling, sentiment or passion. With such affection an intelligent sense of duty, enlightened conviction, has nothing to do. This is not genuine patriotism in the one case, or filial piety in the other.

In like manner members may love their Church *not* for those qualities which furnish the only true reason for such affection, but merely because it happens to be that in which they were born and brought up, and hold their religious fellowship. They know very little about its faith or doctrines, and that little so imperfectly that any "crafty" teacher of false doctrines, doctrines directly contrary to the faith of the Church, could easily mislead them. Indeed they know and care for little else but the *name*. They were born, so to speak, Reformed, or Lutheran, or something else, and were baptized and confirmed as such, and therefore they are the one or the other. All they love, if they love at all, and all they care for is the name, and their formal outward relations to the Church. They have some conscience in regard to religion, and this conscience has been lulled, its accusations or demands have been quieted, in their way, by what has been done for them, or what they have been led to do as being necessary and sufficient for their salvation.

Persons whose attachment to their Church springs from no deeper source, and is kept up by no better considerations than these, will of course be bound to it by very loose ties. They are, generally, the kind of members whom false or fanatical teachers of every sort find an easy prey to their deceptive errors and sensational excitements. Being neither rooted nor grounded in the true faith, they are without a sure anchorage or solid foundation, and are easily blown about by every breeze of new doctrine, or tossed to and fro among the billows like unsettled waves of the sea. Some of them may become Papists, others be driven into fanatical sectism; others fall into utter skepticism or infidelity.

It is with members of this kind, also, that attempts to introduce dangerous and revolutionary innovations in faith and worship in a church are commonly most successful. So that the name of the Church is still kept up, they do not know enough about its fundamental doctrines or principles to be able to distinguish between its real faith and the new theology or gospel which may be taught and advocated, or they do not care enough for the old established faith to contend for it, and resist attempts to subvert it. Of course in such cases the innovators will stoutly deny that they are innovators, and may easily succeed in hoodwinking or misleading indifferent and unwary people. In this manner, as Church history informs us, serious and fatal errors crept into the nominal Christianity of the second and third centuries, and soon gained overpowering ascendancy. And our own times furnish sad illustrations of the same painful fact.

Hence the great need of care in regard to this primary point. Rightly to love their Church, members must see to loving it for the sake of those qualities or characteristics which make it really a church of the Lord Jesus Christ. To be such a Church it must hold steadfastly and fairly to "the faith once delivered to the saints," and then it must maintain in essential purity the ordinances and worship instituted by the Lord and His inspired Apostles. In other words, the true Church will be known by its faithful adherence to the Word of God as its supreme rule of faith and practice. No society or body pretending to be a Christian Church, has the least right to change or modify that faith and practice in any fundamental point. And none that does make such changes, will or can be loved with a proper, intelligent

Christian affection. For just so far as it departs from the faith and obedience of Christ, as laid down in His Gospel, it ceases to be the true Bride of the Lamb, and forfeits its claims to affectionate regard. Jesus Christ is more than a merely nominal Church ever can be or ought to be to those who have learned to know and trust in Him as their only Redeemer, and only when His love, shed abroad in their hearts by the Holy Ghost, begets affection for His Church, is that Church a worthy object of warm affection and truly loved.

Proofs of this love,

where it really dwells in the heart, will be sure to show themselves in forms corresponding with its genuine heavenly nature.

First of all, it will display earnest and unwavering *devotion to the faith, the established doctrines* of the Church. These, in a true Gospel sense, lie at the very foundation of its life, and constitute an essential element of its life. There can be no true Church without a faith, "a form of sound doctrine." By this is not meant, of course, a mere formula of abstract truths or statements, as though the intellectual or even hearty acceptance of such a creed could save men, or deserved to be loved and relied upon for salvation. Nobody ever taught such an absurd view, although some have been charged with doing so, by men who have tried by such false accusations to lead people away from the Gospel, and decoy them into error. The faith, the doctrines we speak of, are those which reveal God in Christ to the believing soul, which hold in Him, and by teaching and maintaining which, the Church shows itself to be "the pillar and ground of the truth." And just in proportion as the Christian loves God in Christ, with an enlightened, intelligent love, kindled in the mind and heart by the Holy Spirit, and loves the Church as the bearer and witness of the truth as it is in Jesus, will he feel constrained to maintain and defend that truth with the boldest zeal and most untiring energy. Such a Christian will regard all tampering with the faith of his Church as trifling with its very life, as an assault upon its life, and he will resist the wrong with all his might. He would rather surrender its name or its property than its faith.

Let every one, therefore, who professes to love his Church give this best first proof of such affection. If, for instance, in case of

our own Church, changes *should* be insisted upon, let the name *Reformed* go, dear as that may be traditionally, let titles to earthly property go, but let no seduction of error, old error clad in ever such new and gaudy raiment, tempt any one to barter the Gospel faith of our fathers for any vain speculations of fantastic dreams of self-deceived and erring men. Such things may be started and advocated by persons of considerable influence, and for whom great regard may have been long entertained. They may be pressed with great earnestness, and with very plausible arguments. Many may be misled, and for a time fall in with the new views taught, or the new measures proposed. A strong party may thus be organized, and opposition to the movement may subject those who stand up for the standard faith of the Church, to bitter denunciation and vilifying reproach. No matter. True love for the Church will care more for it than for men or for party. Just as Paul said, "though I, or an *angel from heaven*, preach any other doctrine, let him be accursed," so faithful, loving members of the Church will, if needful, forsake any man or set of men, be they whom they may, or hold what position they may, rather than be false to the faith of their Church. Who is Paul, or Peter, or Apollos, in comparison with Christ and His eternal blessed Gospel?

If you truly love the Church, you will love it for its fidelity to the Gospel of its Lord. Prove the depth and sincerity of that love by your unwavering devotion, your resolute loyalty to the faith of which you have good reason to believe your Church a true and faithful witness. Be jealous of every movement which proposes to modify and improve that faith. And the more such a movement may cry up the mere name *Reformed*, or trumpet its high-sounding laudations of the Heidelberg Catechism, the more suspiciously watch the movement, and guard against being flattered into a betrayal of the faith. Of what value would the name *Reformed* be, when the *Reformed* faith was gone, or of what account would our Catechism be if perverted in its inmost sense into a creed, teaching Popery, Puseyism or Pantheism?

But in the next place, true love for the Church will show itself by *zealous devotion to its principles and practice in regard to ordinances, and worship*. This is so closely related to fidelity to its faith as to be scarcely separable from it. When the faith of the early Church decayed, its worship degenerated, or, as its worship

degenerated, its faith became corrupt. The two evils usually went together.

Sometimes those who wished to introduce error began with changing ordinances and modes of worship. For this has often been found the most effectual way of leading people off from the ground of truth. But the point we wish here chiefly to press is, that the two things are commonly combined. Of this we may find one of the earliest illustrations in the Judaizing sacerdotalism which certain false teachers tried to introduce into the Apostolic Church, and against which Paul had so earnestly to contend. (See Acts 15, and the Epistle to the Galatians.) As we know, alas, only too well, the attempt was afterward successful, and resulted in full-blown Popery with its abominable false doctrines and "accursed idolatries." The same thing is being tried over again in some of our Protestant Churches, and in our own among the rest.

Here then, again, is a loud call for giving proof of our professed love for the Church. The worship of the Church is, in large part at least, the flower and fruit of its faith-life in Christ. The Gospel simplicity of that worship, as maintained now for three centuries, constitutes a main excellency in its character. If, therefore, your avowed affection be pure, intelligent, sincere, cling to that worship. Manfully resist every scheme proposed for changing it. The scheme may be artfully devised and speciously advocated. It may propose only small and seemingly trifling modifications at first. It may offer apparently generous terms, such as merely trying it in the Sunday-schools, to awaken interest in the children, or allowing it once a Sunday, or every other Sunday, as an experiment. It may offer to do it with a book, or without a book, (by memory.) Your true love will not be deceived by any such artifices. It will rather despise them the more for their trickery, and reject them the more vigorously for their plausible deceptiveness. For it will readily see through the purpose of all, and assert its honest, loyal devotion to the Church by holding fast to those forms of devotion which are its true historical characteristics, and which ages have proven to be the most efficient means of spiritual edification.

Thus loving the Church, we shall obey the command of, "the disciple whom Jesus loved," when he says:

"My little children, let us not love in word, neither in tongue, but in deed and in truth."

THE MYSTICAL UNION,

THE CENTRAL DOCTRINE OF THE HEIDELBERG CATECHISM.

IF we were asked what is the *central doctrine* of our incomparable Heidelberg Catechism, that which rules its entire presentation of truth, and without the understanding of which no one can fully comprehend the richness and depth of this confession of faith, we should unhesitatingly say that it is the doctrine of the *mystical or Life Union of believers with Christ*. In this, too, the Catechism is in entire accord with the Holy Scriptures, where the same doctrine meets us in all the writings of the New Testament, and especially in those of the Apostle John. In other catechisms, confessions and systems of Theology, the subjects of Salvation, Repentance, Conversion, Faith, Justification, Regeneration, Adoption and Sanctification, are often involved in grave confusion, if not error, because contemplated apart from this central dogma, whose light ought to illumine all of them, and in whose light alone can they be properly understood.

By the *mystical union* we mean that spiritual, real, living union of the believer with Christ, starting with regeneration, so that before the man was "out of Christ," but now he is "in Christ," a "child of God" and an "heir of salvation." We propose to show now, how this doctrine runs through the whole catechism.

The first Question and Answer.

The doctrine of the mystical union meets us already in the celebrated first question. Here we are informed that, as the sum of the whole Gospel, our only solid, lasting comfort in life and death, is, that "I belong to my faithful Saviour Jesus Christ." We, if believers, belong to Him, because *we are ingrafted into Him* and so become partakers of all His benefits, which latter are enumerated in the answer. That this is the meaning of the answer, and that the doctrine of the mystical union meets us here already, is plain from the answer itself, and becomes still more plain, if we add a few comments by Ursinus.

Ursinus: "Our salvation consists in the enjoyment of the highest good." . . . "What this only comfort is, *to which it is the design of the Catechism to lead us*, will be explained in the first

question." . . . "The question of comfort is placed first, because it embodies the design and substance of the Catechism." . . . The design is, that we may be led to the attainment of sure and solid comfort, both in life and death." "*The substance of this comfort consists in this, that we are engrafted into Christ by faith, that through Him we are reconciled to and beloved of God, that thus He may care for and love us eternally.*"

The Second Question.

Inasmuch as the attainment of this state of union with Christ is the grand design of the instruction of the Catechism, the question is raised as to *the order of salvation* (*ordo salutis*), i. e. the necessary steps through which to pass according to God's order. We are told that three things are necessary.

1. Knowledge of the greatness of our sin and misery.
2. Knowledge of the way of salvation.
3. Knowledge of the way and duty of a thankful Christian life.

We may remark in respect to these :

1. The first means an experimental knowledge of our actual sinful state, produced especially by the preaching and teaching of the Law. This is REPENTANCE (in the Scriptural sense of the term). It must precede union with Christ ; but then it must also be daily renewed throughout life (Acts 88, 89), else the "new man in Christ" cannot grow.

2. The second means an experimental knowledge of, or walking in, the way of salvation, including Faith in Christ, Justification, Regeneration, Adoption, the use of the means of grace by which the mystical union is commenced, attended and carried forever.

3. The third includes especially what is now generally called the process of Sanctification, or the proper growth and manifestation of the mystical union in actual life.

Ursinus : "He is a perfect mediator, satisfying for the sins of the human race, restoring righteousness and eternal life, *to all those who by a true faith are ingrafted into Him and embrace His benefits.*" . . . "Through faith is effected our entire conversion to God, justification, regeneration, salvation ; *for through faith we receive Christ, with all His benefits.*"

The reader will please notice here that for ever recurring phrase

last quoted, which meets us so often in the Catechism, and in Ursinus, and which in fact is the central truth which irradiates the whole system of the Catechism. Nor is it a phrase of but little meaning; it has a deep theological value, ruling the entire soteriology of the Reformed faith, and making this incomparably deeper and more Scriptural than the Lutheran or Roman.

Twentieth Question.

"Are all men saved?" Christ died for all. This sacrifice is sufficient for all. *No, only those who are by faith ingrafted into Him, and receive all His benefits.*"

Here comes out fully and grandly the comforting doctrine of the mystical union. Those who live and die out of Christ are not saved, even though they be called Christians, or are baptized, or strive to do good works; they remain in their misery. Those who are ingrafted into Christ are saved, and all that Christ has done and won (and this is immeasurably much) is theirs. Not by birth, not by belief in systems of morality or theology, nor by ordinances, *but by faith only*. As with Luther we meet the ever-recurring phrase, "justification by faith alone," so with Ursinus we meet the ever-recurring phrase, "ingrafting into Christ by a true faith." This latter is much the most comprehensive and profound; because union with Christ involves and insures us a participation in all the benefits and merits of Christ (his Active and Passive Satisfaction; his Passion and Death; his Resurrection and Ascension; his Eternal life and Blessedness; Justification, Adoption, Peace, Hope, Inheritance and Eternal life; as is set forth at large in the Catechism itself, Ursinus: "The subject of faith is introduced next in order (1) because it is *the means by which men are made partakers of the mediator*." . . . "The effects of justifying are (1) our justification before God, (2) joy and delight in God, with peace of conscience, (3) conversion, regeneration and universal obedience.

Question 32.

"Why art thou called a Christian?" "*Because I am a member of Christ by faith, and thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him; and also, that with a free and good*

conscience I may fight against sin and Satan in this life, and afterwards reign with Him eternally, over all creatures."

Here comes forward again, most appropriately, the doctrine of the mystical union. A man is a Christian because he "*is a member of Christ by faith.*" Thus he becomes a partaker of Christ himself, of the anointing of Christ, a confessor of His name; thus does he obtain power to present himself a living sacrifice of thankfulness (See 2, 88, 89, 90), to fight against sin and Satan, and eternally to reign with Him.

Ursinus: "The name *Christian* is derived from Christ, and denotes one who is a disciple of Christ—one who follows His doctrine and life, and who, *being ingrafted into Christ, has communion with Him*" "To be a member of Christ is to be engrafted into Him, and to be united to Him by the same Holy Spirit dwelling in Him and us, and by this Spirit to be made a possessor of such righteousness and life as is in Christ; and to be made acceptable to God on account of the righteousness imparted into us by faith, inasmuch as this righteousness is imperfect in this life. Of this our communion with Christ, the following passages of Scripture speak: "We being many are one body in Christ," (Rom. 12: 5). "Know ye not that your bodies are the members of Christ," (1 Cor. 6: 15). "He that is joined to the Lord is one Spirit," (1 Cor. 12: 12). "We may grow up into Him in all things, which is the head, even Christ," (Eph. 4: 15).

Question 53.

"What dost thou believe concerning the Holy Ghost?"
 "First, that he is true and co-eternal God with the Father and the Son: Secondly, that He is also given me, *to make me, by a true faith, a partaker of Christ and all His benefits*, that He may comfort me and abide with me forever."

Here again are we met by the comforting doctrine of the union of believers with Christ, which takes place by the wonderful operation of the Holy Spirit by the exercise of a true faith. Thus we become members of Christ, partakers of His benefits, of the comfort of the Spirit and of His ever-abiding presence.

Ursinus: "The Holy Spirit unites us to Christ, that we may be His members, and so be made partakers of all His benefits."

Question 55.

"What do you understand by the Communion of Saints?" First, that all and every one *who believes*, being members of Christ, *are in common partakers of Him*, and of all His riches and gifts," &c.

Hence the communion of Saints rests upon and grows out of the union of believers with Christ. We will here give the comment of Ursinus at length, as it will clearly show how prominent a place the mystical union holds in the Reformed Theology.

Ursinus : The communion of Saints "signifies then: (1) *the union of all Saints with Christ*, as members with the head, which is affected by the Holy Ghost, who dwells in the head and the members, conforming and making them like unto their glorious head, yet preserving a proper proportion between the head and the members ; or, it is a union of the Church with Christ and of the members one with another ; which union with Christ extends to His whole person, including both His divine and human natures ; for communion with the person of Christ *is the foundation of communion in His benefits*," (this is a pregnant statement, especially as applied to the doctrine of imputation and justification) according to what is said : "I am the vine, ye are the branches," (John 15: 4), "Abide in me, and I in you," (John 15: 5). "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," (John 15: 5): "For by one Spirit are we all baptized into one body," (1 Cor. 12: 13): "If any man have not the Spirit of Christ, he is none of His," (Rom. 8: 9): "He that is joined unto the Lord is one Spirit," (1 Cor. 6: 17): "Thereby know we that we dwell in Him, and He in us, because he hath given of His Spirit," (1 John 4: 13). (2) A participation in all the benefits of Christ. The same reconciliation, redemption, justification, sanctification, life and salvation, belong to all the saints by and for the sake of Christ. They have in common all the benefits which are necessary for their salvation. "There is one body and one spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism," &c., (Eph. 4: 4).

Question 57.

"What comfort doth the resurrection of the body afford thee?"

"That not only my soul after this life, shall be immediately taken up to Christ, its head," (this includes the doctrine of *Hades*, as held by some) "but also, that thus my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ."

The final resurrection and glorification of our bodies, is not in consequence of any power of life in them, but in consequence of our union with Christ, so that as the head arose, we the members shall also be raised by His power, and our bodies glorified.

Ursinus : We also shall rise, "Because Christ is the head, and we are His members. Inasmuch, therefore, as Christ our head, has risen, we also who are His members shall, without doubt, rise again; because the glory of the head demands that the members be in the same condition as Himself. If the members were to remain in a state of corruption, the head would not, in this case, be glorified."

Question 64.

"But doth not this doctrine (i. e. justification by faith alone) make men careless and profane?" "By no means; for it is impossible that those *who are implanted into Christ by a true faith* should not bring forth fruits of thankfulness."

Our justification before God, the remission of our sins, rests upon the *mystical union*; from this union also flows the life of thankfulness (or the work of continuous sanctification).

Question 65.

"Since then *we are made partakers of Christ and all His benefits, by faith only*, whence doth this faith proceed?" "From the Holy Ghost, who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments."

By the work of the Holy Ghost God commences the mystical union, and strengthens and confirms it by the use of the sacraments. So the Heidelberg Catechism teaches, in as plain terms as could possibly be used. The *deepest* view of the sacraments is that which makes them *signify and seal* the commencement and strengthening of this union.

Ursinus : "This eating (in the Lord's Supper) is that communion which we have with Christ, of which the Scriptures speak,

and of which we make confession in the Creed, *which consists in a spiritual union with Christ*, as members with the head, and branches with the vine. Christ teaches this eating of His flesh in the 6th chapter of John, and confirms in the Supper by external signs.

We have thus quoted enough from the Catechism and Ursinus to show how central a place the doctrine of the mystical union holds in that excellent work. We have not quoted all the references thereto in the Catechism. We recommend all lovers of the Catechism to read it through from beginning to end, with special reference to this central doctrine. It may help them to understand the system of the Catechism better than ever before.

We will add here yet a few noteworthy remarks by Dr. Heinrich Heppe (in his *Dogmatic of German Protestantism in the sixteenth century*, vol. 2, p. 306, &c.) "We find here in the Heidelberg Catechism the original Melancthonian doctrine of the German Reformed Church, and do not need by forced interpretations to bring the same into harmony with the later dogmatic, but need only to recognize that the original Melancthonian doctrine of justification gradually lost itself in the Reformed Church of Germany," (and we may add, still more so in other branches of the Reformed Church).

"And it can be shown very accurately, in what manner the specific Calvinistic-Reformed mode of thinking more and more took its place in this part of the system." . . . The full peculiarity of the German Reformed doctrine "meets us there *where the doctrine of justification is grounded upon the doctrine of the union with Christ*, or the ingrafting into the mystical body of Christ. According to Curæus, justification rests upon the divinely-wrought ingrafting of the believers into the flesh of Christ, and therefore is, on the one side, an appropriation of the merits of Christ, and on the other side the commencing participation in the life of Christ, as sanctification." "*Boquin* teaches that the communion with Christ is not only a participation in the merits, in the gifts of Christ, but much more the fullest union with person and the body of the Lord. . . . Faith itself is the union with Christ in such mode, that the believer is a real and living member of Christ, whose life wholly fills and streams through him, in that the person of Christ itself lives in him. And *on this account*, because the

redeeming person of Christ is the property of the believer, is he a subject of the good pleasure of God. The *union with Christ* is therefore already, in and for itself, *justification*; and this latter also cannot be conceived of without the former. If the individual wishes to know whether he can really comfort himself with the Christ, and with it, with adoption, he must look into his own consciousness and his own life, and ask himself whether he here finds an actual longing after eternal life, peace with God, and earnestness in sanctification."

J. H. G.

WORKING FOR JESUS.

"Go, work in my vineyard to-day," is the command given by one whose authority, so to command, remains undisputed, by the great mass of mankind, although it is obeyed by so very small a number, even of the professed followers of the Lord Jesus Christ, upon whose command we are thus encouraged to work. What employment is there upon this earth in which the child of God, the really and truly converted man or woman, knowing that his or her sins have been pardoned through the blood and for the sake of a crucified Saviour and Redeemer, can engage that is more delightful and pleasant than to do the work of the Master, whether in the prayer meeting, where we can draw very near to God, having the promise that, where two or three are met together in His name there He will be in their midst, and that to bless them, and that although not seen, His presence can be felt in the heart. We can see it in the flash of the eye, and in those heavenly expressions of countenance while the Spirit of the living God is operating upon the heart. Oh, the joy and the pleasure of such meetings! These are the way-stations upon the pathway of life; upon the weary pathway of the pilgrim here below, along the journey of life, after spending an hour or two (and how short that time appears) of sweet communion with Him who never fails in His promises, but is there to meet and bless all who come for the express purpose of meeting with their Divine Master, we take courage and become more and more confirmed in our determination

to remain faithful unto death, as we have an anxious, longing, earnest desire, not only to be faithful in life, but in death, and through all eternity, to enjoy the presence of that dear Saviour who has done so much for us, and has made it possible for us. And then in working for Jesus we are not to be selfish—we are not only to work to save our own souls, but we are to work to save the souls of others. “Freely ye have received, freely give.” The beauty of this salvation is, that the more it gives the more it is ready to give; the deeper we drink and others drink, the more freely it flows; the more we honor Christ our Redeemer, and the more heartily we engage in this work, the more He will honor and bless us. We care not for the honor and praise of men, but are very solicitous for the honor and glory of God, and the salvation of immortal souls—souls that must live throughout all eternity, either in everlasting happiness, or in eternal, never-ending misery. That this work could be more effectually done upon earth, the Lord Jesus established His church before His ascension to Heaven, and we now have our congregations of the different denominations scattered over the country, with many millions of “professors” of religion in the church, having their names on the church record, but alas, there the work of the great mass of them stops at profession, although there are so many ways of speaking a good word and doing a good deed to help on the cause of the Saviour, they will not open their mouths to speak or pray, pleading that they have no heart in the work, not interest enough in the cause, or lack talent to say or do anything for Christ. When out in public life they are amply able to take care of themselves. They have no talent to speak or pray for Jesus—runs into ten or twenty talents for the world and worldly matters, which perish with the using—utterly ignoring the fact that they are admonished to lay up treasure for themselves in Heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal. It is from the actions of such members that the cause of Christ receives its deadliest and most crushing blows, as they will do nothing in the church to help to advance it spiritually, and are very careless and indifferent as to their conduct or manner of dealing in their worldly affairs, which also gives the enemies of the cause of Christ occasion very often to judge of the church, although very unjustly by these outside actions, unfortunately it appears to

be the case in almost all churches, that the pastor, and but a very small proportion of members, according to numbers, that are compelled to do all the active spiritual work of the congregation.

The utterly ignoring the command, "Go work in my vineyard to-day." And when is to-day? It is ever present with us. Yesterday is gone until it meets us at the judgment. To-morrow never reaches us. It is ever to-day, so that the command is ever resting upon us, and we cannot fail to work without incurring a fearful responsibility, not only for what we might have done for ourselves, but for failing to warn our fellows, and by a good example and precept, perhaps save some one from going down to destruction; and then from the experience of good, earnest Christian men, and from our own experience, we are persuaded it pays well, having the blessings or promise of the life that now is, and that is of infinite more value of the life that is to come. We must also remember that the Saviour, while on earth pleading with men to become converted and live, also said that in the future, that is, in eternity, in place of being the advocate and pleading the cause of man, He would be the judge of all the world; and that at that time we will all be actors in the scene—no spectators of mankind, then all actors. Where will you be found? Where will I be found? We will be there without fail. If we heed the above injunction, and work faithfully, we shall be at His right hand; if not, then lost—lost forever, and then of what benefit will all our worldly pleasures or possessions have been to us. Let us ever pray that our death may be the death of the righteous.

May 28, 1875.

W. H. S.

INFANT SALVATION.

[WITHIN a year or so, a well known Lutheran theologian of the high-church order felt prompted openly to attack a distinguished Reformed theologian of the Presbyterian church, for denying what the Lutheran alleged to be the doctrine of the Reformed church in regard to the so-called damnation of non-elect infants. The Lutheran wrote and published a long-labored, and apparently very learned article on the subject, trying to show by ever so many

pages of quotations, that the Reformed Church did teach the repugnant doctrine named, and that the Presbyterian theologian was guilty of ignorance or something worse in denying it.

To this nobody could seriously object if the Lutheran felt justified by his conscience in writing the article, and if he was careful to tell what he honestly believed to be the truth, the whole truth, and nothing but the truth. In our judgment, as we read his long article at the time, while he failed to make out his case, he did not fail in proving himself to be a very intense Lutheran, a diligent and shrewd collector of quotations to suit his purpose, and a very determined antagonist. This, however, was a matter of private judgment about which he and we would differ, and might agree to differ.

But unhesitatingly as his right to engage in such a controversy with a Reformed writer, and to assail the latter with grave accusations, is admitted, there was one thing about the matter which must have excited surprise, and have justly given offence. *The Lutheran's assault and accusation were published in the Review of the Reformed Theological Faculty of Lancaster.* A nominally Reformed Review which will not admit (at least it has heretofore refused) articles opposing the serious errors of Mercersburg theology, and defending the old faith of the Reformed Church against the perversions of that theology, opens a wide door, and gives a cordial welcome to an ultra-Lutheran's one-sided partisan misrepresentation of Reformed doctrine!! This, assuredly, proves beyond a question, the strong and warm sympathy of those who control the *Mercersburg Review* with ultra-Lutheranism, and the pleasure they feel in seeing Reformed doctrine assailed and aspersed!

Of course, the theological faculty at Lancaster have a right as men to indulge such sympathies, and to show them. If they prefer Lutheran ubiquitarianism and baptismal regeneration to the Reformed faith on these and other subjects, they should do just what they have done, and are doing. But then, equally, of course, they should go further, and be consistent in doing more. What that is, any one can tell them, if their own conscience fails to do so. For, clearly Lutheran theologians are out of place in a Reformed theological school, and can hardly do the work properly assigned them.

So far as we know the Presbyterian theologian never replied to

the Lutheran's assault. But a few months ago, the *Independent*, of New York, published an article by Dr. Schaff (now of the Presbyterian Union Theological Seminary, New York), in which the matter is handled in a brief and satisfactory way, exposing some mistakes of the Lutheran critic. As this article possesses special interest, and is well worthy of careful preservation, we herewith give it to our readers, and so lay it safely by for possible future reference.]

INFANT SALVATION.

BY PHILIP SCHAFF, D.D.

The subject of infant salvation is exciting some interest in different quarters, and deserves much more attention than it has heretofore received, for it involves the eternal fate of nearly one-half the human family.

The venerable champion of Calvinistic orthodoxy in America has strongly expressed his belief in the salvation of all infants dying in infancy, and declared that he "never saw a Calvinistic theologian" who teaches a different doctrine (Dr. Hodge, "Systematic Theology," vol. iii. p. 605.) This brought out Dr. Krauth, the ablest defender of Lutheran orthodoxy in America, who had previously charged the theology of the Westminster Confession with teaching the damnation of all non-elect infants dying in infancy. In a lengthy article on "Infant Baptism and Infant Salvation in the Calvinistic System," published in the *Mercersburg Review*, and as a separate pamphlet in the Lutheran Publication Office, Philadelphia, 1874, he endeavors to prove his point against Dr. Hodge. He shows conclusively that some eminent Calvinistic divines, while conceding always the salvation of *elect* infants, either virtually imply or expressly teach that there are *reprobates* among infants, as well as adults, and that these reprobate infants, dying in infancy, are eternally lost. But Dr. Krauth has furnished no proof from the symbolical books of the Reformed Church. These are either silent on the whole subject, or (as the second Scotch Confession of 1580) they expressly condemn "the cruel popish doctrine of the damnation of *unbaptized* children," or (as the Westminster Confession) they teach simply the regeneration and consequent salvation of all *elect* children dying in infancy, without saying a word about the existence and fate of reprobate in-

fants. He has, moreover, completely ignored Zwingli, who very emphatically taught, in advance of his age, and to the horror of Luther, not only the salvation of all departed infants, but also of the nobler heathen; and, finally, he has proved nothing in favor of Lutheranism, for the orthodox Lutherans of former days taught the damnation of all *unbaptized* infants as clearly as Calvinistic divines taught the damnation of all *non-elect* infants. And in this they could appeal to the Augsburg Confession (Art IX.), which expressly condemns the Anabaptists for affirming that children may be saved without baptism.

Both Dr. Hodge and Dr. Krauth, in the milder view which they advocate, depart from the orthodoxy of their respective churches as it prevailed during the seventeenth century; but the Calvinistic doctrine of election furnishes a broader basis for such departure than the Lutheran doctrine of the necessity of baptism for salvation. For the Calvinistic system sets no limits to the extent of election, and makes it independent of race, nationality, age, condition, and external means of grace. It thus widens the possibility and strengthens the probability of infant salvation. The Lutheran orthodoxy, on the other hand, like that of the Greek and Roman Churches, by the doctrine of baptismal regeneration and the ordinary necessity of water baptism for salvation, narrows the possibility of infant salvation to the limits of baptism, and can teach the salvation of unbaptized children only at the expense of the sacramental principle, and by making so many exceptions as virtually to turn the rule into the exception, for the number of unbaptized infants dying in infancy far exceeds the number of baptized, and includes not only all infants of Gentiles, Jews, and Mohammedans, but also of Christian Baptists and Quakers. So far, then, the advantage is decidedly with the Reformed or Calvinistic system.

The revolting doctrine that all unbaptized infants are lost, was first clearly taught by the great and good St. Augustine. He inferred it partly from his doctrine of the condemnation of the whole race in consequence of Adam's transgression, in which the whole posterity germinally participated (Romans v. 12); partly from those two passages which seem to teach the necessity of water baptism for regeneration, and, consequently, for salvation (John iii. 5, Mark xvi. 16.) His Christian heart, however, in-

duced him to mitigate the damnation of infants as much as possible, and to reduce it to a condition of mere *privation* of bliss, or to use the scholastic phrase, a *poena damni*—*i. e.*, penalty of loss ; as distinct from the *poena sensus*—*i. e.*, the positive pain of feeling. "Unbaptized infants," he says, "shall be *most leniently* damned." But, as he believed in the universal efficacy of infant baptism for regeneration, he held that all *baptized* infants are saved. Thus his sacramental theory secured both the salvation of a very small number of infants and the private damnation of the vast majority of infants.

This became the universal belief of the Roman Catholic Church, which in its more developed geography of the other world assigns the unbaptized children to the *limbus infantum*, on the borders or top floor of hell, "where the fire does not reach" (as Ballarmius says). The Lutheran Church retained essentially the Roman doctrine of baptismal regeneration, yet allowing exceptional cases of salvation without baptism—at least, within the limits of the Christian Church. The Reformed Churches lowered the view of baptism and made salvation to depend on free election, but required in all cases regeneration by the Holy Spirit as a necessary condition of salvation. All orthodox churches confine the possibility of regeneration and salvation to this present life.

The radical and heretical Protestants, the Anabaptists, Anitritinarians and Socinians were the first to venture upon the assertion of general infant salvation, regardless of baptism ; but they did it partly on false premises.

The Arminians, Methodists and Baptists adopted the same view, and gradually it made such silent progress among the orthodox churches that few, if any, Protestant divines of note can be found now to advocate the Roman Catholic dogma concerning the damnation of infants.

But how can general infant salvation be defended without departing from Scripture ground ?

1. Infants are not saved on the ground of their innocence. For if they were truly innocent they need no salvation at all. But they were only relatively innocent—that is, they know no sin ; while yet they are born into a sinful state and with a sinful disposition, and, therefore, they need regeneration in order to salvation.

2. Infants are not saved simply because they are baptized.

For this would exclude all unbaptized infants and make salvation depend upon an accident. Infant baptism, moreover, is not in itself complete, as it looks toward Christian nurture and the personal consecration of the child to the Saviour after arriving at years of maturity.

3. Infants are saved by the free grace of God through the atonement of Christ and the regenerative efficacy of the Holy Spirit vouchsafed to them before death, either with or without baptism.

4. All infants of Christian parents are *certainly* saved, since the covenant blessing extends to whole families.

5. All other children dying in infancy may be presumed to be saved, for the following reasons.

(a) They have not yet committed actual transgression, and, therefore, are not *finally* condemned. As there is a difference between hereditary sin and actual transgression, so there is a corresponding difference between hereditary guilt and actual condemnation. The Scripture condemns only those who reject the Gospel salvation in unbelief. Infants have neither faith nor unbelief, and can neither accept nor reject salvation; but the Holy Spirit can regenerate them and plant in them the germ of saving faith. Regeneration, being an act of God where man is passive, as in his natural generation, is possible in all ages; while conversion, as an act of man, implies consciousness and act of will.

(b) Children are born unto the blessing of the second Adam, as well as in the curse of the first. Christ redeemed us from the fall, and this redemption is available to all who do not reject it.

(c) Christ's conduct toward children. He took them into His arms and blessed them; He pronounced them actual members of the kingdom of heaven, and held them up to His disciples as models of those very qualifications of modesty, humility and trust, without which no one can enter the kingdom. Those children were certainly not baptized, for Christian baptism was not yet instituted. They may have been circumcised and probably were; but He makes no mention of this fact and speaks in a general way and of that child-like spirit and disposition which is found among all children, irrespective of race and condition.

This conduct of our Saviour forms the strongest ground of our charitable belief, and hope that all infants dying in infancy are translated to his bosom in heaven.

There is nothing in the Scriptures and nothing in the Reformed Creed to forbid the pious belief that the gracious eternal counsel of God includes all infants dying in infancy among the elect. The case of Esau and Jacob in the mother's womb refers to their position in history, not to their eternal fate in the other world. God saves some through a holy life ; others by a removal from this world of temptation, and sin before they have committed actual sin, and their early death, may be looked upon as a token of divine election to life eternal.—*The Independent.*

THE REFORMED CHURCH IN PENNSYLVANIA.

Although much has been written and said with reference to the interests of the Reformed Church, much more remains yet to be said and done. The field is large, and the laborers are comparatively few ; not few because they are not in the Church, but because they will not take hold of the work. The most of the Church members appear to have an idea that when their names are on the Church record, and they attend Church pretty regularly, lead straight-forward, outwardly consistent lives, occupy their place at the communion table, and contribute to the support of the Gospel, and sometimes for charity, that then they have done all that the Lord or the Church have a right to ask of them, forgetting, or what is worse, absolutely treating with contempt the command of —“Go work in My vineyard to-day,” which means every day of our lives, as to-day only is ours. All who refuse to give their personal influence and their prayers for the spread of the Gospel, can, if they choose, turn away from the pastor, or from any other Christian friend, with the manner, if not with the words : It is none of your business. But can they with the same ease and independence turn away from the responsibility that cleaves to them, and will follow them to the judgment seat, where we will all have to appear, willing or unwilling, and give an account of our stewardship. We are here reminded what the Lord Jesus said of the talents, from one to ten, and how He told the one who had hidden his talent in the earth, or, in other words, refused to work for the Lord and His kingdom according to the ability he had. If we cannot sway

multitudes, we can work quietly but surely. We are reminded, also, of what the Lord said with reference to the widow and her two mites, how she did more than they all. Think, my friends, of one soul saved by my exertion or by your exertion, by the influence you and I daily exert by our walk and conversation, and then think of one soul lost, lost forever, through any fault or shortcoming of you or me, when we are told that one soul is of more value than all the world. Let us all work and pray, and pray and work, that the kingdom of our Lord and Saviour Jesus Christ in our part of His Zion may be extended very rapidly. As a Church we have not been near equal to the opportunities that have presented themselves, and have not extended nor built up near as rapidly as we could have done had we done with all our might what we could. Other denominations have far outstripped us in the race, and have absorbed much of our material, which of right belonged to us. Still our prospects are good. The field is white to harvest. The laborers are wanted. The call of the Lord ever sounds in our ears. People, as well as pastors, must pray and labor. St. Paul admonishes us that works and faith must go together. Neither can succeed alone. Our Saviour says, work while it is day, for the night of death cometh wherein no man can work. Therefore, what the church most needs to-day is faithful workers and earnest prayers, both of the ministry and laity, as without both of these we will be going along on a drag, and not accomplish much. The State of Pennsylvania, as all know, is a very large and important one.¹ Our Church has a pretty good foothold in it, and yet in many places, and very important ones, too, it is not known; sometimes it is heard of, but only known by name. The field is large, and the power to extend almost unbounded. What are our Classes doing with the subject? Are they promptly entering into places and starting organizations which can gradually be built up into respectable and even flourishing congregations? Will the membership stand by the pastors and elders in thus laying out and taking up new work in the name of the good Master?

There is another great evil in our Church which needs looking after, and that very promptly; and that is, those large, overgrown charges, where one preacher has charge of from four to eight congregations. I call him preacher, because it is an utter impossi-

bility for any man to act as pastor, "Seelsorger," of so many people distributed in so many congregations, it being impossible for him to visit them individually to ascertain their standing spiritually, so that he can prepare himself to give them such food as their case really needs. One might be led to think that, having so many souls resting upon his, he would be weighed down to the earth, and would cry aloud to be released from the weight of some of them. Six sermons or twelve sermons a year to such congregations! Is it any wonder that they are lean, starved themselves, for want of spiritual food, and that at the same time they contribute so meagerly to the support of all good causes. Can it be wondered at that the Church has not got a firmer hold upon their affections, and that we have so few earnest and active workers among them? We know that some of our Classes have taken hold of some of these charges, and have or will divide them soon. But, unfortunately, they are opposed even in this by some who should know and act better; but in the end they will and must succeed, as the Lord's work can only be retarded or held back for awhile. We are slow in moving as a people, but this must succeed. The good of souls cannot, dare not, be made subservient to the whims of some; we must divide and subdivide until we can get the charges small enough, so as to have pastors in the real and true sense for every charge. In olden times, when our ministry was small, we were obliged to do as well as we could, but now as they are rapidly on the increase, these divisions of charges must come. The people must be educated more thoroughly as to their duties as members of the Church of Jesus Christ, and also to give more liberally to sustain the Gospel, and they will do it. Let the pastor live right among them, visit them, and be on friendly, social, speaking terms with them; let them feel that they have a pastor indeed. Let him be no longer a bugbear to the children, but let them know that he is their pastor and friend, and his work becomes much easier; he can reach them better. We have an instance where division acted admirably near Reading. We hear that the Rev. Mr. Fritsch applied to the Classis of Lebanon to constitute two congregations near that city (Reading) as a charge, and ordain and install him as pastor, and that at the time there was considerable doubt and misgiving expressed as to the feasibility of the request—yet it was granted. This young brother moved into their

midst, commenced his labors; they promised him a salary, yet fearful that they could not raise it, but in a short time all this fear vanished. They paid him more than they promised, and, if rightly informed, built a parsonage, and kept it well supplied with the necessities of life. Here are facts which speak for themselves. Here is a pastor in the real, true sense of the term. We learn further, if memory serves us aright, that there were ninety odd additions in these two congregations. So here we find that closer contact between pastor and people, will work like leaven, and the results cannot be hidden, but will come out openly to the light of day. Hope my old Classis of Lebanon, under which I have so long stood in days gone by, will continue the good work, and that the membership will bid them God-speed, and stand by and assist and encourage them, so that our beloved Zion may arise and shine forth, and many, many souls be won for Christ and His kingdom. May I also be permitted to say to East Pennsylvania Classis: brethren continue on the good work of dividing and organizing. Get the charges ready, and it may be the Lord will send us pastors faster than even our faith can hope for. There is a glorious work before us as a Church. Are we equal to the opportunity the Lord has placed within our reach? We pray: Thy kingdom come, Thy will be done. If this is really the sentiment of our hearts, let us work as if we were in earnest, and in the language of that beautiful hymn, let us sing,

"Nearer my God, to Thee, nearer to Thee,
E'en though it be a cross that raiseth me."

W. H. S.

WHO IS RIGHT?

ON September 17th, 1873, one of Lancaster's Theological Professors published (or caused to be published) an article which attracted much attention, and gave great offense, on several accounts. It was the article in which the fundamental character and importance of the *atonement* by the sufferings and death of Christ, especially upon the cross, were questioned or denied by the writer of the article. It gave offense, as an attempt to under-

mine this precious fundamental doctrine of our "common faith." It further gave offense by its specious, sophistical effort to make the Heidelberg Catechism seem not to teach that doctrine, nor to mean to teach it, notwithstanding that the Catechism declares it to be a fundamental doctrine of faith over and over again in the plainest and strongest terms, from the first question and answer on through the entire book; and notwithstanding that the authors of the Catechism and all Reformed theologians of their day and of subsequent times (until Mercersburg theology sprang up), unite with one voice in affirming that such was the universally accepted sense and import of what the Catechism teaches. And, once more, the article in question gave offense by the fact that it revealed the kind of teaching which young men trained at Lancaster for the ministry of our Church were under, and the great harm and wrong done in this way.

Not only did the article give just offense, but it also excited concern and alarm in the minds of some who may have been previously somewhat indifferent to the errors of the Lancaster school. The doctrine assailed had been taught and preached by them during their entire ministry. They had always pressed it, in the sense and in the spirit of the Catechism and the Reformed Church at large, as a vital and essential doctrine, and had inculcated it from the pulpit and in the catechetical class. And now they were very boldly told it was all a mistake, and that their error sprang from a "superficial study of the Heidelberg Catechism." Of course, then, Ursinus and Olevianus must have studied the Catechism superficially, for they understood it the same way.

All their associate Reformers must, in like measure, have studied the Catechism *superficially*, for they took it in this same sense. And from their day down, the same mistake must have been made, through the same careless, superficial study, until Drs. Gerhart or Apple discovered and exposed the strange blunder, in the year of our Lord, 1873. And now the present Theological Faculty at Lancaster does not shrink from arraying itself against the entire Reformed Church of more than three centuries, or from declaring that all had been superficial students of the Catechism, and so fell into the grievous mistake of supposing that it taught what it did not at all mean to teach, and that on a doc-

trine which the Catechism declares to be "the ground and foundation (*Grund und Fundament*) of our salvation"!!

That such an article, from such a source, at a time like this, should call forth criticism, was entirely natural and proper. It was exposed in the MONTHLY. Dr. Schneck brought it out in his unanswered and unanswerable book, as a strong proof of the anti-Protestant and anti-Reformed character of the Mercersburg theology. There was deep and general indignation.

And what then? Why, then came an unblushing *denial* that the article did what it was charged with doing. Those who exposed the article were accused of shamefully misrepresenting it, and of slandering the Theological Faculty that wrote it. And this is being done even yet.

In order, therefore, that every one may see and read the article for himself, we give it here word for word. Then each and all can say whether the Professors have been slandered or not. Let all read the declarations of the article with care, and decide candidly *who is right* in regard to this serious matter—those who charge the Lancaster Faculty with denying the old faith of our Church, or those who try to shield them from the charge, and, by covering over their error, blindfold and mislead the people. They have complained of garbled quotations. Here the whole thing is given as it originally appeared, excepting that we have italicised leading sentences.

THE DOCTRINE OF THE CATECHISM CONCERNING THE
ATONING DEATH OF CHRIST.

A *superficial study* of the Heidelberg Catechism may make the impression that the atoning sacrifice of Christ accomplished on the cross is not only essential, but also fundamental and principal in its doctrinal system of redemption. It teaches, that Christ "bore in body and soul the wrath of God against the sin of the whole human race, in order, that by His passion, as the only atoning sacrifice, He might redeem our body and soul from everlasting damnation" (Q. 37); that the sacrifice of Jesus Christ on the cross is the only ground of our salvation, and that "our whole salvation stands in the one sacrifice of Christ, made for us on the cross" (Q. 67). Again, the Catechism says, "that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ" (Q. 80). Many other expressions occur, which are equally explicit.

Under manifold variety of form the Catechism asserts, that the sufferings and death of Christ constitute the true, the only and all-sufficient propitiating sacrifice for sin, and is of full force always. This sacrifice cannot be, and needs not to be supplemented neither by any offices of the Church, nor by any external works of righteousness, nor by the inward experience, the sorrow, self-abasement, or prayers of the penitent. On the contrary, whatever sealing and saving virtue the sacraments and offices of the Church possess, is derived from Christ and His redeeming work; and repentance, both the possibility and the necessity of repentance, show the absolute efficacy for all time of what Christ is and has done as the Redeemer of fallen mankind. For men are not called upon to repent, because that thereby they may render themselves more acceptable to the divine holiness, and thus incline their offended Maker to be merciful and gracious towards them; but because, God being reconciled to them in His Son, and having out of free grace apprehended them by His Word and Spirit, the acceptance and approbation by faith of this completed salvation accomplished by Christ, involves necessarily the mortification of the carnal mind and the renunciation of the world.

From the manner in which the Heidelberg Catechism emphasizes the exclusive efficacy of the death of Christ, the inference is drawn by many, that, according to the Catechism, the atonement is the principle of redemption. Assuming that the inference is legitimate, it follows that in the doctrinal system of the Catechism, the incarnation of the Son of God, His conception by the Holy Ghost, and birth of the Virgin Mary; His circumcision, baptism, and the temptation, are all subordinate to His crucifixion. To the resurrection of Christ from the dead; His ascension to heaven and glorification at the right hand of God. All the antecedent events of His life in the flesh derive their meaning and value from the cross. From the cross, also, do the succeeding events in His history receive their character and importance. The cross is the pivot. It is the central sun from which go forth light and power to every point in the sphere of redemption. The chief necessity is not the Mediator and Redeemer Himself, but the crucifixion of the Redeemer; not a divine-human person, who reveals God and redeems man, but an atoning act, that satisfies the claims of the

divine justice and holiness; not a new life, but a new death.

That this doctrinal system underlies and animates the Heidelberg Catechism we cannot believe. The notion is incompatible with the central position of the creed; incompatible also with its conception of the Gospel, as an order of grace standing in the personal history of Jesus Christ. Waiving, however, at present, a direct inquiry into its governing principle, we wish merely to assert that the inference drawn from the emphasis which the Catechism puts upon the one all-sufficient offering of Christ accomplished on the cross, is unwarranted. When the Catechism says that our whole salvation stands in the one sacrifice of Christ, it does not teach that this sacrifice is the principle of redemption.

When the Catechism emphasizes the exclusive efficacy of Christ's death, the implied opposition does not pertain to any other cardinal fact in His history. His death is not opposed to His birth on the one side, or His resurrection on the other. *It does not mean to inculcate the idea that the only ground of salvation is the sacrifice of Jesus Christ, not His conception and birth, not His resurrection and glorification; as if the life were not as necessary as the death of Christ, and His exaltation and glory as necessary as His humiliation.* The cross presupposes the manger in the doctrinal system of the Catechism and postulates the conquest over the grave.

The emphasis which the Catechism puts upon the cross, involves opposition in a different direction. The idea of the all-sufficiency and exclusive efficacy of the atoning sacrifice is antithetical to the contrary errors of the Roman Church. The sacrifice of Christ is opposed to the sacrifice of the Mass; and the infinite merit of His sacrifice to the supposed merit obtained by monastic vows, arbitrary penances, and self-inflicted bodily pains. The Catechism denies by implication, that the atoning death of Christ must, in order that it may avail for the redemption of the sins of men, be repeated by the offering of His body to God in the unbloody sacrifice of the altar. By implication it denies also that the sinner is required, by performing works of righteousness, to render himself acceptable to his Saviour, Jesus Christ. No works of obedience, no self-mortification, is demanded by Christ as a condition of conferring grace and pardon upon the sinner.

But He being the complete Redeemer from sin, and His bitter passion being a propitiation answerable to all the demands of God, Christ grants forgiveness to every sinner who, renouncing his evil ways with godly sorrow, accepts Him and all His benefits by a true faith.

There is, accordingly, in the Catechism no implied opposition of the death to the life of Christ ; or of the necessity of His sufferings to the necessity of His victory and glorification. On the contrary, it emphasizes the birth and resurrection of Christ as necessary parts of the one mystery of redemption. When it represents the sacrifice of Christ as the only ground of salvation, it teaches that the offering which Christ made of Himself on the cross, not the offering of His body, according to the Roman theory, on the altar, is the true ground of forgiveness and acceptance before God. And when it represents the virtue of His sacrifice as being by itself all-sufficient, the Catechism teaches not that the incarnation or the resurrection of Christ possessed no saving virtue, but that personal merit is neither necessary nor possible, that no atonement can be made for sin by self-torture, and no justifying righteousness be derived from the performance of the external and arbitrary works of righteousness, which the Church of Rome imposes on her members.

The Heidelberg Catechism breathes an irenical spirit throughout. Excepting two or three questions, especially question eighty, it makes no direct reference to the errors in doctrine and practice prevailing in the Roman Church. Yet, powerful as the spirit of the Catechism is, there is a silent antithesis to these very errors, which underlies and pervades this excellent formulary from beginning to end. It is preëminently a *Protestant* confession. This silent protest, this underlying antithesis, must be steadily kept in mind, in order that we may rightly appreciate the import of its doctrinal utterances.

WE go through life like a man with a dark lantern, throwing light only on the few steps before ; but since, little by little, all the miles of mysterious darkness that stretch beyond our sight will become the few steps before us, the light, thank God ! is enough for the whole way.

• TROUBLES IN ISRAEL.

THAT there have been, and are such, all admit. The main thing is to determine *who* they are, and to whom the reproachful name applies. This is a point to be *proven*, not merely asserted. And the proof should be strong and clear. For the name is a hard one, and the offence it charges is a serious offence. Is it not the Lord Himself who says: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences, for it must needs* be that offences come; but woe to that man by whom the offence cometh."

The severity of this saying will be more deeply felt when it is considered that it applies, and has generally applied, not only to openly and scandalously bad men, as regards general outward conduct, but to persons who in many respects have stood well in the Church, and enjoyed great confidence and a large measure of popularity as Christian teachers. There were probably such characters among the many false Christs who arose. It is not to be supposed that all who pretended to be Messiahs, or Christs, were men of grossly immoral lives, or even men who preached blasphemously offensive doctrine. Had they been persons of this stamp they could not easily have deceived the people. What made them so dangerous as "false prophets" was, that they appeared to be all right, both in life and doctrine. This was the deceptive covering, the "sheep's clothing" which hid their wolfish nature from public view. They were mostly very zealous Jews, strong advocates of a pharisaic churchliness, forms, ceremonies, and outward sacraments. Above all, they were most positively christological in their sense of the Messianic or Christ prophecies and types of the Old Testaments. Possibly some of them were self-deceived, imagined that they really were the Christ of whom the prophets spake, and to whom the Old Testament types and symbols pointed. Hence they succeeded in leading so many

*"It must needs be," that is, considering the perverse nature and disposition of man. There will be those who will reject or pervert the truth for themselves, and who will try to lead others astray. They do not think they are wrong, nay, they will usually think they only are right. But that will not mend the matter.

people astray. Then, as now, it was in that day, doubtless, as it is now. Among the most noted teachers of modern errors, there are many who pass for otherwise excellent men and women. They are smart, perhaps even learned, good citizens, and appear to be very sincere and earnest in their way, and most thoroughly persuaded that they are right. How many Universalists and Unitarians are of this character. They are not only not bad people, in the common sense of that term, but show personal and social qualities which win respect and esteem. Some Mormon leaders are said to be very consistent morally, (in spite of their polygamy,) and also quite learned and eloquent. There are even Romish Jesuits against whose private character, as far as known nothing evil can be said, and who display the most self-denying beneficence. Pusey, of England, whose writings and zeal have led so many Protestant ministers from the Church (the Episcopal) to Popery, is represented as a very devout man, and a learned scholar.

There is every reason for supposing that it was just so in the first years of Christianity. Among the false prophets and deceivers of the Old Testament, Balaam might seem to be quite as worthy of respect and confidence as Aaron; and James and Jambres stood as high as Moses at the court of Egypt. So among the Judaistic false teachers who went from Jerusalem to Galatia, there were probably men who looked quite as revered as Paul, who behaved themselves with as much moral propriety, who seemed fully as zealous for Christianity, and whose "great, swelling words," and profound learning, cast the Apostle of the Gentiles quite into the shade.

Now, because the Lord calls these teachers of error "thieves and robbers," we would make a great mistake in supposing that they were such in our popular sense of the phrase, or that they confessed themselves to be such, and were commonly looked upon as such by society. Rather the opposite of this was true. And when blamed or condemned by the true Apostles of the Gospel for misleading people, for subverting the faith and troubling the Church, they repelled the charge as unjust and slanderous, and endeavored to excite the most bitter hostility against John and Peter, and Paul, and their co-workers in the cause of truth.

Special Instances

are mentioned by name in the Epistles of Paul and John. They

are scarcely more than named, but in connections which pretty clearly indicate their character and the form or way in which they hindered the evangelical labors of the Apostles, and harmed the cause of pure Christianity.

Alexander, the Coppersmith,

was one of them, and is held up as a great troubler of the Church. Although he followed, in part, a mechanical trade, was a coppersmith, (just as Paul was a tent-maker, and at times worked at that trade,) he was also a sort of public teacher, and pretended to be a philosopher, or, as one might say, theologian. It was a prevalent custom in that age for persons who devoted themselves to public teaching to be artizans of some sort, and so be able to procure their own livelihood.

Alexander was a Jew of Asia Minor, who having heard the Gospel, was (or professed to be) converted to the faith, and was admitted into the fellowship of Christians. For awhile he "ran well," and seemed to be a genuine believer of the Gospel. But he was evidently a man of a restless spirit. Nominally he had renounced Jewish formalism, and embraced the truth in Jesus. At heart, however, as well as in the prejudices of his mind, he still clung to some of the peculiarities of his Jewish training. This led him, as it did many others of that day, to desire and try to combine Jewish ceremonialism with a spiritual Christianity. The Gospel had too strong a hold on him to allow of his renouncing it entirely, and yet he was in fact more of a formalistic Jew than a Christian. Evidently he should not have remained in the Christian Church, but, like an honest man, gone to where his notions and tastes properly led him.

In one sense every man has a right to his own opinion. But no man can honorably remain in a society or Church whose principles and distinctive tenets he no longer holds, and try by such influence as he may have to subvert its principles and destroy its true unity.

Alexander, however, appears to have been utterly destitute of such honest and honorable feelings. He probably thought he could more effectively accomplish his revolutionary purposes by remaining in the Church. So he clung outwardly to it, whilst doing all in his power to cause distraction and division, by turn-

ing the heads of others as his own had been turned. He was bent on taking advantage of his position and influence as a member of the Christian Church. He had made "shipwreck of the faith" himself, and sought to drag others down with him. This much may be gathered from the references to him in 1 Tim. 1: 19, 20, and 2 Tim. 4: 14. In the latter verse Paul says that this man did him much evil.

Hymeneus

was another man of this sort. In the main he appears to have shared the errors and spirit of Alexander. The particular character of his notions is not described, excepted as they are mentioned (2 Tim. 2:16) as "profane and vain babblings," which lead more and more to ungodliness, eating into the life of the Church as a cancer eats into and devours the life of the natural body. In one respect he seems to have advocated a view of the resurrection, which may have resembled modern Swedenborgianism in some respects. Associated with him was one

Philetus,

who, like Hymeneus and Alexander, was quite shrewd, a fluent speaker, apt in argument, or rather sophistry, and often successful in concealing the kernel of poisonous error under the shell of truth. From Paul's denunciation of these men, they were evidently very successful in their efforts, and must have made many apostatize wholly from Christianity, even though themselves still held their place in the Church.

Nicolaus,

or Nicolas, the probable founder of the sect of Nicolaitans referred to by John in Revelation. What special error he hatched and reared is not certainly known. But there is some reason for regarding him as a zealous and fanatical advocate of a combination of heathenish idolatry with Christian modes of worship. Just as the Romish Church has adopted many idolatrous practices into its ritual, by which thousands are led away from the true Gospel, so in the case of the ancient followers of Nicolaus, professing Christians become practical idolators.

In all these cases, now, the false teachers were prominent members or officers in the Church.

And they are declared to have troubled the Church and people of God, because (1) they unsettled the faith of many; (2) caused strife and dissension; (3) turned the grace of God into lifeless formalism; (4) greatly hindered the progress of the Gospel; and (5) discouraged the hearts of many of the true and faithful followers of Christ.

Ursinus College Repertory.

SALUTATORY ORATION.

BY DAVID URSINUS WOLFF, OF MYERSTOWN.

Powers and Limitations of the Human Intellect.

THE events of this interesting ceremonial may, indeed, inspire us with sentiments of joy and sadness as we appear before you this morning to salute your presence in the celebration of this day. With sentiments of sadness, because we who are bound together by intimacies long and ardently cherished by a mutual sympathy, a noble emulation, and a common object, are soon to be separated. Because we, who together have attempted to scale the steep hill of science, who together have ministered at the altar of Minerva, will, ere long, be cast on our own resources. We can then no more encourage each other to move onward and upward "the steep where Fame's proud temple shines afar," as in times gone-by. But though we will be separated, though our callings and positions may be different, we yet rejoice that there is a tie of tenderness stronger than cord or cable which still unites our hallowed associations, being entwined with the very fibres of our hearts, and because on this, our Commencement day, we are to receive the seal of Ursinus, thus fitting us to engage in a fierce combat in the business and battle of life. This is our commencement day in truth; therefore, in the name of the class of '75 we

salute you, one and all, and bid you a cordial welcome to our Commencement festivities. Your presence here, in that you have come up from every variety of engagement and pursuit, to seek refreshment and revival, is a manifestation of the lively interest you have in the cause which the leaders of Ursinus are so nobly maintaining and defending. We are cheered and encouraged by the success which has thus far attended our institutions, and we hope that ere long, by the hearty coöperation of her friends, she may shine forth with growing brightness in the galaxy of our country's colleges.

Our presence here this morning is an indication that we have passed through a curriculum of arts, and are about to finish a liberal course of study. Although such is the case, may we ever, as scholars, keep alive the vestal flames of scholarship, that our Alma Mater may, in some future time, with more than common matron's pride, point to the class of '75, and say, these are my jewels: behold, how they blaze in my crown of glory. May we ever remember that what we have accomplished is only the introduction to that which follows, and that though we may enter departments which are fraught with much interest, we can never expect to fathom all, since there is a barrier interposed which the human mind can never cross.

Man, endowed with an intellect which, though defaced, has survived the fall, his achievements and triumphs have been brilliant. As if he were a God, he descends to the earth, reads the inscriptions on its pillars and foundation-stones, and unfolds the plans drawn by Infinite Wisdom, written out on every star and mountain, in all the tribes of land and water, in the expanding flower and glittering grain of sand.

The trophies of science meet him on all sides, and throw an air of witchery and enchantment around him. The dreams, fancies, and conclusions of the wisest men in times gone-by, have been surpassed. If philosophers could, for one moment, return to this earth, and view the doings of men of our times, they would tremble with awe and astonishment. Ever since the human mind has been freed from the slavish chains of bondage, and has been aroused from the gross darkness which had surrounded it, it has made discoveries in every department of science and literature which might even startle a Copernicus or Kepler. We see the re-

sults of science among us in the art gallery, the workshop, and meet with them in our travels. Science tells to a minute the eclipses of heavenly bodies, millions of miles in the distance, through past or coming ages. It tracks the wild comet, at which multitudes have trembled, in its erratic course through the heavens, and foretells with certainty its return to the view of the inhabitants of our globe.

This activity of man's intellect is due to his very constitution, which impels him to soar even to the throne of God, and there seek the solution of his being and guide of his life. God endowed man with reason and conscience, so that by the right exercise of these he might discover right and duty. These, in their normal state, would be a true and proper directory and guide for man, inasmuch as they would look to the source of their very powers as the ultimate and supreme source of right and duty, which has its fount nowhere but in God. But the reason and conscience with which man has been endowed, through the fall, have become perverted, and are no longer in their normal state. Can fallen man trust to a depraved, perverse reason and conscience for the discovery of a certain principle of duty? No, he cannot, and he need not. For God has revealed Himself in a thousand ways, and every moment places Himself in mutual relationship and active communication with man. God lives and rules not merely above, but also in the world—from His throne the current of life flows down to all creation, and lightnings, thunders, and voices go forth in every direction. Man can alone find in the bosom of his Creator, God and Father, the end of his being and the principle for its realization. He is no longer at loss to account for the requirements of a law in his conscience, which is altogether different from that which rules in nature, when he discovers and knows that God is thereby teaching him His will. God has made known His mind in the Scriptures, and is continually disclosing to man the attributes of His own nature; His power, goodness and wisdom, His holiness and justice, and His world-subduing love in Christ, and man knows only of these attributes as he knows God.

With such a destiny and capacity suited to its attainment, one might almost suppose man capable of infinite power. But yet what is the power of man's intellect, especially when asserting it-

self independent of God ! If we trace the two greatest philosophers of antiquity, we perceive that they disregard the groundwork of our redemption, pronounce it pernicious, and declare the very works of barbarism to be the means of salvation. Pericles and Aristophanes carry this idea in their bosom, and all else that debases man, and tramples his honor in the dust. Even to-day the teachings of such men as Darwin and Tyndall result in the breeding places of human degeneracy, and if now in the face of these facts which universal history and our own experience present to us, certain ones will attempt to assert their powers of mind and body independent of the Creator, and at the same time will refer those black, disgraceful spots in humanity, not to a positive apostasy from God, but to an imperfection still adhering to human nature, in spite of which man will, without redemption, attain to full development, proves irrefragably that the human reason cannot, by its own light, apprehend the true and direct path in which we are to move, cannot of itself apprehend the mystery and labyrinth in which it is involved, without the aid of Him who rules and reigns above, whose all-seeing eye is ever ready to give light unto those who look up unto Him in faith.

As man can by no means unravel the mystery in which he is involved, so, also, in the laws of mind and matter, he continually finds limits to human strength, as well as will. His powers are limited, and he must confess it. He cannot grasp the stars as they pursue their courses, though he may desire them. His turbulent will, unchecked by domestic discipline, finds barriers that it cannot break over. Although by means of his intellect he commands the fire and lightning ; he pierces the granite ; he changes the waters back to their elements ; conscious of his power, he makes everything around him confess its own subordination and his superiority. He speaks the word and the answering echoes come back from the hitherto unbroken solitudes of the tropics or the poles. He intrudes into the sphere of immaterial forces, summons them from their latent beds, and makes them do His bidding. Prolific in invention, and skillful in art, he makes the elements he subdues, and discovering that the diamond is made of the same material as coal, he has boldly pressed on his Maker's steps, and all but succeeded in rivaling nature's gems. Yet there is a line he has never passed, and cannot pass, where a voice is

heard saying, "Thus far shalt thou go, and no farther." By no skill or combination of matter can he give being to the lowest living thing. Master of the elements by their help, he travels the earth with eagles' speed; he ascends into the air and traverses its pathless fields, and fathoms the stupendous distances and resolves the hazy clouds into clusters of bright stars. Yet when he has reached the uttermost range, infinity boundless as ever lies beyond. He lays his finger on the ocean's pulse and notes the throbbings of its mighty heart, yet there is not the meanest living thing in air or water but it baffles its power to make. It were easier for him to kindle a sun, like our own, and send it spinning on its course through space, than to make the lowest living being.

And still more, the human intellect gives abundant proof of its imperfections and limitations by its constant desire for increased knowledge; yet just as manifestly testifies that it is destined to a life of infinite development. Though all the powers of mind and body are bent in the direction of virtue and truth, yet man attains to small results compared to his abilities and desires, and there is not the least possibility of his ever rising to that point, in this world, where his intellectual life will be fully satisfied. All the rest of creation complete the cycles of their existence in this life. But shall man, who stands at the head of creation, who has abilities and desires that in their reach are as comprehensive as Omnipresence itself, be debarred from using the powers with which he has been endowed. Shall he who has capacities for a knowledge that is here beyond his eager grasp, who enters on plans of study that reach on in their proper connections and relations beyond all earthly opportunities of applications, shall he here in his highest aspirations and interest be mocked by vain delusions. We cannot believe it, for all the works of God which have become manifest to us, plainly show and declare that man was made for a higher end. It is alone a future life which elevates our understanding to the level of such ideas. Through it we see God's presence, powers and government, proclaimed by every star that glimmers in the depth of space, and we feel that we have thus won for ourselves a loftier and clearer view of Him than we had before. Grant a future life and the great enigma will be solved, the barrier broken down, in the presence of Him whom we can neith-

er describe nor comprehend, wherewith the use of faculties that never fail, and the flight of wings that never tire, and an age at our command that never ends, we will rejoice in the everlasting light of the same God who sits in the highest heaven, and reigns over the glories of the firmament.

THE SCIENTIFIC COURSE OF URSINUS.

BY PROF. A. S. ZERBE, A.M.

THE fundamental idea of true education demands the all-sided development of the physical, moral and intellectual powers of the whole man. Derived from a Latin verb, the word education signifies, primarily, *to nurture, foster, maintain*; and, secondly, *to form, instruct, develop*. We assign to the word, in the present instance, the latter signification. The object of education in the largest sense, is to equip man for the duties and responsibilities arising out of his varied relations. It does not consist in cultivating the intellect without any effort toward the development of the moral powers; nor does it admit of disciplining the memory at the expense of the judgment; nor, again, is it acquired by unfolding the esthetic side of our nature to the detriment of the intellectual. It is likewise fundamentally erroneous to regard an exclusively professional training as constituting, in any proper sense, a true education. The mind, which is devoted only to a given specialty, and is unacquainted with almost every subject not directly connected with a certain profession, is one-sided and disjointed in the extreme, and lacks the first elements uniting to form intellectual discipline. It resembles a spacious apartment, containing, on the one side, costly paintings and elegant furniture, and on the other, nothing but the empty and uninviting wall. It has no symmetry, no proportionate development.

In the development of the mind no one instrument can accomplish the desired end. There must be that fine adjustment of means which is based upon the work to be completed, and is controlled by a rational and philosophical view of liberal culture. Such an adjustment demands that the mind, by whatever methods, be

taught to think accurately and productively, and to follow a given truth, on any subject proposed for consideration, to its ultimate consequences. In attaining this, the mind operates in a two-fold capacity, analytically and synthetically, or inductively and deductively. In the process of reasoning, the mind proceeds either from given facts to a law, and hence reasons by analysis, or induction; or it proceeds from law to law, from a known to an unknown truth, and hence reasons by synthesis or deduction. To the extent, therefore, that inductive and deductive habits are acquired will the true idea of education be realized. But in securing this efficiency, the mind deals largely with language; language in some form being necessary for the embodiment of thought, so that the method of mind is, to a considerable extent, the method of language. The method of language, while dealing with words, deals not merely with words, but rather with their arrangement and with the ideas conveyed. The process being independent of the meaning of particular words, is as universal as the mind of man, and is adapted to all nations and all times. Hence it is that the most perfect discipline of the human mind, the true basis of education, must ever be concerned with the method of language.

It is important, then, that language, the instrument of thought, and the medium of communication between mind and mind, be carefully studied, in order that it may be skillfully handled. In conformity with this view, the study of the Latin and Greek Classics was introduced at the revival of letters in Europe. They occupied the first place among those studies which in the colleges and universities of Europe were termed the "humanities," and which were regarded as lying at the foundation of a liberal culture. The testimony of intervening generations has confirmed the wisdom of the choice, and assigned the system to a high place in mental discipline.

The eminent services of the Classics in the development of mind have been so often presented, that no elaborate defence in their behalf is required. In their successful study, as it has been well remarked, there is required the exercise of the most varied faculties. Memory is employed in remembering the significations of words; comparison is exercised in observing their relations and agreement; and judgment in applying the principles of grammar. If the student is faithful, he will cultivate his taste in select-

ing the happiest and most appropriate expressions of his own language, in which to clothe the sense of the original; he will mark the difference of idiom, make himself acquainted with the geographical and historical facts connected with his subject, and inform himself with regard to every allusion to political, social, and domestic life. The study of the Classics, if properly pursued, is not the mere memorizing of words, declension of nouns, conjugations of verbs, and the application of rules for the agreement and government of words; but it is the exercise of memory, reason, judgment and taste. In separating sentences into their elementary parts, the mind goes through a process of analysis; in combining these parts, according to the principles of syntactical structure, recourse is had to the opposite process of synthesis; and in thoroughly comprehending the subject, contribution is laid on almost every department of human knowledge.

That the Latin and the Greek are chosen for the purpose of linguistic discipline, arises from the fact that as *dead* languages, whose forms are fixed, they possess striking advantages over a modern or living language, whose forms and idioms are constantly undergoing change. In richness, symmetry and power of expression, no language can be compared with the two world-renowned languages of the past. The cultivated taste of all ages has preferred the perfection and elegance of the Greek and the Latin, as it has ranked the statuary of Phidias and the paintings of Apelles incomparably above the rude designs of surrounding nations. The Classics should be retained, too, in view of the advantage which they afford in the acquisition of modern language. The German, French and English, can be but imperfectly and unsatisfactorily pursued without the aid of the two all-powerful languages of antiquity.

In immediate connection with the Classical course, and of greater antiquity, is the mathematical. In some particulars it possesses qualifications for the discipline of mind not shared by the Classics. The mathematics (not merely the lower branches of Algebra, Geometry and Trigonometry, but more emphatically the sublimer departments of Analytic and General Geometry, Mechanical Philosophy, Differential and Integral Calculus, Mathematical Astronomy, and the Calculus of Variations,) demand of the student close thought, sustained attention, and concentration

of effort. They develop a habit of rigid analysis and logical precision unsurpassed by any other intellectual weapon. With the employment of memory, comparison and judgment, they enable the faithful student to approach, with the eagle's quickness and penetration, the inner recesses of the subject presented for consideration. Mathematical deduction, following legitimately in the processes of thinking already pointed out, is thus of fundamental importance in the acquisition of true knowledge. Its ideas and processes are the most abstract and universal known to the human mind, and hence are eminently adapted for the purpose of discipline. Without the aid of Mathematical Science, it is impossible to pursue, intelligently, much less excel, in those Scientific studies of the age, which are attracting so much attention. Scarcely a single scientific pursuit can be mentioned which is not, to a large extent, dependent upon Mathematics for material aid.

In common with all the other colleges and universities, Ursinus has insisted upon the well-tried system of classical and mathematical culture as the ideal collegiate course. What the Classics are in literature, that mathematics is to the different departments of physical science. As the spirit which the two representative languages of antiquity infuse, facilitates the study of the mind in literature, so the study of mathematics renders more intelligent the interpretation of the mind in nature. The founders of the institution wisely laid down this system of instruction as the best adapted to the acquisition of a thorough mental and moral discipline, and recommended it to all their students who aim at marked prominence in letters.

At the same time Ursinus has experienced, in common with all colleges pursuing the old system, that many circumstances combine to render the classical course (extending, together with an academical course of three years, over seven full years) inaccessible to many young men of respectable talents. It has often been felt that the privileges of a full collegiate education are practically beyond the reach of a vast majority of those who ought to receive, to some extent, at least, the inestimable advantages for higher culture afforded by colleges. In many cases worthy, industrious, self-reliant young men of humble means are either utterly excluded from colleges which rigidly confine their course of

study to the old system, or they can avail themselves of its advantages only partially and at such risk and sacrifice as to render the attempt next to unwise and preposterous. While there is no lack of sympathy on the part of those controlling our colleges toward deserving young men, and while in the case of Ursinus the expense of a full course is much below the average of colleges, there is yet a virtual *procul este profani* written over their portals, and denying the coveted advantage to all except a chosen few. There is many a young man who perhaps possesses the necessary means to carry him through an academical and a classical course of six or seven years, and an additional professional course of two or three years, who will yet hesitate before devoting the desired time and means to this purpose. Many a well-to-do farmer or mechanic will ponder long and doubtfully the question how many of his sons he can afford to educate at such an expenditure of time and money, even though the culture acquired would seem amply to repay the expenditure; while to the vast majority, even of intelligent and talented young men, the object is so far hopeless as to forbid any serious contemplation of it.

In compliance, therefore, with a want which seems imperative, many of our best and oldest colleges have so far yielded as to establish modified and abridged courses of study. As matters stood formerly, the chasm between the academical studies and the full classical course was both wide and deep, and offered withal no intermediate resting-place. Between no course at all and the old method, there was no regular system of study which, if circumstances required, presented itself to the student, and furnished the ground-work of a liberal education. Denied the privilege of pursuing an intermediate, yet definite and systematic line of study, the student either boldly or zealously pursued the classical course, or, which was more frequently the case, stopped short at the end of a brief and unsatisfactory preparatory training. By that rigid adherence to the mediæval curriculum, which demands either the whole of the classical course or none of it, many students, who might otherwise have been retained, were lost to colleges, and the colleges themselves rendered exclusive in the extreme. While it has been demonstrated, both in theory and practice, that even a partial classical course, regularly pursued, leads to good results, it has been found difficult to induce young men

to adopt such a method. Not a few of those who follow a more or less extended line of study, with the ultimate view of entering one of the professions, aspire to some academical degree, and, in truth, having followed a systematic course, even though it be not the classical, they are, in every view of the case, also entitled to a degree corresponding to their attainments. Hence has arisen the establishment of additional courses of study, occupying less time and less territory than the classical, but yet embracing in one form or another some prominent features of that system, and leading to the degree of Bachelor of Science, as the mediæval system leads to that of Bachelor of the Arts. So far as the essential features of this (the scientific) course are concerned, different classifications are adopted in different colleges. In some, a minimum of classical reading is required, and the chief stress laid upon mathematics and the physical sciences; in some, modern languages and the physical sciences form the basis of study; in others, civil engineering and kindred branches are made a specialty; and in others still, mathematics, history and the physical sciences form the principal features of the plan, while the languages, ancient and modern, are made elective throughout the course.

Many friends of Ursinus have, at various times, urged the introduction of a scientific course, and insisted that increased facilities for study be offered to a greater number of students. As the college is endowed by charter with university rights and powers (which are not enjoyed by all colleges), and has heretofore conducted three départements—an academical school, a classical department, and a theological seminary—it was claimed that, more fully to meet the requirements of the times, a scientific course should be provided. At their recent sessions during Commencement week, the Board of Directors, after careful deliberation, established, with great unanimity, such a course, which will go into operation with the beginning of the next session. Offering a wider range of collegiate privileges to the student, the college will hereby secure a greater good to a greater number, and will render some efficient service in the cause of thorough education. The course adopted by the board is in every way adapted to the requirements of the case, and may challenge comparison with similar courses in other colleges. It will be seen that the course pursues, in the

main, the last of the four plans enumerated in the preceding paragraph. It is designed for those who, having neither sufficient time nor taste for the usual amount of Latin and Greek, desire to study mathematics, history, rhetoric, English language and literature, mental and moral philosophy, and the natural sciences, as a substantial basis of scholarly culture. At the same time, full provision has been made, by means of studies marked elective, for those whose time allows, and whose taste inclines somewhat in that direction, to pursue, as far as may be desirable, the study of the languages, ancient and modern. The student who graduates in this course, which extends over three years instead of four, as in the classical, will receive the degree of Bachelor of Science. Omitting the necessary preparatory studies, which, with the exception of Latin and Greek, are the same as for admission into the classical course, we append the order of studies in the scientific department.

FRESHMAN YEAR.

FIRST TERM.

Robinson's New University Algebra; Weber's Ancient History and Geography; Weber's Modern History; Warren's Physical Geography; Biblical Antiquities; Trench on the Study of Words; Hart's Rhetoric, Punctuation; Kidd's Elocution; Principles of Pronunciation; Composition.

Elective Studies: Latin, Greek, or German.

SECOND TERM.

Algebra concluded; Davies' Legendre; Weber's Ancient History and Geography; Weber's Modern History; Biblical Antiquities; Hart's Rhetoric, Punctuation; Kidd's Elocution; Principles of Pronunciation; Composition.

Elective: Latin, Greek, or German.

THIRD TERM.

Geometry concluded; Plane and Analytical Trigonometry; Weber's Ancient History and Geography concluded; Gray's School and Field Book of Botany; Hart's Rhetoric, Diction; Kidd's Elocution; English Accent; Composition.

Elective: Latin, Greek, or German.

SOPHOMORE YEAR.

FIRST TERM.

Rauch's Anthropology, with Lectures; Atwater's Manual of Logic; Hydrodynamics and Pneumatics; Cutter's Anatomy, Physiology and Hygiene; Spherical Trigonometry; Surveying, Leveling, etc.; Science of Language; Hart's Rhetoric, Sentences; Elocution; Composition.

Elective: Latin, Greek, German, French, or Analytical Mechanics.

SECOND TERM.

Porter's Elements of Intellectual Science, with Lectures; Electricity and Magnetism; Cutter's Anatomy, Physiology and Hygiene; Guizot's History of Civilization; Hart's Rhetoric, Figures and Special Properties of Style; Science of Language; Bacon's Manual of Gesture; Composition.

Elective: Latin, Greek, German, French, or Analytical Geometry.

THIRD TERM.

Porter's Elements of Intellectual Science with Lectures; Acoustics and Optics; Guizot's History of Civilization; Agassiz and Gould's Principles of Zoology; Hart's Rhetoric, Versification, etc.; Bacon's Manual of Gesture; Composition.

Elective: Latin, Greek, German, French, or Differential Calculus.

SENIOR YEAR.

FIRST TERM.

Hickok's Moral Science, with Lectures; Gillet's Moral System; Loomis' Treatise on Astronomy; Perry's Political Economy; Chemistry; Chadbourne's Natural Theology; Hart's Manual of English Literature.

Elective: Greek, German, or Hebrew.

SECOND TERM.

Hickok's Moral Science, with Lectures; Gillet's Moral System; Lectures on Science and Religion; Loomis' Astronomy; Political Economy; Dana's Text-Book of Geology; Natural Theology;

Manual of American Literature; Bascom's Philosophy of English Literature.

Elective: Greek, German, or Hebrew.

THIRD TERM.

Lectures on Ethics; Lectures on Cosmogony; Barrow's Evidences of Revealed Religion; Bascom's Philosophy of English Literature; Lectures on Science and Religion.

Elective: Greek, German, or Hebrew.

Regarding this course it may be added, that the authorities of Ursinus have established it with the conviction that it will supply a want heretofore existing. At the same time believing that the old classical course furnishes the highest type of college culture, they earnestly advise students to pursue, if at all within their reach, this course in preference to any other. If, however, the necessary time and means are not at the disposal of the student, they as earnestly urge those contemplating a liberal course of study to select the scientific course as the next best adapted to secure a high degree of intellectual discipline.

VACATION RAMBLES.

WHILST most of our students are spending vacation *at home*, it falls to our lot to pass much of it *from home*. This, however, not exactly in rambles of recreation, excepting as there may be rest in a change of the kind of labor performed. If the farmer may find rest in changing from the plow to the cradle and the rake, from the toils of seed-time to those of harvest, then our vacation pursuits may be regarded as a rest. These vacation rambles being largely made in the interest of the important work for the success of which so many who love the pure, evangelical faith of Protestantism in general, and the Reformed Church in particular, are deeply and prayerfully concerned, involve no little labor, it is true. But they are also in many respects pleasant and cheering. It is cheering and pleasant to be warmly welcomed by old friends met on the way, and no less so to become acquainted with new ones, who give the most substantial proofs of their kind personal feelings, and of their warm sympathy with the cause. Many such have been seen during the past three weeks. They were Christian men and women whom we had never seen before, some of whom had not been known even by name. But their frank, cordial greeting, the joy they manifested, the evidence given that all efforts made to excite

in them bitter personal prejudice had been unavailing, all this was most encouraging. It was equally so to see their intelligent sense of the nature of the situation, their ability to judge between white and black, truth and error, the old faith and the new doctrine, which some are trying to put in the place of that old faith; as, in Solomon's day, the bereaved mother tried to put her dead child in the place of the living child, and make the people believe that the latter was her own proper offspring. It was cheering to see how gladly they greeted, and how eagerly they accepted testimony borne in favor of the old Gospel, as being far more worthy of their confidence than any new theology taught, however finely or plausibly it might be presented.

And now, as these lines are written at the desk of a brother whom it is our privilege to visit for the first time, at his own pleasant home, it serves as some compensation for our being away from our home, and rambling about on our errand, to reflect upon these pleasant experiences of the way.

Starting from the delightful though now almost deserted groves of Ursinus College, on July 21st, and, stopping at several points on the road, the flourishing city of York was reached on Thursday evening, July 22. In our boyhood this city used to be called "*Little York*." That title would make a very false impression now. The place has grown and improved so rapidly during the last thirty years, that the boy of fifteen years who went there in 1832 to attend the Reformed High School, would hardly recognize it as the same town.

Our esteemed host, Brother I. S. Weisz, was awaiting our arrival, though we got there somewhat late. The next day a number of the brethren (there are ten resident in York) met us at Brother Weisz' house, and some very pleasant and refreshing hours were spent in fellowship with them. It was particularly gratifying to find our venerable father, Dr. Ziegler, still in the bloom of an intellectually and spiritually vigorous old age, and that his esteemed brother, though sorely afflicted in body, continued to cherish and display a lively and earnest interest in the welfare of the Church. It was cheering to learn from those of the brethren who are pastors, that the favor of the Lord is resting upon their labors, and especially that the younger brethren, A. Spangler, as successor of Dr. Ziegler, in the German congregation of York, and J. J. Good, the successor of Brother Wanner, in the Heidelberg congregation, are successfully prosecuting their work.

On Saturday afternoon we proceeded on our way, and, by previous appointment, were met at Spring Grove Station, on the direct York and Hanover Railroad, by our old and beloved brother, Sechler. With him we tarried over night at the hospitable home of Mr. George Hoke, one of his members, residing near *Leschy's* Church. At 9½ o'clock the next morning a large congregation was found *promptly* assembled for worship in said Church. *Promptly* is the right word here, for we were much impressed by the fact that with but a few single exceptions, the people were all *in the house* of the Lord at the precise time for opening the service, and the few who came in afterwards were not more than five, or, at most, ten minutes late, although the service began at an early hour, and many had four miles and, perhaps further, to come. This

promptness is the result of the educational influence of a corresponding promptness on the part of the pastor, who has for thirty years set a good example in this respect. Leschy's is an old-fashioned building, and not very attractive in appearance, but so constructed and arranged that no space inside is lost. Hence the lower part of the house, as well as the galleries, all being entirely filled, presented a compact mass of people whom the preacher could directly grasp and hold. And they were as devout and attentive during the whole service as they had been prompt in coming to it, although their patience may have been somewhat tried by a sermon of more than an hour's length, and preached with the hesitation of one not well at home in German discourse. But the good people are all thoroughly, almost exclusively, German, and consequently do not soon lose patience in Church.

From Leschy's, Brother Sechler drove us over to the *Chapel*, as it is called, at Smith's Station, on Hanover Junction and Gettysburg Railroad, for an afternoon service. The congregation here is of recent organization, and small. For the number of members, however, the attendance was large, and the service, also in German, was enjoyed with manifest interest. In the evening we found needful and pleasant rest in Brother Sechler's home and household in Hanover.

On Monday morning we were agreeably surprised by a visit from Brother Colliflower, recently settled at New Oxford, and only regretted that another engagement compelled us to leave him after a short hour's interview. Still, as other appointments prevented our getting to New Oxford this time, it was gratifying to have met with him, even for the short time we could spend together. At 3 P. M. on this day, a special service was held at *Spearman's Church*, six miles south of Hanover. Although farmers were in the midst of their oats harvest, a goodly number of people turned out to attend the service, and showed the same prompt observance as in the case of the other congregations. Brother Sechler has been laboring in this field for more than thirty years (with a brief interval), and has evidently not labored in vain. And the tender sympathy shown by his people with his present enfeebled state of health, gives proof of their warm regard for him, and appreciation of his service. Most of those now constituting his membership have been spiritually reared by him from their childhood, and they love him as a father. May the Lord revive his drooping strength, and make him flourish like an almond-tree in old age, sparing his life for more years of blessed toil and spiritual ingathering.

Tuesday was given to the pleasant visiting of some friends in the vicinity of Hanover. As Dr. Zieber was absent on a short summer vacation, it was not our privilege to meet with him. On Wednesday our kind host of Saturday night, Mr. G. Hoke, took us across the country to Mr. Nathaniel Spangler's, where Dr. Weisz was to meet us for an evening service at the Pigeon-hill Church. At father Spangler's a number of friends gathered to greet us. Brother Weisz having been accompanied by three other brethren (Rahausen, A. Spangler, and Neff) from York.

An evening service, and on a week-day, was an experiment at the hill Church. But it proved a decided success. Upwards of 300 persons attended, notwithstanding the muddy roads, and cloudy evening. Brother Weisz is prosecuting his work in his large and important charge with his usual vigor, and his labors are warmly appreciated by his people.

Early on Thursday morning brother W. did the special kindness to drive us nine miles, to York, in time for the 6:15 train for Philadelphia, on our way home.

Altogether this was a trip which rewarded the work it imposed by the pleasure it afforded. To sum up the matter in a few distinct items we may say: (1) That it afforded fresh proof of the warm, intelligent attachment of the people to the old Gospel faith and worship of the Reformed Church. There is not a congregation in all that region (with the partial exception of one in York), which would for a moment tolerate the high-church innovations, as prescribed in the new order. Here or there a Sunday-school might be inveigled into the use of some of the novelties; but they would have to be introduced under a disguise.

2.) Our visit furnishes cheering, practical evidence of the sympathy of the people with all efforts to maintain the doctrine and customs of the Reformed Church in their purity and integrity; and of their determination to stand by these.

3.) And finally we were impressed anew with the cruel wrong which would be done, by any attempt to defraud the people of our Church, by subtle and deceptive attempts to lead them unconsciously or unsuspectingly away from the faith of their fathers.

THE FALL TERM of the College will open on Monday, August 30th. All students are earnestly requested to come promptly on that day. On Tuesday morning at 9 o'clock Prof. H. W. Super, D.D., will deliver the opening address.

Our friends will bear in mind that the College embraces *three departments*. *First, the Academic Department*. This is a first-class boarding school for young men who wish to secure a good English, *business education*, or to prepare for *teaching in the public schools*:

Second—A full course *College Department*.

Third—A full course *Theological Department*.

Apply for further information, to

J. H. A. BOMBERGER, D.D.,
Freeland, Montgomery co., Pa.

Action of Philadelphia Classis at its last annual meeting, in favor of Ursinus College.

URSINUS COLLEGE.

A copy of the Catalogue of Ursinus College having been presented to Classis and the attention of Classis directed to it, a special committee was appointed, to which it was referred. The committee reported the following, which was adopted by a vote of yeas and nays:

The committee appointed by Classis to offer a minute in regard to Ursinus College, beg leave to report, that the facts furnished by the catalogue indicate a measure of prosperity which must be highly cheering to all who appreciate the important work to which the institution is devoted. Each department has a goodly number of students, and it is especially gratifying to notice, that so fair a proportion of the whole number are engaged in studies preparatory to the Gospel ministry. As the theological teaching in Ursinus College has received the endorsement and recognition of constitutionality by a special decision of the General Synod at Cincinnati, the highest judicatory of the Reformed Church in the United States, and this endorsement has been recently acknowledged by the action of the last General Synod at Fort Wayne, the friends of the distinctive basis and principles on which the institution rests and to which it is pledged, have reason to feel incited to increased interest in the school. We therefore submit the following resolution:

Resolved, That this Classis rejoices in the continued prosperity of Ursinus College, as a school for higher education conducted upon sound Protestant Evangelical principles, and especially as laboring to supply the Gospel ministry with men trained for the work in harmony with those principles, and warmly recommend it in its several departments to the liberal favor and confidence and patronage of all desiring to secure for their sons and wards a sound religious education.

The following is the vote on the adoption of the above report:

Yeas—Revs. J. H. A. Bomberger, D.D., W. Sorber, D. E. Klopp, M. S. Rowland, J. M. Hartzell, W. C. Hendrickson, J. H. Sechler, J. H. Hunsberger, C. W. Schultz, H. W. Super, D.D., D. Feete, A. S. Zerbe, and Elders J. Weikel, Henry Snyder, H. M. Stauffer, D. R. Buckwalter, William Ludwig, Thomas Ingram, M. D., John Wiest, Abraham Schwenk, H. C. Hoover, John Espinship and G. Markley—23. Nay—Rev. J. G. Noss—1. Excused from voting—Revs. S. R. Fisher, D.D., and F. K. Levan—2. All the other members of the Classis were absent.

ACKNOWLEDGMENTS—*Mission*.

Rev. J. B. Shumaker, Lancaster,	\$ 15.00
Rev. P. M. Trexler, N. C.,	2.75
Rev. E. J. Fogel,	30.15
Rev. W. H. Helfrich, D.D.,	25.00

453

\$271.40

For Educational Aid.

\$211.38

Friends who remit dues directly to us, by Postal Order, *will please have the order drawn on the Collegeville P. O.*, not Philadelphia. Attention to this will save trouble.

No peace yet it seems. Notwithstanding the loud professions and tender pleas made by advocates of the new-order side, all appear to have been only shallow and deceptive. They want a peace, no doubt. But the peace they want is one which will leave them to their own way, and surrender the Church, in faith and practice, to their own subversive novelties in doctrine and worship. By various circumstances they have been compelled to make concessions. They were made reluctantly, but they could not help themselves. Among these concessions were those made in spite of their opposition and dissatisfaction, at Cincinnati and Fort Wayne. By the action of the former General Synod, the attempt of the Eastern Synod (at Martinsburg, Va., in 1862, before the Potomac Synod was organized) to crush Ursinus College by crushing its theological department, was frustrated. It was more than frustrated. It was made the occasion of a formal and explicit declaration by the General Synod that the theological department of Ursinus College was *not unconstitutional* and *not disorderly*. At Fort Wayne, last May, an attempt made, very cunningly, to nullify the Cincinnati action, was again frustrated. This, it might have been hoped, would end the matter, so far as this point is concerned.

Why should not Ursinus College be allowed to go on unhindered with its good work of maintaining the old faith of the Church and supplying ministers carefully trained according to that faith? Why should not the large number of our ministers, and the great mass of our members, whose convictions and wishes, as opposed to all the high-churchism of the Mercersburg-Lancaster school, Ursinus College represents in the East, be allowed to have their institution, and educational agency, without being constantly assailed? If our College teaches errors, or things contrary to the Reformed faith and practice, let it be assailed, and let such errors be exposed and denounced. In that case no one of its friends would have a right to complain. But if no such charge can be made or proved against it, it should be left to do its work unmolested. Because it may be in the way of Lancaster high-churchism, and receive more favor in the Church at large on account of its principles and its fidelity to the Reformed faith, furnishes no good reason for trying to harass it, or to crush it.

And yet such an attempt has been made recently again, and in a most specious, deceptive way. The only thing about the attempt which is commendable, is that it has been made *openly*, and admitted into the *Christian World*. This is far better than those assassin stabs sometimes inflicted in the dark, and so as to prevent self-defense. As the attack, though bad in spirit, is weak in argument, it can easily be repelled. For this we have not time or space now. Our rebuttal must be reserved for a future number. All we wished to do at this time, was to expose the bitter animosity to Ursinus betrayed in this case again, and which seems to rankle like a venomous poison in certain breasts.

Dr. J. F. Berg, now gone to his rest in heaven, has recently been mentioned in a respectful Christian way, in the *Reformed Church Messenger*. This is gratifying. Dr. Berg, whilst connected with the Race street Church, Philadelphia, was among the first and most earnest opponents of Mercersburg

Theology. He was not trammelled by influences which long held many of us in bondage to a movement the nature of which was not suspected, and the aims of which partiality for individuals kept us from seeing. With a clear vision he saw them, and with a loud, earnest voice he exposed and denounced them. For this, he and others associated with him and agreeing in sentiment, were violently abused; just as the lamented and honored Dr. Schneck is now. Subsequent events proved that Dr. Berg was right in the main, although in some respects he may have erred in the measures taken to withstand the growing evil.

Now the *Messenger* refers to him for its own purpose. In a sense, it states what we ourselves heard Dr. Berg say in regard to the new-order of worship. But the *Messenger* presents the matter in a way which makes a very false impression, according to our distinct remembrance of what Dr. Berg more than once told us not long before his death. To the last he was as decidedly opposed as ever to the errors of Mercersburg theology, and it would have required far greater modifications in the new-order of worship than the *Messenger* states, to have enabled him to make full use of the book.

Dr. Schneck's book against Mercersburg theology, as well as his person, continue to be shamefully assailed. This is not done in a frank, open way, but secretly, and in a cowardly manner. Hence, we repeat the challenge to Drs. J. W. Nevin, T. G. Apple, and Gerhart, made some months ago in *The Monthly*. We challenge either or all these gentlemen to prove a single quotation or charge in Dr. Schneck's book to be false, or garbled, or unfair. Who ever says they are, unjustly and inexcusably maligns the author and the book. Let there be no more such foul charges, but let those who make them come manfully to the proof.

Copies of Dr. Schneck's book, English or German, can still be had. Price for the English, \$1; for the German, 75 cents. By mail 12 cents must be added for postage.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. J. Klingler*, Stoutsville, Fairfield co., Ohio; *Rev. Jesse Richards*, from St. Paris, Ohio, to Fremont, Ohio; *Rev. J. Hannabery*, from New Providence to Baldwin, Butler co., Pa.; *Rev. Robt. C. Weaver*, Cooperstown, Lehigh co., Pa.; *Rev. P. A. Schwaz*, from Boston, Mass., to Tamaqua, Pa.

ADDITIONS TO CHURCHES.—Alexandria, Pa., *Rev. J. A. Peters*, 16; Walhending, Coshocton co., Ohio, *Rev. J. Biery*, 16; Hartville, Ohio, *Rev. J.*

M. Grether, 44; Delphos, Ohio, *Rev. J. Kric*, 11; Marion, Ohio, *Rev. J. Kester*, 15; Delaware, Ohio, *Rev. J. Vogt*, 10; Millersville, Pa., *Rev. A. B. Shenkle*, 11; Bellevue, Ohio, *Rev. J. H. Derr*, 11; Gladen charge, *Rev. O. E. Lake*, 8; Delmont, Pa., *Rev. S. Shaw*, 12; Kittany, Pa., *Rev. H. D. Darbaker*, 21; Boulder, Iowa, *Rev. D. P. Lefevre*, 12. Miamisburg, Ohio, *Rev. Wm. McCarughey*, 17; Canal, Winchester, Ohio, *Rev. Manger*, 18; Conowago, Pa., *Rev. A. J. Heller*, 32; Sunbury, Pa., *Rev. C. S. Gerhard*, 6; Rimersburg, Pa., 6; Selins Grove, Pa., *Rev. W. A. Hoss*, 25; Shenango charge, Greenville, Pa., *Rev. F. Pilgram*, 21; Mt. Zion's charge, *Rev. Dr. Winters*, 20; Bradford Junction, Ohio, *Rev. John Stuck*, 3; Blain, Pa., Zion's charge, *Rev. F. S. Lindaman*, 25; Lykens, Dauphin co., Pa., *Rev. J. Kretzing*, 13; Overton Mission, Pa., *Rev. J. H. Schlappig*, 9; Curlsville, Pa., St. Luke's congregation, *Rev. J. Dotterer*, 8; Shamokin, Pa., *Rev. D. C. Shoemaker*, 49; Hamilton charge, *Rev. H. Daniel*, 20; Indian Creek, Pa., 13; Landisburg charge, *Rev. W. H. Herbert*, 51; Manchester, Md., *Rev. D. W. Kelley*, 55; Reading, Pa., *Rev. H. Mosser*, 120; Reading, Pa., Christ Church, *Rev. J. Fuendeling*, 10; First Reformed Church, Lancaster, Pa., *Rev. A. H. Kremer*, 12; Littlestown, Pa., *Rev. John Ault*, 21; First Reformed Church, Baltimore, Md., *Rev. J. T. Rossiter*, 8; Butler, Pa., 26; Balm, Mercer co., Pa., 7; Millersburg, Ind., 5; Maquoketa Mission, *J. B. Welty*, 15; Rochester, N. Y., *Rev. H. C. Heyser*, 21; Red Book charge, *Rev. Henry Hoffman*, 26; Orrville, Ohio, *Rev. F. Strassner*.

INSTALLATIONS.—*Rev. A. S. Spangler* was installed pastor of the German Church, in York, Pa., recently vacated by the resignation of *Rev. Daniel Ziegler*; *Rev. James I. Good* was installed pastor of the Heidelberg Church, at York, Pa.; *Rev. W. H. Skyler* was installed pastor of the Jefferson charge, Md., June 13th.

CORNER-STONE LAYING.—The corner-stone of the Mt. Lebanon Reformed Church, Somerset co., Pa., was laid on the 17th of June, 1875. The corner-stone of St. Mark's Mission Chapel, in Philadelphia, under the auspices of Zion's Reformed Church of the city, was laid on the 20th of June. The corner-stone of St. Luke's Church, of Hockamixon twp., Bucks co., was laid on Saturday, July 3d.

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SEPTEMBER, 1875.

No. 9.

THE JOY OF THE HARVEST.

EVERY harvest brings its heavy *toils* for the husbandman. No little labor was required to secure it. The ground had to be plowed and harrowed. Then came the sowing of the seed, and other needful work, demanding daily attention and effort. But the severest toil is that of harvesting the ripened grain under the intense heat of our summer days.

Heavy and trying, however, as these labors are, they are felt to be abundantly rewarded by the still greater "*joy of the harvest.*" For the season has ever been regarded as one of joy and gladness. And none are better able to experience and appreciate this than those who can look upon the scene with Christian intelligence, and who can estimate the result with Christian faith and gratitude.

Evidently the harvest season is *intended* to be an occasion of delight for the mind and heart, as well as to afford means for satisfying the wants of the body. All temporal blessings, as they are commonly called, are designed to serve this double purpose. And for man, at least, a rational, spiritual being as he is, they are *admirably suited* to do this! They may be used as quickening food for the soul, as well as for the body, and thus promote the well-being of both.

But this desirable benefit can be obtained from them only on certain

Conditions.

In order to have a harvest of food for the body, it is necessary to work. "If any man will not work, neither shall he eat." So in

order that a harvest may yield stores of joy for the spirit, there must be corresponding effort. To secure the natural grain, the hands of the body must reap it, gather it in sheaves, and prepare it for food. To secure treasures for the spirit from the harvest-field, the mind and heart must actively lay hold of the lessons which it teaches, and garner them in the storehouse of the soul. And, again, if the food prepared by the hand shall really be food for the body, shall nourish and strengthen it, the body must be in a healthy condition, and able to digest what is eaten. In like manner if the harvest shall really prove a blessing to the soul, man must be in a suitable spiritual condition, so that he may rightly receive and take to heart the lessons which it teaches. This is especially necessary to a proper joy of the harvest.

No one can truly experience it who does not give himself to *thinking* upon what the fields, covered with rich, ripened grain, present to his view. And rightly to think upon what he thus sees, he must have an eye to see the power, the wisdom, and the goodness of God, as displayed in the wonderful fruits of nature. Hence he must not like "the fool say in his heart, there is no God." On the contrary, he must have faith in God, and delight in meditating upon the works of His hands. This will set his mind in motion, lead him "wisely to consider the doings of the Lord," and open to his view more and more amazing displays of the wisdom and loving-kindness of his heavenly Father. Thus the grain will become far better than golden in his hands. It will do for him what is worth vastly more than any filling of his barns with the finest of wheat; it will enrich his spirit with the choicest wealth of divine grace. Before ever the grain is threshed and ground, before ever the bread made of it is eaten, it will have proven manna of the purest joy to his soul.

Surely it is worth while to *think* in the harvest-field, if the mind is enlightened and guided in its thinking by the Spirit of Him who makes the field yield its increase, and so satisfy the wants of every living thing. If only all called to work amidst such scenes did more of this thinking, it would greatly lighten their toils and increase their pleasures. There, without a printed book, they could learn from the pictures of nature, lessons which would enlighten their understandings and purify their hearts. Then would they be duly qualified to realize the joy of the harvest as

A Manifold Joy.

There would be *the joy springing* from a consideration of the subject in a *temporal, earthly view*. Even this again would be varied. In the *successful issue* of the year's labors they would find reason for gladness. As they bind the sheaves and bear them home, they realize that they have not toiled in vain. For all their care and work they are realizing a rich reward. Not merely sixty or a hundred fold, but in some cases a thousand fold has been gathered. They planted a single grain of corn, from which grew forth a stalk, bearing two full ears, which yield, when ground and prepared by the skillful hands of some diligent Rebekah, a bountiful meal for her husband and her son. And as they look upon the stores of such grain, garnered from fields which, by the help of God, they cultivated, watched and gleaned, they may well rejoice over the more than "a penny a day" which the Lord of the harvest so generously pays them.

An additional cause for such joy is found in the *relief of the anxieties* of the year, which the harvest brings. It is wrong, indeed, to indulge undue concern for the morrow. True faith in God prevents as well as forbids this. It does not however, forbid or prevent some care for the future. The very order of nature as fixed by the Creator, according to which months are required for the growth and ripening of grain after it has been cast into the ground, seems to make a measure of care for the desired result unavoidable. Sowing in hope involves the same thing. Without some danger to the seed, and a sense of the possibility that it might perish in the ground, there would hardly be room for hope. The interest felt by the farmer in his work, and his conscious dependence, under God, upon the expected harvest, beget naturally a corresponding anxiety in regard to it. Confidence in the kind Providence of God will temper such anxiety and keep it from running wild; but still there is a care for the morrow, which is quite consistent with a childlike, trusting confidence in the power and goodness of the Lord. "Be not high-minded, but fear," is an injunction no way at variance with the true tenor of that other admonition: "Be careful for nothing." But whether or not any such solicitude for the future be allowable, the fact is that all men do, more or less, feel it. And as those who depend for the

reward of their toils upon the fruits of the ground find themselves especially exposed to the danger of loss by cold or heat, by rain or drought, by locusts, worm or caterpillar, their anxiety, however much restrained and softened by their piety, will be proportioned to their sense of the relative uncertainty of the hoped for harvest.

But when the harvest comes, bringing its treasures with it, and the ripened grain is safely housed, all their fears will vanish. Their hearts are relieved, and the relief awakens joy, a joy so deep that it becomes a symbol for all other joy of which man's spirit is susceptible—"the joy of the harvest." They rejoice in the happy possession of that which they longed and labored for. They rejoice in having been enabled thus to lay prudently in store, during the opportunities of summer, for the winter's need of themselves and their households. And if their hearts are as generous as God has taught them to be through the generosity of nature under his favoring providence, they furthermore rejoice in knowing that an abundance of food is supplied for all around them.

The devout Christian, however, experiences a joy of the harvest which is far superior to all such temporal gratification. He realizes from the garnering of the products of the field a

Spiritual Joy,

which gives him more "gladness of heart" than mere worldlings feel "in the time when their corn and their wine increase." (Ps. 4: 7.)

He discerns in the new harvest such a fresh, convincing proof of the continued goodness and unchanging faithfulness of God, as may well fill his heart with holy joy. Others may "sacrifice unto their net, and burn incense to their drag; because by them their portion is fat, and their meat is plenteous." Habak. 1: 16. For his part he will "bless the Lord for the good land He hath given him," remembering that it is He from whom he received all strength to till the land, and by whom the earth was made to yield its increase. From the rich sheaves his heart turns to the richer love of God, whose bountiful hand bestowed them. He learns and treasures heavenly lessons from the grasses and the grain. The reaper's joy is more than doubled, for if his arms are full of sheaves his heart overflows with rejoicing in the Lord.

And the joy thus awakened is felt to be the best and purest of the whole harvest. This will endure when all other gladness shall have passed away. "The grass withereth, the flower fadeth," and all the pleasure they give through a bodily, sensuous enjoyment of them, must end in that day "when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, * * * and the dust shall return unto the earth as it was." But that joy which cheers the breast of the believer as he blesses God for the pledges given through the earthly harvest of His saving love in Him who is the bread of heaven for the immortal soul, will survive the fading flowers of the field, and cling to the glorified spirit with the power of an endless life.

GOD AND NATURE.

IN the preceding article, some of the more special operations of the providence of God, as seen in the growth and gathering of another harvest, furnished matter for devout, and, we may hope, instructive meditation. If the subject at all arrested attention, and took hold upon the mind and heart of the reader, he must have been led by it to some earnest thought upon *God and nature in general*. This is the more likely to be the case, from the fact that nature and natural phenomena are at the present time receiving so much notice. Natural philosophers, so-called, have never been so numerous and so busy as during the period through which we are passing. They publish their discoveries, and the theories based upon those discoveries, not only in ever multiplying volumes, of various character and merit, but they also turn daily or weekly secular and religious papers to account, as well as the more elaborate monthly and quarterly periodicals. In this way they circulate their facts, or supposed facts, among all classes of people, in all parts of the land, and more or less powerfully influence and mould the sentiment of every community reached by their writings. To the powerful agency of the press thus zealously employed, is added that of the public popular lecture which is so largely devoted to the discussion of natural or other physical subjects, and

which crowds are induced to attend, especially in cities and larger towns by the freely advertised reputation of the lecturer for learning, or eloquence, or both.

Under such circumstances it is hardly possible, even if it were desirable or right, to keep the mind from thinking about matters so constantly held up to view. With the wonders and attractions of the world of nature surrounding us on every side, and so many apostles of nature, as they may be styled, or possibly call themselves, preaching and proclaiming its mysteries, or supposed mysteries, each in his own way and mostly for his own purpose, it would be difficult indeed to close our eyes or stop our ears, and shut our minds against their testimony and their pleas.

Now it is not to be denied that very much of what is thus written and said in regard to nature, is published and advocated in the spirit of an atheistic skepticism or unbelief. There may be no open assault upon the doctrine of God's existence. It may even seem to be assumed or silently admitted. But this is done in such a way as really amounts to an ignoring of God as a personal being, or such an overshadowing of His being by nature as puts nature in the place of God, and artfully leads the mind and heart away further and further from all true living faith in Him. So much is made of the powers of nature and the wonders wrought by them, that there seems to be no room or need for God. He is pushed back so far into the darkness of myriads of ages long since passed, as to be lost sight of in infinitely distant gloom and chaos. Nature, its works and energies, is magnified at the expense of God. Astronomy, geology, biology, chemistry, with the aid of the telescope, the microscope, and the alembic, can, and often do speak in the grandest terms of nature, and the powers of nature, without once naming God, or hinting at the existence of such a being. An Alexander Humboldt can roam through the universe and proudly strut from star to star, or grandly sweep through the milky way, after he has wearied of traveling over the fertile valleys and climbing the loftiest mountains of the earth, and *never have his eye arrested, or his heart moved*, by a sight or thought of God. A Tyndall can cross the Atlantic, and by his famous lectures upon Light, draw crowds to hear him and excite their admiration, and yet leave all in darkness as to Him who said, "Let there be light, and there was light," as a personal God who heareth prayer, and

who invites all men to do Him homage by making supplication unto Him, "in whose light alone man can see light."

There are notable and cheering exceptions to this way of discussing natural phenomena. Not all astronomers are atheistically undevout and mad. There are Christian philosophers every whit as learned and profound as those philosophic skeptics who write and speak in a very different strain, and whose minds are less biased by their traditional faith than are the minds and hearts of such unbelievers by their carnal and corruptly cherished enmity to divine things. But the bad influence of much of the unchristian and anti-christian natural science of our day is manifest. It pleases the taste of the multitudes who are predisposed to irreligion, and suits the worldly temper of the times.

Hence the importance of considering carefully the

Relation of God to Nature,

in the truest and best light in which the matter can be viewed.

The question: What relation exists between God and nature? might well seem to be a very simple one, and easily answered. It ought to present no serious difficulty, either for human reason or faith. Faith especially should not be perplexed by it. But we assert, that the reason of man has as little real cause for perplexity in regard to it. The true answer commends itself to the understanding as fully as to the heart.

Simple* as the question is, however, it has been sadly confused and mystified by vain attempts at pretended philosophic investigations and explanations of the matter. Immense harm has thus been done. That the harm of vain speculations on the subject has been largely overruled for good, and made subservient to the cause of truth, furnishes no excuse for such speculations. One might as well apologize for the apostasy and degradation of the Church of the middle ages under the corrupting influences of Romish apostate Christianity, because it was overruled for good, and preceded the blessed Reformation of the sixteenth century. By

* That is *simple* in a true sense. Of course if man attempts to pry into and explain rationally the first and deepest nature of the elements, he will lose himself in the darkness which hides them from human research. Still more will this be the case if he presumes to fathom the being of God. Neither Schelling nor Hegel, to name no weaker minds, how they moved their fingers in penning their idle and hurtful speculations, any more than the old Atomists account for the origin of the *stuff* out of which they taught that the physical worlds grew.

the same sort of logic a plausible excuse might be made up for the fall of Adam, and the works of the Devil. There is no good excuse for the fearful mischief done in either case. Sin was not necessary to the full development of the rational, moral and social nature of man. The degenerate apostasy of the Christian Church from the second century onward, was not essential to the production and manifestation of the best and noblest operations of divine grace. And it has not been indispensable to the profound and amazing discoveries and exhibitions of modern natural science, that they should proceed from the inspirations of atheism, and be first made tributary to an ungodly infidelity.

Or to put it in another form. It was not necessary that Adam should become a rebellious sinner, in order that mankind might reach the highest end of human existence.* It was not necessary that the Lord's Supper should be wickedly perverted into that idolatry of the mass which is at once the fruit of the proud arrogance of hierarchical sacerdotalism, and the strongest outward prop of that sacerdotalism with all the dark catalogue of errors and evils it has entailed. In like manner it may be boldly maintained that there was no necessity for the natural science of our age to be first conducted on infidel or anti-Christian principles, in order to the attainment of that more thorough knowledge of nature which is placed within our reach, and which it should be the aim and effort of true learning to secure.

Since, however, the question before us has been involved in such confusion, it is the more needful to endeavor solve it in a way consistent with truth and satisfactory to faith. A careful and candid examination of the various solutions or explanations of the matter which have been presented, must reduce them ultimately to *three*, namely, the *heathen*, the wholly *materialistic*, and the *Christian*. As the second of these is really but that unmixed atheism into which a bad heart and debasing culture have plunged many persons in different ages, we have nothing to do with it here. Our question assumes the existence of a personal God.

*That is a poor philosophy which offers to vindicate God for permitting sin, by saying that sin is a necessary condition of man's full development.

(To be Continued.)

TIFFIN AND THE OLD THEOLOGY OF THE CHURCH.

IN an article in the MONTHLY a few months since, we said "that our institutions at Tiffin had strenuously maintained the old faith and customs of the church, in opposition to the innovations that have been introduced within the last twenty years. They have laid no claims to any new philosophy or theology, but have sought in an humble and earnest way to bring out more fully to the consciousness of the church her true doctrinal position, life, spirit and mission."

The sentiment here expressed does not seem to have met the favor of Rev. Dr. Apple, who says, in the *Mercersburg Review* of July, in reference to it, "We cannot just see how it reflects any special credit on the learned professors at Tiffin for whom Dr. Williard here speaks, that for twenty years they have brought out nothing new in philosophy or religion; for these both are progressive sciences, and the last quarter of a century has been very stirring and progressive in all departments of science. Nor are we acquainted with any writings in which they have particularly distinguished themselves above their brethren in the church 'in bringing out more fully to the consciousness of the church her true doctrinal position, life, spirit and mission.'"

We leave it to the reader to say if the criticism of Dr. Apple, if such it may be called, is just or not. To us it appears as another instance of the miserable sophistry that has so often been practiced by the Mercersburg-Lancaster school in the course of the controversy that has been going on in our church for a number of years. To say, as we did, that the Professors at Tiffin have introduced no new philosophy or theology, is a very different thing from saying that they have brought out nothing new in these departments. Dr. Apple understands very well the difference of meaning, so that we have been led to wonder how it was possible for a man of his professed candor to *play off* as he does. We know as well as Dr. Apple that philosophy and theology have made great progress during the past. Every one knows this. And we think we are fully justified in saying the Professors of Tiffin have kept pace with this progress. If they have succeeded in their attempts, as we believe they have to a considerable extent, in bringing the church to a better understanding of the teachings of the Heidel-

berg Catechism in their true historical sense, and seek to fulfil her mission in the world, they have brought out much that was new, and unknown before. We think it has been right well understood and acknowledged that our institutions at Tiffin have done a good work in this respect. And we doubt not that Dr. Apple has more than once felt the force of the logic they have used in exposing the false positions he has taken on different subjects that have come up in this controversy.

The professors at Tiffin certainly have no desire to overthrow the faith of the church. They are fully satisfied with the rich legacy our fathers have left us. They want no new philosophy or theology brought in to supplant the old that has now prevailed for more than three hundred years. They believe that the very attempt to do this would be dishonorable. When they were ordained to the ministry, and inaugurated in their present responsible position, they took a solemn vow that they honestly believed the doctrines contained in the Heidelberg Catechism, and would maintain and defend them. To bring in, therefore, a new philosophy or theology, after pledging themselves in good faith to maintain the old, would be anything but creditable to them.

If the criticism of Dr. Apple has any meaning in it, it certainly does imply that he and his colleagues take credit to themselves in having introduced a new philosophy and theology into the church. This we honestly believe they have done, and we have charged it upon them with such proof that could not be gainsayed. And yet, strange to say, Dr. Apple himself has sometimes denied the charge, and even attempted to defend Dr. Nevin, who said, in his Tract on the Liturgy, that it contained a scheme of worship, such as was not after the pattern of any one that our fathers had, either in Europe or America. We hope Dr. Apple and his colleagues will not after this deny that they have brought in a new philosophy and theology, and have, by so doing, changed the old order of the church. It is of the utmost consequence in a controversy like that which has been going on amongst us, that brethren stick to the same thing, and not deny at one time what they affirm at another. As for ourselves and our associates, we again declare that we have no desire to change the old order of the church. Our love for it is too strong to look on and see the attempt made to do it, without raising a solemn protest against it.

It is for this reason that we have so strenuously opposed the new philosophy and theology of which Dr. Apple speaks. To bring in a new system like that of the Mercersburg-Lancaster school is not a progress or outgrowth of the old, but a revolution, as it displaces the old by substituting something new and foreign in its place. This we regard as wrong in the highest degree. If there are any brethren who prefer old Lutheranism, or Methodism, or Episcopacy, or Roman Catholicism, to the time-honored doctrines and simple mode of worship of our fathers, they should go where they rightly belong, and not pervert the faith or cultus of the Reformed church. Much as we dislike to see our ministers leave us, we think it much more honorable for them to do so as Rev. J. Riale, of Iowa, has lately done, than to remain where they are no longer at home. And yet it is very strange to see men who have not ceased to extol the Mercersburg system and to decry Presbyterianism as Puritanic, low church, &c., falling over in it, and glad to accept a place in it, as it looks, as if what they were wont to call *principles* is, after all, of but little real value when they can act so inconsistently.

Whilst disclaiming all this, we shall in the future, as we have humbly and earnestly sought in the past, do all we can to bring the church to a clear consciousness of her true character and mission. We have a good heritage, and only wish it were better known and appreciated. Efforts to accomplish this will accomplish more than any attempts to effect sweeping changes.

If Dr. Apple will call to mind the history of this controversy, he will remember much that we and our associates have done to maintain the doctrines and worship of the Reformed church in their true historical sense. When free prayer, for instance, was assailed in the Tract on the Liturgy, by Dr. Nevin, and in the *Mercersburg Review* and *Reformed Church Messenger*, and when it was publicly asserted that Lapide offered the first free prayer in the Reformed church and was disciplined for it, we repelled the charges and showed the falsity of the statement. When strange and unheard of doctrines were published on the subject of the Sacraments, the errors were so clearly exposed that Dr. Gerhart had to admit that he had been publishing *half truths*, and much more of the same sort. When the Evangelical Alliance was assailed, and the doctrines professed by it were ridiculed; when

doubts were expressed in regard to Protestantism ; when unwarranted power and authority were attributed to the church ; when classes and Synods wanted to interfere with the rights of individual ministers and pastoral charges, and many other strange things were said and done, Dr. Apple surely remembers what we and others did to bring the church to a consciousness of herself, and how we urged her to remain true to herself and not sell her birth-right for the vagaries that were offered in its stead. Has Dr. Apple forgotten all this ? If he has, we hope he will turn to the files of the Reformed Church MONTHLY, the *Christian World*, and the Minutes of the General Synod of Pittsburg, Dayton, Philadelphia, Cincinnati and Fort Wayne, and so refresh his memory.

We have no disposition to speak of what we have done, and should not have written what we have now done had it not been for the above singular criticism. We would rather let our works tell what we have done. These are known by the church, and we are willing to abide by its decision, whether we have done anything or not to advance her true interest, or to maintain her character. There is one thing that our institutions at Tiffin can refer to with pride, and this is, that there has not been one minister educated here, to our knowledge, who has gone to the Roman Catholic or Episcopal church, which is a good proof that the instruction given is at least good Reformed teaching. Can Dr. Apple say this much of Mercersburg or Lancaster ?

G. W. W.

EXPLANATORY NOTES ON JOHN 6: 47-58.

Few portions of Scripture have been more violently wrested from their true and plain sense than this precious and instructive passage in John's Gospel. To make seem to support the errors of trans-substantiation and con-substantiation, the settled rules of interpreting figurative languages have been disregarded, and the Lord is made to teach a doctrine contradictory of the whole tenor of the Gospel. Hence the importance of understanding the passage aright. It was the Sunday-

school lesson, in the International Series, for August 15. The following explanatory and practical notes are copied from "*The Presbyterian*," and will be found instructive. The reader should have the verses before him.—ED.

.....47. "He that believeth on Me hath everlasting life." This might properly be announced as the text of the lesson. The discourse concerning Bread evidently proceeds from our Lord's remark at verse 29 of the chapter, "This is the work of God, that ye believe on Him whom He hath sent." The Jews challenged Jesus to give some sign that He was the Sent of God—as, for example, that which the Israelites under Moses had in the gift of manna. Thereupon Jesus begins a discourse, based upon the figure just suggested, and carrying a contrast between the spiritual food which He brings to men and that material food which the fathers ate. The theme may, therefore, be announced as *soul-life through faith in Jesus Christ*.

.....How glorious the *end*—eternal life! How simple the *means*—faith in Jesus! How sure the *guarantee*; how strong the *encouragement*—the oath ("verily, verily,") of Him who is the Faithful and True! O soul, believe, believe, and live!

....."Hath." Here is a sermon in a word; aye, and a song, too—a song of hope. The believer has here and now the earnest of his eternal inheritance. Shall I have Heaven, do you ask? You have Heaven, if you have faith in Jesus. As our natural earth-life is a part of our natural eternal life, so also is our present spiritual life in Christ a part of our eternal life in Him.

.....48. Bread, in its various forms, is the chief nutriment of men. Human life depends upon it for sustenance, as the invalid and aged depend upon the staff for support. Hence bread is called the staff of life. Thus it is properly the symbol of all needful food. Therefore, our Lord has used it as a figure of Himself, meaning thereby that Christ is man's soul-food; that he alone lives spiritually who lives by faith in the Son of God. Well may we cry, Lord, evermore give us this Bread.

.....Observe the various forms in which this figure is presented: Verse 32, Bread from Heaven; the True Bread; verse 33, the Bread of God; verse 48, that Bread of Life; verse 50, the Bread That-a-man-may-eat-thereof-and-not-die; verse 51, the Living Bread; the Bread That-is-my-flesh; the Bread Which-I-will-give-

for-the-Life of the world. The wealth of knowledge concerning the Merciful Saviour, as revealed to us under this figure of Bread, will be uncovered by those who faithfully mine these passages, in which crop out the hidden riches of the Holy Ghost.

....."I am that Bread." *Am*, even now as then, even forever as now! Christ Jesus is not simply the Bread that *came* down, but that *cometh* down from Heaven; not alone He that *gave*, nor He that *will give*, but He that *giveth* life to the world. Therefore, let every hungry, starving soul, come now. He giveth! The Giver never lacks; there is enough to feed a universe. For is not Christ the Infinite God? Poor soul, why perish with hunger when in your Father's house there is Bread enough, and to spare!

.....49. "Your fathers, where are they? and the prophets, do they live forever?" Alas, they are dead! No bread ever yet garnered from earth—nay, nor given from the heavens, as was the manna—can hinder the decay of this body. Eat, drink as much, as merrily, and as dainty food as we may, of us, too, it shall be said: They did eat in the wilderness, and are dead! O Lord Christ, feed our souls by faith upon Thee, that after the wilderness pilgrimage, after the Jordan of death, after the manna shall cease to fall for us, we may eat of the new corn of the Land of Promised Rest!

"O Bread to pilgrims given;
O food that angels eat;
O manna sent from heaven,
For heaven-born natures meet!

"Give us, for Thee all pining,
To eat till richly filled;
Till, earth's delights resigning,
Our every wish is stilled."

—*Ancient Sacramental Hymn.*

.....As the fathers perished, so perish their devices for saving men from sin and eternal death. The seeds of death are in all man-wrought schemes for getting spiritual life. They shall perish, but Christ, the Eternal Truth, remains. Mould and mildew shall gather upon human provisions for hungry souls, as upon the bread of the Gibeonites and the surplus manna; but Christ, the Living Bread, is fresh, nourishing, life-giving now and eternally.

Turn aside, therefore, from every table laid with hands, and feed upon the True Bread of God. "Wherefore do ye spend money for that which is not bread?" Isaiah lv. 2.

"The ages show their garnered sheaves of thought,
By all the gleaning generations brought,
Some secret mildew on them all hath wrought;
No food is there.

But in an upper room in Palestine
Is One who giveth mystic bread and wine;
I reach out for that nourishment divine,
And faint no more."

.....50 We are often sorely tempted to forget what is true life and true life-hood. "Man cannot live by bread alone," That sustains his animal vitality. But Man is more than animal. He is an immortal spirit; and his spiritual nature craves and needs food meet for it. Christ is that Food.

....."A man may eat thereof." I may eat; you may eat; whoever will may eat; every man may eat! The poor may eat. Would that they might here the call to the Feast, and find solace for their often hungerings and weariness in the Bread of Life! Rich may eat; and God knows how many consume with soul-hunger within marble and brown-stone fronts! The young may eat. There are children's seats at the Father's table—high-chairs for "the wee ones toddlin'"; whom loving hands have lifted up to the family board. Aye, and the good Father himself will help the little ones with choice bits of the Bread of God, "portions in season." Ah! our True Bread is "broken bread"—broken, therefore there is a mite for thee, poor bairn, and thou too mayest eat and live. Thank the All-Father for that.

.....When our Divine Lord fed the multitude on the mountain-side, He bade not only the strong men to be seated in companies, but likewise the "women and children." From the very hands of the Saviour, through the hands of the holy apostles, were passed to the children at that mountain feast the portions of bread. Who will warn our little ones away from the companies of the faithful at their sacred feasts upon the Living Bread? He is a poor steward of the Lord's house who would do that!

....."Manna," says Matthew Henry, "was to be gathered in

the morning; and those that would find Christ must seek Him early." O Thou, who was't born a babe in Bethlehem, "the House of Bread," Thou "holy child Jesus," lead our little ones early to Thee!

.....We buy the bread that feeds our bodies; but we must beg the Bread that feeds our souls. Do not, therefore, scorn to seek it. No one is ever demeaned by craving favors of a king—much less they who seek the Living Bread on bended knees before the Royal Lord of all. Nay, our Saviour Intercessor begs with us, and for us. He has even taught us to pray, "Give us this day our Daily Bread!" "Come ye, buy and eat; yea, come, buy without money and without price."

.....As this section of Scripture has been so foully misinterpreted in the interest of the dogma of trans-substantiation, it will be well to explain thoroughly all its metaphors. The verbs to ~~eat~~ and to *drink* are often used, and by the sacred writers, as figurative expressions of *motions of the mind*. For example, *eat* expresses mental suffering or remorse, as Proverbs xiii. 2, "The soul of the transgressor shall eat violence." At Isaiah iii. 10, the word has exactly a contrary sense. At Isaiah ii. 1, 2: "Buy and eat," the word expresses faith. Again, the joy of the redeemed is expressed by the familiar figures, (Rev. li. 7, 17,) "To eat of the tree of life;" "To eat the of the hidden manna." In this figurative sense the word is here used. By turning to verses 27—29, we find our Lord announcing His theme—*that ye believe*. At verse 35, where Christ first plainly uses the figure, "I am the Bread of Life," we find also the interpretation. There *cometh to me*, is equivalent to eating the bread, and *believeth on me*, is equivalent to drinking, and both phrases and figures have the same sense. A comparison of verse 4, with verses 51—54 will further show that Jesus is speaking of *faith* under the figures of *eating* and *drinking*. At verse 63 He straightly denies the literal sense, and declares that His words were spiritual. Finally, the results of the sermon, which are announced at verses 63 and 69, show that Jesus was speaking of faith under the figures of His discourse. "But there are some of you that *believe not*!" Whereat Peter nobly declared, "We believe!" Thus, from text to conclusion, there is not a shadow of support in this section to the monstrous error of Romanists and modern Ritualists, that the communicant partakes of

the true body and blood of Christ in the holy sacrament of the supper.

.....54. The figure, Bread, here gives way to figures that more nearly, perhaps, express the priestly office of our Saviour. "The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls." Lev. xvii: 11. This text, compared with the words *life, flesh* and *blood*, so prominent in the lesson, points us clearly to the Atoning Lamb of God, Christ crucified, as the Object of saving faith.

.....58. Observe how the figures, *flesh, blood* and *bread*, are used interchangeably, thus making a literal interpretation impossible. Note, also, how impossible it would have been for intelligent Jewish hearers (as the apostles,) to understand our Lord literally in face of the penalty attached to the eating of blood. Lev. xvii: 14. Years afterwards the Council of Jerusalem (Acts xv.20,) decreed that the churches should abstain "from blood." Could the blood-eating monstrosity of the Mass have originated with such men?

THE FISHER.

Sorrow and strife and pain
Have crushed my spirit with relentless hand;
Long have I toiled, O Lord, and wrought in vain,
But still at thy command,

Into the wide blue sea,
Clinging to thine own word, I cast the net;
Thy covenant was made of old with me,
And I will trust thee yet.

Lord, it is hard to stand
Waiting and watching in this silent toil,
While other fishers draw their nets to land
And shout to see their spoil.

My strength fails unawares,
My hands are weak; my sight grows dim with tears;
My soul is burdened with unanswered prayers,
And sick of doubts and fears.

I see, across the deep
The moon cast down her fetters, silver-bright,
As if to bind the ocean in his deep
With links of living light.

I hear the roll and rush
Of waves that kiss the bosom of the beach,
That soft sea voice that ever seems to hush
The tones of human speech.

A breeze comes sweet and chill
Over the waters, and the night wanes fast;
His promise fails; the net is empty still,
And hope's old dreams are past.

Slow fade the moon and stars,
And in the East the new dawn faintly shines
Through the dim gray shadows, flecked with pearly bars,
And level silver lines.

But lo! what form is this
Standing besides me on the desolate shore?
I bow my knees His garment's hem to kiss!
Master, I doubt no more!

"Draw in thy net, draw in,"
He cries—"Behold, the straining meshes break!"
Ah, Lord, the spoil I toiled so long to win
Is granted for Thy sake?

The rosy day blooms out
Like a full-blossomed flower; the joyous sea
Lifts up its voice; the winds of morning shout
All glory, God, to Thee!

Sunday Magazine.

THE PAN-REFORMED COUNCIL.

AMONG the items acted upon at the *General Synod of Fort Wayne*, our readers will remember that regarding a general (or Ecumenical) Council of all *Reformed Churches*, holding the presbyterial form of government. A sort of preliminary meeting was held in London during the month of July. The following brief

notes of some things said at the meeting were reported in a recent number of the *Presbyterian*. To these is added the Constitution adopted. By some oversight the overture sent to our General Synod spoke of the Council as *Presbyterian*. This will be found corrected in the preamble of the Constitution. The movement is a most interesting and important one, and may justly engage the warm sympathy of all who truly hold the faith and practice of our Apostolic Reformed Church.—Ed.

The Council met in the Regent Square Presbyterian church, London, and the address of welcome was made by Dr. J. Oswald Dykes, pastor of the church. It is so fine that we propose to publish it in the *Presbyterian* of next week for the benefit of our readers.

—Dr. Dykes said that “steam” had helped to bring the brethren together—at least to made the meeting possible. One of the pithy sentences was, “We grow closer as the world gets smaller.”

—Dr. Morris, Moderator of our Assembly, replied to the address of welcome, and very gracefully referred to the sermon preached by his predecessor, Dr. Wilson, at the opening of the Assembly at Cleveland, from the text, “Let the whole earth be filled with His glory.” “Presbyterianism is nothing,” said he, “unless the glory of God is its great aim and end.” “*Admajorem Dei gloriam*,” is the motto of the Jesuit, but it is not spoiled by that fact, if the antagonists of the Jesuits will rebaptize it, and then work in its spirit.

—A Waldensian pastor was in the Council, and claimed, as he had a right to do, that he represented “the most ancient Presbyterian church in the world,” a church of which, as Dr. Thompson afterwards said, the founders had, in all likelihood, shaken hands with one or two of the apostles.

—It was fit that the youngest church should stand up with the oldest, and Dr. Topp, of Canada, said he represented one that was only “born about a month ago.” He testified that the union in Church was an “immense advantage” to them.

—“The Rev. Dr. Robinson” was announced as from the “*South American Presbyterian Church*.” But it was our well-known countryman, Dr. Stuart Robinson, who came from this warm latitude, and who appeared as the representative of the General Assembly South. He went strong for “fraternal relations” with

all the Presbyterian churches "distributed over the world," and said that he regarded this "as merely the stepping stone to a General Assembly of all the truly Christian churches of the whole world." He evidently made a telling speech.

—When the grand old missionary, Dr. Duff, came to speak, there was evinced increased interest. He began with a wistful thought of what a "half a century ago, perhaps, he might have done." "Now," said he, in pathetic words, "I am feeble and withered." But he warmed up, and after a great speech ended with a prayer filled with the old fervor:

"As believers in Jehovah's holy oracles, we ought not to be dismayed by the strugglings and perplexities around us. Notwithstanding all the Tyndalls and all the infidels on the face of the earth, we have have no doubt, and can have none. Our cry is, Come, come, Almighty Saviour! Come in the infinite compassion of Thy boundless benevolence! Come, Almighty Spirit of Grace, and let our hopes be brighter than ever, and such as they have never been. Let there be an end to the night so dark and starless that has been brooding over the nations; and when the gloom is the thickest, and the rage of Satan the fiercest, may our hope be brightest and strongest! Then, in the dawn of millennial glory, will be seen the glorious consummation of the hopes of prophets, and apostles, and martyrs, and confessors, who, through the ages to come, will speak his praise."

—Dr. Robertson, of New Gray Friars, Edinburgh, of the Church of Scotland, stated a fact which he used as an illustration of the spread of toleration in our day, that he was "the first Presbyterian minister since St. Paul, who had preached the Gospel in the city of Rome." It is undoubtedly a special honor to carry back the truth for the first time in so many years, but did not St. Paul ordain presbyters who preached the Gospel faithfully, and were slain for the testimony of Jesus? Dr. Robertson doubtless took with him the primitive and apostolic message.

—The eldership was represented, but not so largely as the ministry. Mr. Wm. E. Dodge, jr., of New York, spoke at one of the meetings, and said pithily, that if ever there was "a time for a religious crusade, it was now."

—The Welsh Calvinistic Methodists were among these brethren acknowledged heartily as good Presbyterians. Their Moderator,

Rev. J. Williams, spoke for them, and said that they "had one hundred thousand members, and a thousand churches, and a very great debt—the debt being significant of activity." We suppose he meant activity in paying it."

—Dr. Wilson, of Allegheny City, Pa., lifted up a standard for faithful work, and said, "Let the inscription be, 'The world for Jesus!'"

—Dr. Duff paid a double compliment, and poured out praise profusely on America, when he said, "I cannot sufficiently admire all the arrangements that the good friends in London have made, because London, in this respect, is fast beginning to tread upon the heels of our good kinsmen across the Atlantic, whose *reception of strangers is something magnificent*."

—When the end came, Dr. McCosh expressed the grateful sense which those who were strangers felt at their generous reception in London, and after the Apostolic Benediction by a pastor of the old Waldensian Church, the members of the Council went out to their far distant homes, thanking God for the communion of saints, and the fellowship of believers in the one Gospel of Christ.

THE CONSTITUTION ADOPTED.

We give below the result of the deliberations in the London Council, to wit, the Constitution of the Alliance of the Reformed Churches throughout the world, holding the Presbyterian system:

General Presbyterian Council.

PREAMBLE.

Whereas, Churches holding the Reformed faith and organized on Presbyterian principles are found, though under a variety of names, in different parts of the world; whereas many of those were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work; and whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action. It is agreed to form a Presbyte-

rian Alliance, to meet in General Council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the Communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone the infallible law.

ARTICLES.

I. DESIGNATION.—This Alliance shall be known as “The Alliance of the Reformed Churches throughout the world holding the Presbyterian system.”

II. MEMBERSHIP.—Any Church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the Consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL.

1. *Its Meetings.*—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency.*—The Council shall consist of delegates being ministers and ruling elders appointed by the Churches forming the Alliance, the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several churches. The delegates, as far as practicable, to consist of an equal number of ministers and ruling elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren, not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of churches desiring to join the Alliance; it shall have the power to entertain and consider topics which may be brought before it by any church represented in the Council, or by any member of the Council, on their being transmitted in the

manner hereinafter provided ; but it shall not interfere with the existing Creed or Constitution of any church in the Alliance, or with its internal order or external relations.

4. *Its Objects.* The Council shall consider questions of general interest to the Presbyterian community ; it shall seek the welfare of churches, especially such as are weak or persecuted ; it shall gather and disseminate information concerning the kingdom of Christ throughout the world ; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions ; it shall also entertain all subjects directly connected with the work of Evangelization, such as the relation of the Christian Church to the Evangelization of the world, the distribution of mission work, the combination of church energies, especially in reference to great cities and destitute districts ; the training of ministers ; the use of the press ; colportage ; the religious instruction of the young ; the sanctification of the Sabbath ; systematic beneficence ; the suppression of intemperance, and other prevailing vices ; and the best methods of opposing Infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied churches and their missions, by the exposition of Scriptural principles and by defences of the truth, by communicating the minutes of its proceedings to the supreme courts of the churches forming the Alliance, and by such other action as is in accordance with its Constitution and objects.

6. *Committee on Business.*—The Council at each general meeting shall appoint a Committee on Business, through which all commissions and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. *CHANGE OF CONSTITUTION.*—No change shall be made in this Constitution except on a motion made at one general meeting of Council, not objected to by a majority of the churches, and carried by a two-thirds vote at the next general meeting.

THE SPIRIT AND POLICY OF ROME.

YEARS ago warfare against the Romish apostasy may have been conducted unadvisedly. When the character of that worst foe of Christianity that ever bore the Christian name is considered, even the manner in which it was exposed and withstood, cannot be unqualifiedly condemned. But things may be lawful and yet inexpedient. Now, however, the danger runs the other way. It is cheering, therefore, to find the *Christian Intelligencer* avoiding the danger, as the following editorial, and many like it, prove.—ED.

For a thousand years the Papacy has been the disturber of the peace of Europe, and through Europe, of the world. There have been, it is true, other causes of disturbance; but they have been dependent upon the ambitions, or the misunderstandings, or the differences, or the lusts of conquest of individual men, or of particular dynasties, and passing away with them, have been fugitive and temporary in their nature. But the Papacy, under every regime and at all times, has been the persistent and perpetual disturber of the peace of nations, which it has used as puppets for its aggrandizement. It has fomented wars between nations, and has incited civil disturbances between the integral parts of nations. By its arts, its incitements, and its overt acts, it has instigated anarchy and revolt, and stimulated national animosities and strifes; all of which have looked to the destruction or weakening of any power that was more potent than its own, and to the erection of its own superior authority upon the ruins that it made. The historical spirit which has moved Rome in the past, animates it at this day; and well nigh contemptible as it may be at this hour because of its temporal weakness and helplessness, it is not too weak or to helpless to conspire against the public tranquillity or to labor for a condition of war and anarchy which will give it another opportunity to dominate the world after the old fashion.

The London *Saturday Review*, of a recent date, sketches with singular fidelity and force the spirit which, under the inspiration of the Vatican, animates the Ultramontanes of France, Italy, Germany and Belgium; and it skilfully traces the desperate and dangerous policy which they are pursuing. As much of its de-

scription applies in this country as well as in Europe, we give, in our own language, a summary of it as follows:

Ultramontanism has managed to split the inhabitants of almost every Catholic country into two hostile parties, both of which the State may be strong enough to keep at present from open conflict, but which are drawn up in perpetual battle array. This is not only what Ultramontanism does, but what it means to do; it is essentially aggressive. It is a crusade against everything that is known in modern society under the general head of liberal ideas. It aims at nothing less than the complete subjugation of the mind, the policy, and the strength of nations to the control of those who take their directions from an infallible master. Ultramontanes have a system which to them seems perfectly right, while every other system seems perfectly wrong. To crush those who differ from them; to win elections that will place them at a disadvantage politically; to break up their social standing and domestic tranquillity; to suppress their journals, schools, colleges, and universities; to get judges, generals and governments who will condemn and coerce them, is the standing aim of the clerical party. Nor is this aim pursued secretly. The priests wish to see their side as prominent as possible, and thus they win the confidence which is begot by audacity. Hence they mark their power in the eyes of men by organizing pilgrimages and processions, by accepting a reign of new and perpetual miracles, and by rapidly succeeding dogmas and pronunciamientos, each more arrogant than the other.

In order to carry out all that they wish, the Ultramontanes must have force on their side; and in Europe the nations are so closely bound together that the questions of the real balance of power can only be settled by war. So long as the strength of the German empire is intact, there is a barrier between Ultramontanism and the accomplishment of its objects. Their darling aim is, therefore, to provoke war, in which they hope to beat Germany into the dust. They make no disguise of this, and avow it openly. Their idea is that there can be no turn of the wheel of fortune which will not improve their present prostrate power. Whether there will be a religious war some day, is more than it is safe to say, but if there is not such a war, and that soon, it is only because the Ultramontanes feel too deplorably weak, with England,

Germany, Russia, and the governments and governing classes of France, Austria, and Italy against them. Hence their restless and insidious efforts to detach the three latter countries from the others and to inspire irreconcilable antagonism between them, which may result in the strife of battle.

It seems almost incredible that a Christian organization should, as such, plot and intrigue and make combinations to embroil the world in war in order to carry its ends; but such, we repeat, has ever been the policy of Rome, and such it will doubtless continue to be while its pretensions are based upon arrogance and intolerance, and built upon the master secular vices of selfishness and ambition.—*Christian Intelligencer*.

GROWTH OF THE REFORMED CHURCH IN TEN YEARS.

THE Synodical minutes for the year 1875 contain very full statements of the present state of the Reformed Church. It has occurred to us to compare them with the statistics of our Church ten years ago (in 1865), and the result has been quite surprising. It shows that we are growing, as a Church, with remarkable rapidity. The following table gives the statistics for the two years, and the increase in the ten years, and to this we invite the attention of our readers:

	In 1875.	In 1865.	Increase in 10 years.
Synods,	6	2	4
Classes,	44	29	15
Ministers,	623	476	147
Congregations,	1,341	1,132	209
Members,	142,118	101,638	40,480
Baptized Members,	87,666	66,313	21,353
Baptisms in one year,	13,607	10,445	3,162
Confirmations,	8,766	4,793	3,973
Communicants,	116,363	88,091	28,272
Sunday-Schools,	1,148	827	321

The last (third) column shows a surprising increase in these ten

years of growth. On this column we propose to make some remarks, but before doing so we will draw attention to another comparison that will be found very suggestive. Let us contrast this increase of ten years with the actual state of the Reformed Church as it stood just forty years ago, in the year 1835:

	State of the Church in 1835.	Growth in the last 10 years, from 1865 to 1875.
Synods,	2	4
Classes,	8	15
Ministers,	127	147
Congregations,	476	209
Members,	24,000	40,480
Baptisms in one year,	5,218	3,162
Confirmations,	2,510	3,973
Communicants,	22,797	28,272

This table develops the remarkable fact, that our *increase* for the last ten years, has been about equal to the whole strength of the Church as it stood forty years ago. As the Eastern Synod was organized in 1747, it was eighty-eight years old in the year 1835. *It follows, then, that the growth of the Reformed Church in the United States, during the last ten years, has been about equal to its growth during the entire period of eighty-eight years previous to 1835.*

We propose now to make some remarks on this increase during the last ten years.

1. *Synods.*—In addition to the two Synods existing in 1865, four additional Synods have been organized. These are the following: Synod of the Northwest, Potomac, Pittsburg and Eastern German. Preparations are now being made to organize another German Synod in Ohio, to be composed of the following Classes: Erie, Heidelberg, St. John, and a German Classis in Western Pennsylvania. This multiplication of Synods we regard as eminently judicious, and as not a little helpful in the practical work of the Church. It is the logical result of the formation of one General Synod to represent the whole Church. The process of forming more Synods will doubtless go on in the future as rapidly as in the last ten years.

2. *Classes.*—The increase of Classes in ten years has been fifteen, a rapid process, but, in our judgment, not at all too rapid. We

hope to see this process of sub-division go forward still more rapidly in the future. We regard the Classes as by far the most important courts or assemblies of our Church. It is in the Classes that the real work is done. The General Synod and the other Synods are rather of the character of balance-wheels in our ecclesiastical machinery, keeping the Church work steady, uniform, and perhaps progressive. Still the work of these bodies is mainly that of a *reviewing* of the work of the Classes. We regard small Classes as far more efficient than large ones. The ministers live nearer together, and can oversee their field and work much better.

One gratifying result of the rapid increase of Classes has been this: that it has definitely and finally decided the fate of the New Order of Worship. As an ecclesiastical measure that book is now, in our opinion, hopelessly dead. Its adoption as the Liturgy of the Church is now entirely out of the question. It requires a vote of two-thirds of the Classes to adopt it. It would therefore require that thirty Classes should vote for its adoption. It is doubtful whether *any one* believes that either now, or hereafter, thirty Classes could be found to vote for it. If actually put to the test, we doubt whether twelve Classes could be found that would vote for its adoption as the Liturgy of the Church. A persuasion of this truth is, probably, at the ground of Dr. Fisher's earnest plea that a number of its most objectionable phrases should be changed. We hope he will be successful in his plea. But he is entirely mistaken if he supposes that that will stop all opposition to that work, or to the system of doctrine that underlies it.

This suggests the further remark, that inasmuch as the adoption of that work is now a perfectly hopeless case, would it not be better; better for the Mercersburg party, and better for the peace of the Church, and especially of the unhappy congregations into which it has been heedlessly introduced, to withdraw it at once. It is really not gaining, but rather losing friends. It is found *heavy and tedious* in practice. It is not building up the congregations where it is in use. It is not bringing the masses into the Church. It is not practically disproving that Protestantism is a failure. It is not leavening the other Churches of the land. Not a single congregation or minister outside of the Reformed Church has ever attempted to introduce it. Why not drop it?

3. *Ministers.*—The increase in ministers for the ten years has been 147, which is a most gratifying showing. If they were all in one district, they would form a body as large as the Ohio Synod, and not much smaller than the old Eastern Synod. (The Ohio Synod now has 148 ministers; the Eastern Synod has 175.) In these ten years the number of deaths in the ministry must have been at least 60. Hence there must have been an addition of at least 207 men to the ranks of our ministry in this time. Nay, more, because the places of those dismissed, dropped and deposed, (and those turned Roman Catholics,) have also been supplied. This statement can be verified in this way: By referring to the almanac (for 1876) and counting up the names of those who have been only ten years (or less) in the ministry, we find that the number is 243. This again brings out the startling fact, *that over one-third of the present ministry of the Reformed Church is composed of those who have been only ten years in the ministry.*

We are glad of this rapid increase in ministers, because the need of ministers is, in our view, the greatest and most pressing want in our church. There are many old and overly-large charges that ought to be divided, but cannot as yet be, because we have not the men. There are hundreds of missionary posts that ought to be taken up, but cannot be, as yet, because we have not the men.

And this is one reason why we wish success to every good and honest effort that is made to found theological and other schools, whether this be the result of private enterprise or Synodical action. The more schools we have the more men will be trained for this sacred calling. Of course, there may be such a thing as attempting too many schools. But when we remember that we are laying the foundations for a future large denomination, and that at best it requires a long time to establish such a school, we need not be frightened at the number that are now in operation in our church.

4. *Congregations.*—The increase in the number of congregations in this decade has been 209. The number actually organized in these ten years must be something more than this, because the increase must also cover the number of those that have been dissolved, which, however, is not a large number in our Reformed church. It is very seldom, indeed that a congregation is suffered to become entirely extinct in our Reformed Zion. One fact de-

serves to be pointed out. These 209 new congregations have been, almost without exception, organized and carried forward on the basis of our time-honored, old-fashioned Reformed way, without the use of the liturgical novelties that have of late so much disturbed our peace. We cannot, in fact, call to mind a single new congregation organized in this period on New-Order principles; we, however, know of one that has been destroyed by the introduction of the New Order; so thoroughly destroyed, that it will never be resuscitated again. If the New Order liturgical worship is so full of life, spirit, beauty and power, why is it that it cannot be made to work in the way of missionary extension? Why is it that it is generally only in the old and well-established congregations that it can be made to hold its place? Perhaps the new testament practice may furnish a solution to the question. Paul, in his great missionary journeys, did not go forth with any thing like the New Order, and by means of it charm and convert the Jews, Greeks and Romans. On the contrary, it is well known that he was the most decided opponent of ritualism among all the Apostles.

5. *Members.*—The increase in numbers, in these ten years, is the large aggregate of 40,080. It is probably not quite so large as this, since the reports for 1865 were not so fully made out as those for 1875. It will be noticed that the increase is 40 per cent. of the number for 1865, showing a much larger rate of increase than the increase of the population of the country.

6. *Baptisms and Confirmations.*—The increase in the annual number of baptisms is 3162; in confirmations, 3973. This does not indicate any falling away from the churchly practice of infant baptism, or any departure from the faithful use of the Catechism.

7. We may yet draw attention to the encouraging increase in the number of Sunday-schools. We have 321 more schools now than ten years ago. Forty years ago there were only 58 in the whole church. What a hopeful sign of the times is it not, that we now have such a vast army of Sunday-schools. Worthy of remark it is, that not only is *the increase* in the number of schools very encouraging, but the improvement of the schools has been very great of late years, in consequence of the improved modes of conducting them, and the excellent helps now placed within the reach of all schools. The International Series of Lessons, with

the Lesson Papers and Heidelberg Teacher, should be tried by all the schools, and experience will plant the seal of approbation upon their influence in promoting the interest and prayers of Sunday-schools.

J. H. G.

Arsinus College Repertory.

PHILOSOPHICAL ORATION.

BY LEIGHTON G. KREMER, OF LEBANON, PA.

THE FUTURE OF SCIENCE.

EVERY age of the world's history has borne witness to mighty growth and development. Progress is the very language of creation. When the "march of intellect" was struggling with the error of ages past, even then, amid those terrible convulsions of society, arose the cry, "Revolutions never go backwards." And this self-evident axiom impresses the intelligent mind with startling force, when it enters upon a review of the past and forms some conception of the mighty present. And although the discoveries of truth, physical and moral, have been almost boundless, man's interest in science never declines. As the water lily, though rooted in the water, expands its petals to receive the rain-drops of heaven, so amid the intelligence and culture of the nineteenth century, the "prophetic in man" thirsts for the unknown, and reaches out to grasp the problems of the future. Science is knowledge systematized. It comprises not alone the facts of nature, but includes as well the facts of moral and religious truth. Moral science, in truth, is the sun around which all other sciences revolve. It is the star surpassing all others in brightness. When we survey the vast system of science, when we behold its steady conquests, when we realize that nothing known is lost, and find the unknown is ever revealing itself, we are led anxiously to inquire, what shall

be the future of science? And this inquiry is consistent with that which is prophetic in man's nature. Especially is this manifest when we enter the dominion of physical science. Here truth is particularly positive, here it exhibits a growth greater than any other species of knowledge. And it is the exclusive attention paid to physical science that has exerted an influence so dangerous and pernicious. So hopeful, bold and audacious has physical science become, that man forgetting his intellectual greatness, and departing step by step from the law of freedom and responsibility, becomes but a mere person, and placing his confidence in matter, gradually drifts into the current of materialism. And yet the natural tendency is to resolve all phenomena into matter. The success which meets the student of nature is calculated to magnify the importance of the study. If he explore the heavens or search out the mysteries of earth, he is overwhelmed, when, beholding himself he perceives his insignificance. Thus he loses faith in God, believes the universe is controlled independent of his providence, and places his trust in the inflexible law of nature. This unbelief, manifests in various forms its terrible and ominous effects upon moral truth. The materialism of the masses, the specious positivism of Herbert Spencer, and the infidelity and naturalism of New England, threaten apparently, to flood the moral world. Do we not then with reason dread the influence of future science? Dare we look for man's spiritual development through these means? The history of the past presents no such hope. Physical science can never appeal to the sense of right, or show man his duty and obligation. Atheism, Materialism, Pantheism, offer nothing certain. Their light is but darkness. One hope alone remains. It is the Christianity of the Bible. Christianity as a history, a truth, a life, has produced influences to renew the world, to purify art, to stimulate science. Physical science fetters the imagination and the faith. The religion of the Bible exalts spirit above matter; shows man his soul is worth more than the stars; informs him that for his interest the worlds were created. Thus man becomes great in the greatness of God. It is preëminently a religion of love. The word mankind, expressive of man's relation to humanity, is nowhere found in the writings of Plato, Socrates or Aristotle. It is the product of Christianity. And the grandeur of the Gospel is the provision it makes for man's redemption. It

thus reveals God's love to man, and shows man's capacity for loving God. It thus sets forth the nature and dignity of man. This is the elevating remedial power which science so much needs. There is, then, no sense in which true science conflicts with religion. Tyndall, with his followers, may laugh to scorn the religion of Christ. What cares faith? It can point triumphantly to the illustrious names of Copernicus, Kepler and Newton of the past, and select the most distinguished names of the present. And these men are the offspring of Christianity. As we peer through the vista of the future, there is presented to our view a grand and glorious picture. Moral truth is still struggling with the errors of science, yet with eye of faith we can penetrate into the time when science, free of her enemies, shall acknowledge every experiment and discovery to be an act of reverent worship. Instead, therefore, of manifesting hostility to the advances of science, fearing lest our faith may waver, we may rejoice in believing that every new discovery removes a portion of the curtain which has concealed us from the eyes of our Father. Faith and science are different roads, but roads leading to the same goal. That goal is God. All knowledge centres in Him. All classifications of science are but an "interpretation of the thoughts of the Creator." God's word reveals this truth. The future of science will but confirm it. To us who live on this bit of earth, light and darkness seem to be about equally balanced. We dare say neither has the upper hand. But the astronomer tells us that light and darkness are but the petty shadow of the earth amid the vast ocean of light. He knows that that shadow is a cone, and dwindles down as it passes out beyond our orbit, until at last it comes to a point and ceases, so that the sunlight sweeps on to places that have our big earth between them and the sun, and goes forth to meet and embrace the sister sunlights from the stars that stud all space. We shall find an analogy if we rise into the moral and spiritual world. Here, too, good and evil appear to be equally balanced. But we know that evil, like the shadow of the cone, is constantly decreasing, until it shall be lost amid a light compared with which the sun darkens and the brightness of the stars waxes dim; a light which infused into lost human nature, makes of it actually and truly living images of God. It springs from Him who called Himself the light of the world. And the knowledge of this light shall cover the earth as the waters the seas.

MORE VACATION RAMBLES.

RETURNING from York county, home was reached on Thursday evening, July 29th. The next day was given to such rest as comes from a change in the kind of work done, answering letters which had arrived during our absence, and looking after some repairs and additions to the college buildings. On Saturday, July 31st, a second engagement had to be met. This time the course of duty led to *Shaefferstown*, Lebanon county. As previously arranged, we were promptly met at Richland (near Myerstown) by brother A. H. Leisse, pastor of the Shaefferstown charge. After tarrying a short time with a member of his, Mühlbach, church, in Richland, we started for the place of destination, reaching S. about 9 p. m., and soon finding a pleasant resting-place in the hospitable home of Mr. George Seibert. Two services were appointed for Sunday, both in the town, in the morning German, and in the evening English. Although the weather was unfavorable, the attendance at both services was most encouraging. We were agreeably surprised to find so large and comely a church edifice there, built in modern style. As it can comfortably seat at least eight hundred people, we feared that the occasional showers, and threatening of heavy rains, if nothing else, would keep it from being half filled. But the people seemed too earnest in their love for the day and common worship of the Lord to allow clouds or rain to keep them away. After addressing an interesting Sunday school, we went into the main hall of worship to find it well filled, in the spacious galleries as well as below. At least three-fourths of the house was occupied, and by as attentive an audience as the most zealous preacher could desire. Owing as well to the weather as to the fact that the population of Shaefferstown and its vicinity is pre-vaillingly German, the attendance at the English service in the evening was not as large as that in the forenoon. Still there were many more out than we expected to see, and the services proved refreshing to all. Monday was ushered in with copious showers of rain, which rather darkened the prospect of meeting an appointment at the Mühlbach church, some five miles southeast from Shaefferstown. For a time it seemed doubtful whether we should venture forth or not. A sense of duty to the few who might gather, and of the importance of ministers setting a good example in such

an emergency, prevailed, however, and we concluded to face the storm. Nearly the whole way it did indeed rain in torrents, which the wind blew almost directly into our teeth; but by the favor of the Lord the trip was made safely and without harm to either of us. Our coming, under the circumstances, was unexpected. But the church was at once opened, the bell rung, and a few more than a score of people gathered from the immediate neighborhood. Notwithstanding the discomforts of the trip, we were glad the appointment was met.

It was gratifying to find our young brother Leisse enjoying the good-will and confidence of his new charge to so large a degree. He has made a good beginning in his work there, and by that blessing of the Lord which is certainly promised to all who faithfully and zealously serve Him and His cause, he may confidently expect success in his work. Here, as in York county, the people seem to cling with warm and earnest devotion to the historical faith and principles of the Reformed Church, so that our esteemed brother has the assurance of their sympathy with his own convictions. Of this they gave proof during our brief visit, in a form more substantial than mere words; so that after our engagements at Shaefferstown had all been met, we found great reason for joy and encouragement at what we had seen, heard, and received.

The next engagement for the vacation led us northward, to *Lehigh* county, in the charge of the brethren Dr. Helffrich and E. J. Fogel. The latter had made appointments for Harvest Thanksgiving services at the Jordan and Union churches, for Sunday, August 15th. It was our privilege to visit both these congregations on previous interesting occasions, (an account of which was duly published in the MONTHLY at the time,) so that we did not feel ourselves among strangers. Both at Jordan in the morning, and at Union in the afternoon, large congregations assembled to give devout expression to their gratitude to God for the rich harvest blessings with which He had crowned the year. Brother Fogel has much to cheer his heart in the success attending his labors in this field. He is warmly appreciated as a pastor and preacher, and all the more for his earnest, outspoken fidelity to that Gospel to which the people of that old Reformed settlement have, during successive generations, been accustomed for nearly a

century and a half. During Sunday night and part of Monday, it was our privilege to be the guest of the esteemed brothers Aaron and Paul Balliet, whose liberal hospitality we had shared before.

Tuesday, August 17, brought an appointment in a new field, the old (so-called) Long Swamp Church, of Rev. Dr. W. A. Helffrich's charge. The church is located a short distance south of Mertztown, and is one of the oldest in that section of country, and the congregation is one of the largest. Although not used to week-day service, an immense throng was assembled, filling the edifice to its utmost capacity—aisles, pulpit, stairs, and all. This, however, is no uncommon thing for Sunday services. It was with no little misgiving that we consented to preach *German* for a people accustomed to listen to brother H., but they had been kindly advised of the facts in the case, and were prepared to make very generous allowance for blunders in the *Der, Die, Das*. At any rate, after having listened very attentively and patiently to an hour's discourse on the *divine wonders* displayed in our harvests, they were polite enough to express full satisfaction with what they had heard, and a desire that that preacher would visit them soon again. Dr. Helffrich has a strong hold upon the affections of his people. Not a few of them sat under the ministrations of his venerable grandfather and father, and seem to rejoice in having a descendant of the third generation as the pastor of themselves and their children. This fact must enhance the pleasure derived by him from other cheering evidences of success, and go far to encourage and strengthen the brother's heart amidst the trials and cares always pertaining to the pastoral work.

There is no mistaking, in the fields worked by these two brethren, the sentiments and convictions which prevail in regard to any attempts to *renovate* or *regenerate* the Reformed Church by ritualistic doctrines or schemes. He would have to be a shrewd Jesuit, indeed, who would introduce such novelties, even under crafty disguises, and a very daring one who would persist in the attempt. The Reformed churches in Lehigh and Northampton counties, as also in Berks, Lebanon and York counties, offer a poor field for high-church speculations and measures. May they ever maintain their fidelity to the "old ways," and only seek more earnestly every year, to walk in those ways with a living, zealous, consistent Gospel piety. They no more need Mercersburg ritualism than rant-

ing fanaticism, in order to the maintenance and development of the best order of pure Christianity. Let them only hold fast and devoutly improve what they have, and what their fathers had, and under the favor of a covenant, unchangeable God, all will be well. Here, however, we are led into a train of thought and emotion which cannot be now indulged. So we will abruptly close this hasty sketch of vacation rambles, which, whilst imposing no small amount of work by the way, were exceedingly pleasant to ourselves, and we trust profitable in some small measure to others.

Having thus given a large portion of the summer vacation to work, at home and abroad, it required no strong persuasion to induce us to "turn aside and rest awhile" during the few days which remained. Some years experience has convinced us that in our case, at least, there is no place for invigorating rest and recreation like the sea-side, with an ocean breeze to bathe in, day and night. Very providentially an opportunity offered for enjoying upon the most liberal terms a week of such invigorating rest at

Sea Grove,

located on the extreme southern point of New Jersey, and about two miles west from Cape May. This is a summer resort possessing all the attractions of the sea-side, and many others peculiar to itself. It is a new place, having been laid out during the past year, and opened for the first time this season. That so many acres of thickly-set Jersey pines and tangled scrub-oak should be cleared away, and their place supplied by a large *pavilion*, in the centre of the whole plot, for religious and other meetings, and capable of accommodating, with its awning extensions, 2,500 persons; by a *hotel*, a first-class house of public entertainment, of the dimensions of 160 feet front by 50 feet in depth, and four stories high, and by some *twenty-five or thirty private cottages* (some large enough to accommodate a family of a dozen and have plenty of room left for visitors), located along the different avenues radiating from the pavilion as a centre, to say nothing of leveling the ground, laying out, *grading* and *graveling* of the six spacious avenues, in the brief period of a few months—all this seems scarcely credible.

The special attractions of Sea Grove are, briefly:

First. That it affords all the best advantages of a sea-side resort: ocean scenery, an invigorating sea atmosphere, and the best sea-bathing conveniences.

Second. That visitors are provided with the most comfortable accommodations, and with liberal fare, served up in the best style.

Third. That all is furnished at moderate prices, at least about one-third lower than the like accommodations can be obtained at similar summer resorts. And,

Last and best, all is secured and conducted in a way to make the place pleasant to Christians. The resort is under the entire management and control of Christian men, whose great aim is to provide a place of rest and recreation which will be congenial to the tastes of those who desire to enjoy both in a manner consistent with their profession and vows as members of the Church and followers of Jesus. Hence there is no opportunity for fashionable dissipation—all intoxicating drinks, balls, gambling, racing, &c., being strictly excluded by the rules of the place, under the charter of the association owning it. Innocent amusements, and sufficiently exhilarating entertainments, are provided daily for the guests, so that it is by no means a dull place. But in all this, constant regard is had to the religious sentiment by which the resort is ruled.

By a gratifying coincidence, the week allowed for our vacation rest happened to cover the time fixed for

The Evangelical Convention

at Sea Grove, the meeting and deliberations of which have been pretty generally published by leading secular papers. This Convention was, we believe, primarily proposed by the Rev. A. Nevin, D.D., who has had some sort of general supervision of the religious arrangements of the place, and to whose zeal, seconded by the generous liberality of *Alexander Whilldin, Esq.*, the movement largely owes its success. In its essential plan and purposes, the Convention is modeled after the Evangelical Alliance, and is calculated, in a limited way, to serve like desirable results. Most unexpectedly to ourselves, we were honored with a call to preside over the body, a position which, whilst involving responsible duties, was made exceedingly pleasant by the kindness and urbanity of the members. The Convention was com-

posed of volunteer representatives of several leading Evangelical denominations: Presbyterian, Reformed, Episcopalian, Methodist, Lutheran, Baptist, United Presbyterian, and Associate Reformed. A cordial, thoughtful, and eloquent address of welcome was delivered at the opening of the session by the Rev. Mr. Grammer, of St. Peter's Episcopal Church, Baltimore, as in this case the representative of Mr. *Whilldin*, by whom the members were so hospitably entertained at the *Sea Grove House*. There were about one hundred and twenty-five members in attendance. Various important practical topics were taken up, such as the *Political Schemes of the Romish Church, especially in this Country*, *Christian Unity and Union*, the Temperance Question, Sunday Schools, and the Christian Sanctity of the Lord's Day. On the first three topics special papers were read, which elicited earnest and interesting discussion. Among these papers, one was read by Rev. S. R. Fisher, D.D., of the *Reformed Church Messenger*, mainly in opposition to political temperance organizations. Upon each of the subjects discussed the Convention took action, in the form of preambles and resolutions, expressive of the sentiments entertained. The meeting was throughout exceedingly harmonious and pleasant, and cannot fail to produce happy effects. After providing for a similar conference at the same place next year, but somewhat earlier in the season, the Convention adjourned, at the close of the fourth day's sessions, on Saturday evening, August 28th.

Of the Opening of the Fall Term of Ursinus College, we have but time hastily and briefly to say that thus far the gathering in of students, old and new, has met our largest expectations. On this second day of the term, already there are sixty-two names on the list, including those of twenty-one new students, many of whom enter upon their course with a view to the Gospel ministry. This is the largest number we have ever had in attendance on the second day of the Fall Term. The opening address, by Dr. Super, was earnestly to the point, and warmly received. It will be published.

Book Notices and acknowledgments of moneys received for educational aid, &c., must be deferred to the October issue.

A SUGGESTION TO COLLEGE STUDENTS.

MR. RUSKIN, with all his crotchets, has a large store of rugged common sense. Of late he has been giving his attention to the subject of the physical culture of students at college and university; and, striking a mean between the system by which young men are converted into intellectual milk-sops, whose physical capabilities and wants are neglected, and the opposite process by which they are made mere athletes of the turf and the oar, he has suggested a plan by which the body may be developed in a more noble and useful way, while the mind is not neglected. He proposes that instead of boating, boxing, running, and ball playing, students shall give themselves to a course of training in real work, having some useful or ornamental end in view. Instead of expending their youthful vigor for naught, he advocates its utilization in labors, in which the implements shall be not the oar or the bat, but the spade, the pick, and the wheelbarrow, which labors he would have to be dignified by unselfishness, and employed by students to improve, or beautify, or adorn the land around them in some permanent form. Mr. Ruskin has a double object in view—not only to afford the opportunity for due physical training of a useful character to young men at college, but to create a taste which will prevent beautiful spots of hill and dale and meadow from being robbed of all their picturesque loveliness by the ignorance or incapacity of their owners, who, indeed, will be so educated as to contribute to the enhancement of these beauties, instead of destroying them, as has too often been the case.

In accordance with this idea, Mr. Ruskin extended an invitation to the young men of Oxford University to form themselves, under his guidance, into bodies of amateur workers in the soil, whose attention shall be directed to landscape gardening, to architecture, to the ornamentation of grounds, to the removal or tasteful arrangement of rocks and trees, and to the diversion or improvement of water-courses, etc. And in response to the invitation, we learn from our English exchanges that, as a first fruits, some fifty or sixty undergraduates of Oxford have formed themselves into a body of amateur navvies to carry out Mr. Ruskin's hints in the portion of the country to which attention is to be

first directed, namely, the outlying district of Hinksey, a parish in the neighborhood of Oxford, in which three centuries ago a conduit was constructed for supplying the city with water, and which it is now proposed to restore by the vigorous hands of these young students.

Mr. Ruskin's thought is worth attention for its large possibilities. Properly worked out, it may lead to results full of benefit to our youth and to the country at large. Works begun by one body of college inmates may be continued by others for a generation or more, and, if so, will leave "something done" to show for "something attempted," which will be far more creditable, as well as more permanently useful, than the greatest endurance with the oar or expertness with the bat. At the same time as great an amount of healthful exercise will be secured by our young men as by rowing or running, and a far nobler and more lasting enjoyment.—*Christian Intelligencer*.

THE YAWNING CHASM.

THE REV. W. H. H. MURRAY, of Boston, in a recent sermon at Faneuil Hall, uttered the following warning to the advocates of moderate drinking. Let every young man who sees it, read and heed its striking testimony. It is worth more than a whole volume of abstractions on the general questions of total abstinence and moderate indulgence. Not only they who carry about with them "the peril of hereditary weakness," should ponder its meaning, but all who are tempted, and especially they who are lulling themselves to sleep with the delusion that there is no harm in the cup. Said Mr. Murray:

"You are talking like silly idiots, when you say there is no danger in the cup. I know, from the blood of five generations of cider-drinking ancestors in my veins, the danger there is in this thing. There is not a scent of liquor that is not pleasant to me, that would not be a precious drop on my tongue. Look at me. Do I look like a man easy to be overcome by temptation? Do you know my life? Go back and learn it, and see what I have

suffered : and yet I say to you, with this background of evidence, I declare to you as I value my manhood, and my standing, and my soul I would not dare to drink for three weeks a glass of liquor a day. That chasm yawns at your feet, and at my feet. Those who say there is no danger in that first glass of liquor, do not recognize the peril of hereditary weakness."

THE BIBLE.

* WHO composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless, but nevertheless it is invaluable for its wise and wholesome counsel to the race of Adam :

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instruction to a separte, authority and directions to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of his household, and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master ; commands the subjects to honor and the servant to obey, and promises the blessings and the protection of the Almighty to all that walk by this rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal Guardian to the departing husband and father ; tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order, and how to make his

will; it appoints a dowry for his wife, and entails the rights of the first born, and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and trespasser.

It is the first book, the best book.

It contains the choicest matter, gives the best instruction, affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned, and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to Him, and sets aside all other gods, and describes the vanity of them and all that trust in such; in short, it is a book of laws, to show right and wrong, of wisdom that condemns a folly and makes the foolish wise—a book of truth that detects all lies and confronts all errors, and it is a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skilful arithmetician, puzzles the wisest anatomist and exercises the wisest critic.

It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best that ever will be signed.

THE Church of the Incarnation, in Brooklyn, started about one year ago, with five members, now numbers over eighty.

HOW A SKEPTIC CONCEDES DEITY.

HERBERT SPENCER, whose physiology is so inadequate to account for religious emotions, declares that contact for countless generations with the unknowable has produced a hereditary awe of the Ultimate Cause, so that men are now born with an aptitude for religious feeling, and that this native religious sentiment is ineradicable.

But this sentiment, which Spencer confesses to be, in this generation, inborn and of the highest value, cannot possibly have the form assigned to it by that ingenious writer, of a mere awe of the unknowable. The unknown and the unknowable cannot excite awe, for it cannot affect our feelings in any manner—a conclusion which would not be affected by conceding Spencer and Maudesley's doctrine of the hereditary accretion of our mental and moral powers. What is wholly unknown and unknowable to the race cannot affect the consciousness of an individual. Were Spencer right in making all religious emotion consist in awe of the Ultimate Cause, that awe would not arise from the contemplation of the unknowable, but of the known. In recognizing the existence of a cause, we just so far know it as a cause. This is precisely the way in which we know all that is known—as the causes of phenomena; we know the causes in the effects. Spencer says that our belief in an omnipresent, eternal Cause of the universe has a higher warrant than any other belief, that is, that the existence of such a Cause is the most certain of all certainties; but asserts that we can assign to it no attributes whatever, that it is absolutely unknown and unknowable. Yet in his very statement of its existence, he assigns to the Ultimate Cause four attributes, viz., being, casual energy, omnipresence, and eternity. And afterwards he implicitly assigns to it two other attributes—repeatedly expressing his faith that the cosmos is obedient to law, and that this law is of beneficent result; which is an implicit ascription of wisdom and love to the Ultimate Cause. By his own principles, it could be shown readily that these six attributes are absolutely known attributes and that, therefore, the being of God, in the Jewish and Christian sense of that sacred name, is the most certain of all certainties. For when we have arrived at the generalization that the whole universe is moving by intelligible law to the fulfillment of

benevolent ends, it is impossible to refrain from assigning its origin to a Being Omnipresent, Eternal, Almighty, All-wise, and All-good. It has, indeed, taken a long course of culture, aided by the sublime word of Genesis, which Spencer ignorantly calls a Hebrew myth, to lead men to this clear perception of the presence of God in the creation; but this does not show that the idea is the mere product of culture. Some of the self-evident truths of mathematics have required thousands of years of the culture of mathematical genius to bring them now to light; yet they were true from before eternity.—*Thomas Hill, D.D., in Bibliotheca Sacra.*

ACKNOWLEDGMENTS.—*For Missions.*

Rev. J. H. Hartman, Tamaqua.....	\$ 15.00
Rev. Dr. George Wolff, Womelsdorf.....	25.00
Rev. L. K. Derr, Slatington.....	35.00
Rev. H. Leisse, Orwigsburg.....	30.00
Rev. F. W. Kremer, for the Church at Denver, from the Sunday-School of First Church, Lebanon, \$71.60, and collection in Church, \$28.50.....	100.10
	<hr/> \$205.10

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. J. Ingle*, from China Grove, to Shaw's Mills, Guilford county, N. C. *Rev. Robert Lisberger*, from Oxford Furnace, Warren county, N. J., to Stockertown, Northampton county, Pa. *Rev. W. B. Shulenberg*, Scottdale, Westmoreland county, Pa. *Rev. E. Teurer*, from Girard, Ia., to Alma, Buffalo county, Wis. *Rev. J. Richards*, Fremont, Ohio. *Rev. Emanuel Schultz*, from New York city to Sabetha, Nemaha county, Kansas. *Rev. S. P. Meyers*, from Shelbyville to Effingham, Effingham county, Ill.

ADDITIONS TO CHURCHES.—Quakertown, Pa., *Rev. F. G. Moore*, 49. *Rev. C. R. Dieffenbacher*, Greenville, Pa., 17. *Rev. C. W. Good*, Germantown, O. 4.

ORDINATION AND INSTALLATION.—On Sunday, August 8th, a committee from West Susquehanna Classis ordained licentiate Z. A. Yearick to the holy ministry and installed him pastor of the New Berlin charge.

The Rev. *Uriah Weidner* was ordained and installed as pastor of the Pleasantville charge, Montgomery county, Pa., on July 31, by the Rev. D. E. Klopp and Rev. W. C. Hendrickson, assisted by Rev. L. C. Sheips. We rejoice with the people of the charge, in their being again supplied with regular ministrations, and trust the rich blessing of the Lord may rest upon brother Weidner's labors.

The corner-stone of the Reformed Church, at Jacksonville, Centre county, Pa., was laid on the 11th of July.

MISSIONS PAY.—In asking and pleading, as we do, for the means of carrying on foreign missionary operations, we are seeking the surest and most effectual reformation and well being of all among whom these missionary labors are performed and the word of God is brought in any way to operate.

A very striking illustration is just given in the *Honolulu Friend*, a paper published in the Sandwich Islands. For many years before 1855 the Islands of Micronesia, in the Southern Ocean, were terribly proverbial for the degradation and savage character of their inhabitants. Time and again the unfortunate crews of ships that fell into their hands were massacred, and everything showed how fearfully full the dark places of the earth are of the habitations of cruelty. But a change has taken place. In 1855 the Micronesian Mission, as it was termed, was undertaken. Devoted Christians from the Sandwich Islands and elsewhere, bore the Bible to those Islands, and began faithful and earnest Christian work. Time has passed on, and now in that twenty years that have elapsed, never has a single case of the treachery, bloodshed and cruelty that had marked the long past, occurred on any of these Islands, with the single exception of one in the Marshall group, where no missionary has ever yet gone, and where the Bible and the Holy Spirit accompanying it, have never been sent.

What a call there is in a fact like this to have the Gospel sent abroad and read and taught and preached as the true Reformer of the world and as the great means of elevating and making happy the race. Will not Christian men, lovers of their fellow-men, all who wish the real well being of mankind, give their prayers and their means for the missionary cause, that has this great object so largely in view.—*Christian Instructor.*

MISCELLANEOUS ITEMS.

Bismarck has shown himself equal to the most difficult positions in Europe. His religious belief is one which makes strong men. He says: "I am a Protestant, of the *strict Calvinistic persuasion.*"

The Roman Catholic Monastery, at Quincy, Ill., is making great preparation for the reception and accommodation of two hundred Jesuit priests, who are expected to arrive in a few days from Germany, whence they have been driven by the edict of Bismarck.

A special dispatch from Berlin to *The Pall Mall Gazette*, says the German Government has ordered that declarations of submission by Catholic clergymen to the new laws shall be kept strictly secret, the purpose being to secure them from persecution by the Ultramontanes.

Through the generosity of the English churches, money enough has been raised to provide about one hundred and fifty scholarships for freedom in this country who want to be educated for the ministry. The American Missionary Association has them at its disposal, and allots them as judiciously as possible.

The break up in the convents of Germany has already begun. The Ursuline Nuns of Posen have sold their property, and will migrate to Cracow. The Capuchins have left Munster; the Benedictine Nuns at Fulda have also sold their property. The Franciscans of Westphalia are preparing to leave their homes. About one hundred of them purpose migrating to America.

It was openly declared by the late Grand Vizier of the Turkish Empire that conversions from Mohammedanism must be an impossibility under a government that rests upon a Mohammedan basis. The threatening attitude of the authorities at present suppresses all signs of a spirit of inquiry among the Turks, further than what is indicated by the constant sale of portions of Scriptures among them.

A singular legacy has been made in the will of the late James McQuesten, of Plymouth, N. H. He leaves a considerable sum to the Home Missionary Society, which is to be kept at interest till it reaches \$150,000; \$100,000 is then to be invested in a business block in Boston, and the remaining \$50,000 kept till it reaches \$150,000, when the sum of \$100,000 is to be put into a business block again, and so on indefinitely. The society will receive the rents of the buildings.

A book has just been published in Paris setting forth the claims of Columbus to canonization. It was written on the order of the Pope by Count Roselly de Longues. Columbus is held to be an ambassador of God, in that his discovery of America was the result of divine inspiration. It is also stated that his canonization was proposed at the Vatican council and seconded by many of the bishops. The preface to this work is a letter from Cardinal Donnet, Archbishop of Bordeaux, in which, among the reasons for the proposed beatification are mentioned the miracles wrought by God to aid Columbus.

Dr. Hurst's Outline History of the Church gives the following populations to the creeds of the world:—Christianity, 407,000,000; Buddhism, 340,000,000; Mohammedanism, 200,000,000; Brahmanism, 175,000,000; Confucianism, 80,000,000; Judaism, 7,000,000; all other forms of religious belief,

147,000,000. Of the Christian populations of the world, 131,007,449 are assigned to Protestantism, 200,339,390 to Roman Catholicism, and 76,390,940 to the Oriental churches. In the New World, comprising North and South America, the Roman Catholics are in the majority, having 50,931,983 population to 36,936,800 of Protestants.

The effort to effect a compromise between the State Church of England and the Nonconformists in relation to the unrestricted use of the parish churchyards for burial purposes has failed. The compromise substantially conceded to Nonconformists their own religious services at all burials in parish graveyards, upon due notice given to the parochial clergyman. The objection to it is that it fails to recognize the national character of the churchyards, and the right of all the people of England to bury their dead in them, with such services as may be deemed appropriate. The Nonconformists will therefore adhere to Mr. Osborne Morgan's bill, which was not long ago defeated in the House of Commons by a majority of more than eighty votes.

In all the capitals of Europe, says the *Herald and Presbyter*, the church question is causing more or less excitement, and is the subject of heated debate. It has been substantially settled in Germany, but in Italy the contest has been more bitter, but is not yet settled, although it does not take a prophet to foretell the result. In the stormy debate which broke out on May 3d and raged violently for five days, Signor Nicotera, who spoke on the last day, protested against the weak conduct of the Government in the enforcement of the Papal guarantees, and closed with the following forcible language: "Don't forget that the clergy will never be your friends—never! You may pet them and fondle them, but the more you concede to them the more they will hate you. You dissatisfy the Liberals and you don't satisfy the Catholics, who will never be content until they have reduced Italy again to a geographical expression. Henceforth it is impossible in Italy to be a good citizen and belong to the Catholic party. I trust you will prove yourselves good citizens."

A correspondent of the *Christian Observer* writes of a revival in Catawba Church, Va., and says:—"Twenty-two had professed conversion, including some of the most prominent and influential men in the community, and the interest was so great it was determined to keep up the meeting every night this week. From the best data I can get, at least six hundred persons have professed conversion in Roanoke county lately."

Rev. R. L. Dabney, D.D., of Hampden Sydney, Va., intends to visit Central Kentucky during the summer, to lay before the people the claims of the gospel ministry.

Six new Churches have been received under the care of the Presbytery of Central Texas. These make eight during the year, and the increase of the membership exceeds twenty-five per cent.

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THE HARVEST PAST !

And if it has a plentiful one, or at least sufficient for our wants, and safely housed ; if it gave opportunity for laying up needful stores for the barren months of winter, and *if that opportunity was well improved*, we may so far rejoice in the fact that the harvest *is* past, that its toils are over, and that under the kind and bountiful Providence of our Father in heaven our immediate need is supplied.

But feelings of gladness are not the only feelings which may be awakened by a harvest past. It may not have been a harvest for all. Many may have had nothing to gather. And this, in some cases, through their own sluggish idleness and neglect. While others improved the time of tilling and sowing, they slept or wasted their days in vain pleasure and careless indifference. There was work to be done, and they might have done it. There were fruits to be secured, and they might have secured them. The earth was as ready to yield for them as for their more diligent neighbors. But they despised the day of opportunity. Now they must suffer the consequences of their idleness and neglect. Whilst other barns are full, theirs are empty, and while other homes have plenty, they begin to be in want.

Now they see their folly and mistake. They see it, however, too late to mend the mischief. The summer is past, the harvest season of the year is gone beyond recall. They have lost this opportunity forever, and nothing remains but long and dreary months of frosts and storms, of self condemnation and bitter woe,

made doubly bitter by their sense of having brought it all upon themselves.

In all this, now, we may find lessons of spiritual admonition. As nature has its times and seasons which must be diligently improved for earthly and temporal ends, so also has the kingdom or economy of grace. If man has his part to do in order to secure such things as are needful for his temporal bodily wants, he has no less to work, that he may lay up treasures for his spiritual need.

But here, too, there is a *season of opportunity*, a time during which, under grace, man may secure salvation, and during which he *must* make sure of it, if he shall not be forever lost. Why this season is limited to the present life, as the Bible most explicitly declares it is, may or may not be explained. Doubtless there are good and sufficient reasons for it, as well in the nature of God and of His grace, as in the natural and moral character of man. The fact itself is undeniable. And considering the immense interest involved in the case, the fact is as fearfully solemn as it is undeniable. There is no repentance, no faith unto salvation, in or beyond the grave. Conviction there will be, and remorse—remorse under conviction, which will gnaw like an undying worm, and burn like unquenchable fire. But there will be, there can be, no repentance unto peace-giving pardon, no renewal unto life, no hope or love, but only anguish and despair forever. The harvest will be past, the summer ended, and nothing will be left for the unsaved soul but torturing, self-condemnation and eternal wo.

Several considerations offer themselves to show why this misery will be so bitter and extreme.

One is that *the opportunity* was in every sense *sufficient* to enable man, through grace, to secure the salvation needed, and to escape the dreadful doom of the lost.

In Jesus Christ the Gospel offers to all men a full and complete redemption. Much had to be done, and much that man himself, as fallen and lost, could not do, in order to make salvation possible. All this was done for man by "Him whom God hath set forth to be the propitiation for our sins." He who knew no sin became a sin-offering for us, that by His righteousness, and by the atonement He made when He suffered the penalty of our transgressions upon the cross, He might redeem us from the curse of the violated law of God. "Christ *died*, the just for the unjust,

that he might bring us to God." None, therefore, need now perish for want of a Saviour.

Furthermore, the *knowledge* of this blessed Gospel fact is loudly and clearly proclaimed. As by the sound of a trumpet, the tidings of salvation by the blood of Christ are made known in all the earth. And this in such plain and simple terms that all may comprehend them. Thus the opportunity is made universally available.

To this must be added another fact. Men are not only afforded all needful opportunities of salvation, but are *pressed* by the Gospel to seize them. They are urged to repent and to believe in the Lord Jesus Christ. They are told the danger of "refusing Him that speaketh." It is a prominent part of the grace of God that He warns them "to flee from the wrath to come." If, therefore, any perish, the fault will be all their own.

Knowing this, it will most fearfully intensify their woe, if at last they fail of salvation. They will find themselves lost, not simply as transgressors, receiving the just penalty of their sins, but as those who might have had that dreadful penalty remitted, but who madly despised the remission offered to them. So they both *fail of bliss*, which might have been secured, and *fall into* a bottomless *abyss of woe*, which might have been escaped. The thought of this may give them no concern now. It may seem a light thing to slight present grace, and risk the future consequences of such contempt. But when the opportunity is gone, clean gone forever, when the door of heaven is found closed upon them, and they discover that to be shut out from heaven involves everlasting imprisonment in the dungeon of despair, their insensibility will be startled into convictions of the heaviest anguish, and they will be overwhelmed with terrible dismay. Then not only the awful, irrevocable sentence of the Great Judge will doom them to the righteous reward of their wickedness, but every faculty of their mind and every emotion of their heart will reproach them, and condemn them as the most foolish and inexcusable, as well as the most wicked and guilty of sinners.

For them the harvest past will be the harvest lost, the only harvest they will ever have opportunity to gain. And such a harvest as through grace it might have been for them! On the one hand everlasting deliverance from the dreadful, endless death of sin; on

the other, the inheritance of all the blessedness of eternal life. Surely, the thought of this, if nothing else, should arouse the most careless and insensible to instant and earnest efforts, to lay hold of the first great work of time, that, namely, of providing securely for the wants of eternity.

To this, also, they should feel the more urgently driven by the fact that the *season of opportunity is so limited and uncertain in its duration*. It is so ever in view of the brevity and precariousness of life. This, however, is not the only limitation in the case. Short as life is, and frail as our hold upon it may be, the day of salvation may, and often does, end before the hour of temporal death. It did so in the case of those in Jerusalem who spurned the grace of Jesus, and whose doom was sealed whilst they yet lived on earth. "O! that thou hadst known in this thy day the things that belong to thy peace, but now they are hid from thine eyes."

How seriously, therefore, should every one take take to heart the warning: "Whatsoever thy hand findeth to do, do it with all thy might, for there is no device nor work in the grave whither thou art hastening."

This is the usual improvement made of the point we have had under consideration. And its propriety is obvious. The solemn thought admits, however, of

Another Application.

What has been seen to be true in regard to this matter, *personally* viewed, may also hold of congregations and an entire church. They, too, have their times and seasons of golden opportunity. He who so kindly and wonderfully provides earthly harvests for the relief of temporal wants, as wonderfully and graciously provides seasons of enriching of his spiritual heritage! Such seasons are to be hailed with gratitude, and to be improved with zealous fidelity. To neglect or despise will surely result in woful loss.

Of this the seven churches of Asia Minor, named in Revelation, 2d and 3d chapters, furnish most impressive illustrations. How many congregations have, like them, gone backward and downward, by the same neglects, and by the same trifling with inestimable privileges, which resulted in their extinction. Indifference to the truth, indulged laxity in doctrine, lukewarm attachment to the faith, and pure, simple ordinances of the Gospel, yield-

ing to insidious errors and deceitful rites and ceremonies, as substitutes for the hearty, spiritual worship of God, unwillingness to be troubled or disturbed by an earnest "holding fast" to the grace committed to them—all these must certainly lead to disastrous consequences. And when once these consequences have come, it will be too late, perhaps, to awake to the folly and sin of the neglects or lukewarmness which have brought them upon such churches. Then their "harvest will be past, their summer ended," and, as churches of the Lord, they will perish.

GOD AND NATURE.

(SECOND PAPER.)

By *nature*, we mean the visible world of being around us, including things living and without life, rational and irrational. And, as stated in the first article upon the subject, the question concerning the relation of God to these things, and of theirs to God, is of the greater importance to Christians, because so many false views of the matters have been advanced, and are so vigorously advocated at the present time. Some of these errors are defended even by professedly orthodox and evangelical theologians, whose special duty it is to maintain and defend truth against the assaults of error, and whose position and influence give them the greater power of harm.

That there is

A close relation

between God and nature no one will deny. It is evidently so from several considerations, which may be briefly stated :

1. Nature owes its existence to God. He made it, and He alone. In all its vast extent and wonderful variety it is His workmanship, and entirely His. How He did it, is not now the question. We are at present simply concerned with the fact. Whether we consider thing with life, or without life, irrational animals or rational man, all were alike made by Him, and from Him they have their being.

This, already, proves a close relation between God and nature. It may be merely an outward relation, yet as primary, original and producing, it must be recognized as very direct and near.

Especially must this be allowed in the case of those made living, rational souls, that is, of men and angels. There is something in rational life, with all its wonderful faculties and powers, which is so like what we know of the life of God, that it bears in itself strong evidence of a close relation to Him "with whom is the fountain of life." Only in speaking thus of Him, care must be taken at the very outset of our inquiry, not to misunderstand this expression, and not to fall, hastily, into wrong conclusions from it. But of this phrase more hereafter.

2. Nature is continually *upheld* by God. As it owes its being in the first place to Him, so it owes its preservation every moment to His supporting power. In all places, at all times, in all its manifold forms, it is always dependent upon His care and His sustaining presence. More directly, more immediately than gravitation holds the stars in their places, than the vine sustains its branches, than our life supports our bodies, does God maintain all things that have being. But this clearly implies a very close relation between Him and them. It does *not, mark well*, reveal or explain the character of that relation, or warrant any one to conclude that it must be *vital* or *organic* in any literal sense. All that may be fairly affirmed regarding it, is that it is a relation of absolutely *dependent* nearness so far as the things of nature are concerned.

3. We may, however, go further than this. The relation also includes on the part of God, His *tender interest* and care. This applies especially to all things that have life, and such a sense of life as makes them cling to it, and have, in greater or less measure, a dread of what may endanger it. "He hears the young ravens when they cry." "Not a sparrow falls to the ground without His will." Nay, He looks with benevolent complacency upon all the works of His hands. All this is, of course, to be rightly understood. There is, however, a reality in it, not to be overlooked or undervalued. And this holds good in a most precious sense with reference to mankind, as will be seen in the proper place.

So much then we may not only willingly admit, but thankfully accept and acknowledge, with regard to the relation of God to nature, considered in a general way. And we have been so careful to state these facts, as admitted at the outset, in order to guard

what else may be said against misapprehension and misrepresentation.

But now, whilst gladly acknowledging such closeness of relation between God and nature, great care must be taken to avoid certain perniciously

False Views

of this relation which so widely prevailed among the ancient heathen, which have been warmly advocated by men called philosophers, in past ages, and which are held and defended, in some cases very speciously, by not a few scholars of great reputation at the present day. At times this is done even by persons of earnest and devout minds, who are of a strongly speculative turn, and unwisely indulge their spirit of speculation. They forget that in His inmost being God is "past finding out," and that because He is God, and therefore infinite, He must so far be above and beyond man's finite comprehension. They are not content with that knowledge of Him which is revealed as both sufficient for our need and the limit of our capacity. So they aspire with unlawful (theosophic) presumption to know not only that He is Maker of the heavens and the earth, as the Father Almighty, but *how* He is so, and to pry into the inmost mystery of the relation of the Creator to the creature. Thus they become "vain in their imaginations," and although they may not fall into the grossly degrading fancies of those apostates from the true idea of God, described by Paul in Romans, others become sadly entangled in errors which dishonor God and hurt the soul.

The relation not a vital one.

The first false view we notice, is that which maintains that the relation between God and nature is a *vital* or *life* relation. Because all living things were made by Him, and received whatever of life they severally possess from Him, there are those who infer and maintain that there exists between God and such living beings some real community of life. According to this error, God is literally, and is most really the animating soul of the universe. The life of plants even, and of animals, but especially of angels and men, is God's own essential life imparted to them. As the life of the parent is transmitted to the child or progeny, so, in some way or other, God has transmitted His life to the living works of His power. He has not *created* their life, as He is

allowed by some to have created matter, but caused a portion, spark or germ of his own life to enter their bodies, and in this way make them alive and living bodies.

This error has been and now is held in two principal forms. 1. By some it is maintained that the life of God so imparted becomes a separate individual life of the beings to whom it has been given. The life of the child is originally received from the parent, but after the child is born its life is separate from that of the parent, is its own personal individual life. So this error, in one form, teaches it is with the life of beings made living by God. This is polytheism, or the religion of those who believe in many gods, who look upon trees, plants, animals and men as gods. They have their life in different measures and degrees, and hence some are thought greater gods than others, but all are looked upon as gods, and are accordingly worshiped with more or less veneration or dread.

(2.) Others deny this as being an absurd or grossly low view of the case, and hold that there is no such individual separation between the life of God, imparted, and that of the beings to whom it has been given. They affirm that God really lives in them by such an actual indwelling of His divine life. There is, they maintain, no sundering of His life from theirs, in any way. From Him, as the central heart of all animated things, issue the throbbing pulsations of their life, and this, in a most real and literal sense. They do not live and move and have their being in Him, so much as He has His being in them. This is *pantheism*, a term which literally means *all-god-ism*, or that the whole universe of being is God, and that it, this universe of things, is all of God there is.

Christians who have received their views of God from the Bible, or from a Scriptural education, may think it hardly possible that any but benighted heathen could be so ignorant of the "Father Almighty, Maker of heaven and earth," or could hold such a false and degrading doctrine concerning His relation to nature. Above all, they very reasonably suppose that none enjoying the light of a divine revelation, none born and reared in the Christian Church, could get so far astray in their theology. But, astonishing as it may seem, it is a fact, that during the present century there have been men who were not only nominal Christians, but professors in nominally Christian institutions, men of high renown

as reputed philosophers, who were pantheists of the worst kind, so far as their theory and teachings were concerned.

Such men knew, of course, how to cover over the grossness of their errors with the wrapping of what seemed very learned words, with which they may have deceived themselves as well as others. But they philosophised so profoundly about the essential being of God, and His relation to nature, that they philosophised Him out of all real personal existence, until at last no God was left but nature. And as, according to their theory, the highest and noblest development or product of nature is *man*, their theology ended with the *deification of humanity* as the fullest and most exalted manifestation of the life of the eternal, glorious Jehovah. Hence, some of this class of so-called philosophers, speaking and writing more boldly and audaciously than their teachers had the courage to do, declare in so many words, that man is *an emanation* from the very substance of God, and even have affirmed that man is the only god in the universe.

It is most painful to reflect, also, that in attempting to defend and substantiate such impious views, the Gospel doctrine of the incarnation of the eternal Son of God has been appealed to and perverted by some of those who, in one form or other, advocate these fearful errors.

Such folly and wickedness have resulted from indulging in vain speculations, proudly venturing beyond what God has been pleased clearly to reveal concerning Himself and His relation to created things. This relation, evidently, is *not vital* in the sense claimed by those who hold such errors. To maintain that it is, confounds the true and eternal life of God with that of the living beings He made. It really destroys faith in the true eternal personal life of God, as God. It degrades the life of God to the level of mere creature-life, and, in the case of man, of that life debased by sin; it puts God under the power of sin; it leaves the universe without a God.

There is a modification of this unscriptural and really irrational and pernicious theory, which goes by the sounding name of *organic conjunction*, the consideration of which must be postponed to another article.

THE FOUR GOSPELS.

ONE of the favorite emblems of early Christian art, was a hill, surmounted by a cross, and from its sides four streams issuing forth. They thus intended to symbolize the four gospels, different in the course they pursued, yet each having the same origin, and possessing together a perfect unity. It is embodying the idea on which the early fathers so often dwelt, that the four rivers in Eden, rising from a common source, yet flowing different ways and watering the whole earth, were the types of these same Evangelists.

But why is there not one gospel, instead of four? Why these repetitions by different members of our Lord's family of disciples? The question is often asked by those who would find fault with inspiration, and we doubt not but that a mere human compiler would have reduced all to order, collating their different narratives, and weaving them all into one continuous history.

We might reply, that it is a comfort to our Lord's followers in every age to have these different views of His labors, even to have reiterated again and again the description of His works of mighty power and the repetition of His words of surpassing wisdom. The perfect harmony of all these narratives is a proof in behalf of our faith. There is no discordance in the views given, no contradiction in the accounts. But we may regard these gospels in a different aspect and show that each one is necessary, each writer giving his view from a different point, his impressions varying according to the idiosyncracies of his own character, or his history moulded to suit the wants of the particular people for whom it is written. Thus, together, they all harmonize into one perfect whole. Each writer has gathered up some scattered rays of glory which his brethren had failed to show us.

The difference in these gospels is admirably set forth by Archbishop Trench, and we would, therefore, in some measure, adopt his argument in illustrating the characteristics which distinguish each.

The earliest of all was the gospel of St. Matthew. Originally written in Hebrew, it was evidently composed for those who belonged to the Jewish nation. No other gospel contains so many references to Hebrew customs, while the places in Palestine are

mentioned as if familiar to those who were to be its readers. The universal feeling of the Jews expected our Lord to be of the lineage of Abraham and David, and the gospel opens, therefore, with showing His descent from that common ancestor of the nation through His descendant, the royal Psalmist. We trace everywhere its adaptation to Jewish prejudices. It was for the benefit of a nation which was looking forward to the Messiah as their King, and who felt that His coming was the consummation and glory of the Jewish system. In it He was brought forward as "Jesus Christ, a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers." Among the gospels it was what the Epistle to the Hebrews is among the apostolic letters, showing that Christianity was but the full development, the glorious unfolding of the Hebrew polity. Every chapter of St. Matthew's gospel is indued with the atmosphere of Palestine.

But the faith soon passed beyond the bounds of Judea, and a gospel was needed, different in tone. It had penetrated to the capital of the world and was heard even in Cæsar's palace. It was at Rome, tradition tell us, that St. Mark wrote his narrative, and we see the wide contrast to that which had preceded it. There are few allusions to Jewish customs or the writings of the Hebrew prophets, and explanations are sometimes added, which would have been unnecessary for those to whom St. Matthew's gospel was addressed. Thus, when the Jordan is first mentioned, the word "river" is prefixed; the oriental word "corban" is explained to mean "a gift;" the "preparation" is said to be "the day before the Sabbath," and the ceremonial uncleanness of "defiled hands" is shown to mean "unwashed hands," and two verses are added stating the superstitions of the Jews in their constant ablutions. The whole narrative is evidently intended for Gentile converts.

It is, too, what Trench calls "the gospel of action," intended to reach Roman minds, who cared more for deeds than words—who had left to Greece to dream over systems of philosophy, while they were "doing exploits" and conquering the world. To this trait, therefore, St. Mark conforms his gospel, giving the wonderful works of our Lord more than His sayings. Even His sermon on the Mount is omitted, while the whole book seems one record of His miracles. It is showing his readers in the imperial

city the mighty power of Him whom the Evangelist called them to receive as their king.

About the same time came the other gospel—that of St. Luke—which was also set forth for the Gentile world. The chosen companion of St. Paul, as he went from land to land sowing the seed of faith, he could realize what was needed for those who were not numbered with the chosen people, and to them he adapted his narrative. Avoiding, like St. Mark, references to Jewish customs and superstitions, he takes a wider range and sets forth our Lord as He should be seen by the whole Gentile world to which the gospel was then making its appeal. Passing far beyond the narrow pale of Jewish prejudices, he is the exponent of those wider sympathies of Christianity which the people of the earlier covenant found it difficult to comprehend.

His portraiture is that of Christ as the Saviour of all men, extending His love to people of every nation—debarring none who came to Him for relief. He alone, therefore, tells of the good Samaritan, contrasting his conduct with that of the Priest and Levite, and teaching the lesson that all may claim brotherhood and be counted as our neighbors. So, too, he mentions the ten who were healed, when one only returned to give thanks, “and he was a Samaritan.” His is the only record of that parasite, so fatal to the ceremonial pride of the Jew, which showed the worship of the Pharisee to be rejected, while that of the Publican was accepted. While St. Matthew tells us of the twelve Apostles appointed for Israel, St. Luke alone mentions the selection of the seventy, as if preparing for the wider publication of the gospel. The whole influence of St. Luke’s gospel is to pave the way for that great announcement, that the day had come when not at Jerusalem only should men worship, but they everywhere could “worship the Father in spirit and in truth.”

More than half a century passed away, and the faith was firmly established in the world. But the horizon had begun to be darkened by the first cloudings of error, and already the heresy of Cerinthus had taught men to doubt the true divinity of our Lord. Their earlier evangelists had not set this forward in formal propositions as a doctrine to be accepted. They rather speak of it as something familiar to their own minds and entirely received by those for whom they wrote ; but now the case was altered, and

therefore the last surviving Apostle declares the divinity of his Lord in most pointed language, and asserts it in the very commencement of his gospel, as the great truth on which all the rest is founded.

But there was more than this. As the faith changed and remodeled men's inward being, they began to crave higher spiritual manifestations than those contained in the mere historical record of our Lord's actions. They sought to look into "the deep things of God," and those inquiries which had been taught at first by the philosophy of Greece, were transferred to the wide field of the Christian mysteries. It is this want which St. John supplies, and, therefore Clement of Alexandria, comparing his gospel with the others, calls it "a spiritual gospel." He who lay upon our Lord's bosom and was supposed to sympathize most fully with his inward feelings, has given us words deeper in their meaning than any which his brethren had recorded. His are, indeed, revelations of the fullness of our spiritual being and of the inner life of Christ, as we nowhere else can find them. He teaches us the intimate relations which subsist between the soul of man and that Divine Spirit which alone gives it life. Over his whole gospel, therefore, a brighter coloring is spread; and as we feel how he leads us on to loftier views of spiritual truth than those who had gone before him, imparting to his narrative, as it were, the glory of his own vision of the Celestial City, we wonder not that the early Church adopted as its emblem of the beloved disciple—the soaring eagle.

We see, then, that these four gospels are not mere reiterations, but are written for different classes of men under different circumstances. And as these varying contingencies are constantly occurring, and these cases are repeated under altered names and phrases, as the gospel "through the ages all along" makes its appeal to Jew and Gentile, so the forms in which these narratives are set forth never lose their adaptation, but are continually providing for the spiritual wants of these different orders of hearers.

And so, too, we recognize their unity—how they all harmonize in teaching the same great truths. They are not four separate gospels, so much as what Origen calls—"a four-sided gospel." There is, indeed, as much truth as beauty in another illustration which the early fathers were often accustomed to use, when they

compared the gospels with the four living creatures described in Ezekiel's vision, each with a different countenance and looking a different way, yet all upholding the throne of God, and all moving as pervaded and influenced by one and the self-same spirit.
—*Selected.*

NORTHERN AND WESTERN PENNSYLVANIA.

As it is a well-known fact that Pennsylvania in the last 15 or 20 years has made a rapid advancement in the development of its different resources, which are of many kinds, and some of them yielding abundantly to the laborer which is put upon them—thus, for instance, coal, iron and agriculture are doing their part to enrich our great and glorious old State, together with many other smaller productions, and it often makes the writer feel proud to be able to say: I am a Pennsylvanian, native to the soil. And although we have fallen upon very hard and shaky times, every where in the farming districts and in the most of the towns we see evidences of permanent improvements going up in the shape of nice homes and good barns; farmers making their homes more attractive and tasty, as though they intended to live pleasantly and enjoy life as it passes along. As the writer has been traveling over the State by private conveyance for the last four years, and through every county, the improvements are so marked that one cannot fail to note the rapid strides that have been made in so short a time. And what is best of all, the resources given us by a kind Providence are so great, that we cannot help but make still greater strides upon the road of prosperity, and outrun all our sister States. But in the eager pursuit after wealth, in laying up in store for future use, men are too apt to forget, or what is worse, refuse to give the Lord his portion. They fail to lay by a certain amount out of their profits, which should be dedicated to the Lord's cause and given as a thank offering, that they have been thus favored and blessed by the Lord. How many are there who take all these things and appropriate them to their own use, as though they had wrought them all out by their own right.

hand as though their cunning had gained them without any help or blessing from any other source having been vouchsafed unto them. In many parts of the State there are openings upon which could be planted our Reformed banner, if the people in the Reformed Church only had a heart and a will to take hold of them and push them forward, and by thus giving timely assistance could make them self-supporting in a short time. Our denomination could and would be twice or thrice as strong as it is now, if the proper spirit animated the people. They have the means in hand, the men are in the church and are ready to do the work, but cannot work without pay or something to live upon. The question therefore is, How can we get at the means? Men become callous and harden themselves against the call for means to carry on the work. They are willing to take all from the Lord—that is, life, health and strength and prosperity—but not willing to give enough in return to carry on His work, and make His cause to prosper, and by that means be the instruments in saving many souls from going down to death and destruction. I feel rejoiced to see the different classes taking active measures to extend and increase the number of places where the Reformed Church can gain a home and a name, and have no doubt that if the membership will stand by them, the increase will be rapid and many important points occupied in which we now have no name. The manner in which the two congregations at Allentown, Pa., have taken hold of the matter and located a third church, commends itself, and could be imitated in many places. We are informed that the location was obtained, a neat chapel put up and an interest commenced by the two congregations, and a Sabbath-school will shortly be opened, and the way thus prepared to start out with a missionary. And as the new interest will be started upon a good basis and free of debt, there will be nothing to hinder the third Church being built up rapidly, especially if they can find the right kind of man as pastor. Had our people but the right missionary zeal and spirit, and would thus unite their personal efforts as well as give their money, many waste places could be found upon which interests could be commenced and carried forward to a successful issue. Some may perhaps say, it is easy to talk or write on this subject; much more so than to carry it out, and yet we know that in union there is strength, and what people have done before can be done

again. We are well persuaded that if we continue to go on in this halting, dragging way, we will ever be found lagging on behind as a denomination, and deserve the contemptuous way in which we are sometimes spoken of, as but a small affair. We should commence at once to increase the amounts we are paying for beneficiary education and for home missionary work. We see the reports made upon these subjects, and should hide our faces with shame that we are found to be so indifferent in our contributions to these two causes, which are so vital to the prosperity of our beloved Zion. There is no doubt that if we as a church were more in earnest in these things; if, as the Apostle admonishes, work accompanied faith, and so cash were added to our prayers to make them effectual in doing the good we so much desire, then our missionaries and beneficiaries would have more courage to work and prepare for the work. 'Tis true, that occasionally some of the beneficiaries, after receiving an education, refuse to enter the ministry, and enter some secular employment. Perhaps they may have been much over-persuaded, and in a manner morally forced to present themselves as candidates for the holy ministry, and finding that they have missed their calling they draw back. Such ones should feel in honor bound to refund every dollar they have received, as this is money which has been given to the Lord, and should be held sacred for that purpose. But for any young man deliberately to come forward, present himself as a candidate for the ministry, and then withdraw after he has received a good education at the expense of the fund dedicated to promoting the kingdom of the Lord Jesus Christ upon earth, he is no more nor less than a robber; and although he did not put his hand in man's pocket and take out the funds, yet he got there under a false pretence, which is just as wicked. Notwithstanding all this, we cannot afford to let this work drag because we are sometimes deceived and cheated. Let us now commence and do heartily and with all our power, which we as a Church profess we want to do, and the blessing of our kind heavenly Father will go with us, and we certainly shall all be surprised to see how rapidly our Church will arise and shine, increase her borders and strengthen her stakes. The name of God will be glorified and many souls be brought into the kingdom of our Lord and His Christ.

August 25th, 1875.

W. H. S.

ABRAHAM OFFERING ISAAC A TYPE OF THE SACRIFICE OF CHRIST THE SON OF GOD.

BY REV. H. H. W. HIBSHMAN.

No incident related in Gospel history is more affecting than the tragic scene enacted on Calvary. Indeed, without it, everything under the older dispensation would be without significance. The whole ritual from the Adamic period down to the advent of the Son of God, was controlled by that which culminated in the death of Jesus. It tended to the crucifixion. It directed the eye of faith down through the vista of indefinite time when the true sacrifice for sin would be made once for all. The death of Christ is the objective reality of salvation completed, toward which Christians look to strengthen their faith in God reconciled.

Around the cross on which Jesus died the children of God loved to gather with songs of praise and gratitude, for the love of God appears to them in all its magnitude as they behold the Son incarnated pierced by the arrow of Divine wrath on account of their sins. The crucifixion, to which some in our day assign a secondary place in the economy of salvation, was declared by types and figures under the older dispensation, and in the Gospel is set forth as the controlling fact by which God was reconciled to the world. "*And you, that were sometimes alienated, * * yet now hath He reconciled, in the body of His flesh through death,*" Col. 1:19-22. How any one can find it in his heart to make onslaught on the work of the atonement accomplished by Christ on the cross, with the Heidelberg Catechism as the hand-book of theology, is a marvel. Yet it is lamentably the case on the part of some from whom better things could be expected. Hence the subject is of double significance for the members of the Reformed Church. It is so, first, because redemption through the blood of Jesus is explicitly taught in the Scriptures and secondly, our Catechism emphatically declares Christ's death on the cross *the ground and foundation of redemption*.

"Question 67. Are both word and sacraments then ordained and appointed for this end, that they may direct our faith to

the sacrifice of Jesus Christ on the cross, as *the only ground* for our salvation ?*

Answer. "Yes, indeed ; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that *the whole* of our salvation *depends* upon that one sacrifice of Christ which He offered for us on the cross." We have this doctrine taught by types. Let us examine one. Genesis 22 : 2, 10. No one can read this Bible narrative without a feeling of interest. It was a most remarkable transaction for a father loving his child intensely, to take the knife in hand to destroy the same, when he was neither unbalanced in mind nor in the least degree angered. But the circumstance occurred according to divine appointment. By the transaction God published salvation to a dying and sinful race through Jesus Christ crucified. Abraham offered Isaac by God's command. He did it not, however, without a struggle. But he conquered the affection of his heart for his child by the power of faith in his God, and submitted to divine direction. His will he subordinated to the will of God. "*By faith Abraham, when he was tried, offered up Isaac ; and he that had received the promises, offered up his only begotten Son, of whom it was said, that in Isaac shall thy seed be called.*" Heb. 11 : 17, 18, 19. By this the love of God the Father is declared. God is love. He has no pleasure in the death of the wicked, hence the giving His only begotten Son for them. God loved the Son from all eternity. It was not insatiable desire in the God-head to put "the Son of Man" to death. God could not desire the death of an innocent Son. So great a sacrifice as putting an only Son to death could only be made through the requirements of Divine justice.

As Abraham did not spare his son Isaac at the command of God, but readily and willingly took him, binding him hand and foot for the slaughter-block, so God determined not to spare His well-beloved Son at the demand of justice insulted through sin, and yielded Him to die on the cross, making atonement for the sins of mankind. No other sacrifice would have answered. Without this no mortal could indulge the hope of eternal glory.

*A minister, lately from the seminary at Lancaster in an attempt to defend Dr. A. for assailing the doctrine of the atonement, as taught in the Catechism, told us that the phrase, "*the sacrifice of Jesus Christ, on the cross, as the only ground of salvation,*" did not occur in our symbol of faith. Our word for it, he did not take and at the time had no Catechism at hand to show him.

Abraham's obedience is an evidence of his sincere love to God ; so also has God the Father given us the brightest evidence of His love. "He spared not His own Son, but delivered Him up for us all," Ro. 8: 32. He gave the blessed Jesus over into the hands of his enemies to be made the sacrifice for sin—for the sins of humanity. "God so loved the world that He gave His only beloved Son," Jo. 3: 18. "In this was manifested the love of God toward us, because God sent His only begotten Son into the world that we might live through Him," 1 Jo. 4: 9. There is another similitude between Abraham and God the Father claiming our notice. Abraham drew the knife to slay his son to make the demanded offering; so God the Father unsheathed the sword of justice, sharpened with wrath against sin, and smote His beloved. "*Awake, O sword, against my shepherd, and against the man that is my fellow, smite the shepherd, and the sheep shall be scattered.*" Zech. 13: 7. This prophecy was fulfilled. The sword of divine justice pierced the immaculate body of Jesus on the cross. God had forsaken Him. His disciples were scattered: *My God, my God, why hast thou forsaken me?*" The righteous demand of violated law was fully met, and the just is now the justifier of sinners, Ro. 3: 26.

ISAAC THE SON OF ABRAHAM IS A TYPE OF JESUS CHRIST OUR LORD.

He was the only son by Sarah, and consequently heir to all the possessions of Abraham. Christ is the only begotten Son of God the Father, and head and heir to all the glory, honor and riches of the Father's illimitable kingdom. In truth the Father constituted Him heir of all things by irrevocable appointment. Jesus was promised; was looked for during a period of four thousand years by the people of God ; was conceived in a most miraculous manner; was born of the Virgin Mary, in Bethlehem, Ephrata, according to prediction, at the time when the sceptre had departed from the house of Judah; was God's dear Son enshrined in human flesh with whom He was "well pleased;" was *the one* of whom John Baptist bare witness; was the beloved son to whom God gave all His possessions both in heaven and in earth, just as Abraham gave all his earthly possessions to Isaac, his only son by Sarah, and by birthright heir to all his possessions. The Antitype is in verity more than the type. The intrinsic realiza-

tion of all types. Let us notice another resemblance between the Antitype and the type, between the figure and the reality.

Isaac was an obedient son; his will he subordinated to the will of Abraham and gave due honor to his father. He had arrived at the age of manhood—had attained about the age of thirty-four years—when he permitted the father to bind him hand and foot for the slaughter; aye, he shouldered the wood by which to kindle the fire for the burnt offering, and carried it to the place of sacrifice. So Jesus, the Antitype, He had power sufficient to prevent any one in all the earth from doing Him injury, and could have summoned twelve legions of angels as a body guard, to the dismay and destruction of all His enemies combined, if He had been disposed to exercise His power and use His authority over the angels. But He honored the Father. His will was in subordination to the will of the Father. He was true to the engagement He had entered into with the Father, way back in the council of peace. He was an obedient Son, even to the death of the cross. (Phil. 2: 8. Ps. 40: 7, 8. He. 10: 9.

Isaac had not been guilty of criminality. He had not violated any rule of the father's house, nor had he been guilty of wrong to any of his neighbors, deserving of any kind of punishment, much less of suffering death. But he submitted cheerfully, because God had so ordered it. What a type is this of our precious Redeemer. Who ever led such a life of purity and holiness as Jesus did? He ever did that which was in absolute harmony with the eternal principle of rectitude by which the Father was governed. His whole life was well-pleasing unto God. He ever walked according to the strictest requirements of perfect and unalterable law: aye, He made violated law honorable by submitting to all its behests. He was pure, holy, undefiled, harmless, innocent in the superlative sense, separate from sinners and free from all guile. The closest scrutiny could not discover anything in his character worthy of death. To this Pilate gave testimony, by declaring that neither he nor Herod found any fault in Him. "The whole life of the Lord," says Van Osterzee, "is for Him (Paul) *one* act of obedience, which finds its point of culmination in the death on the cross. He was not merely delivered, but gave himself up, according to the will and counsel of the Father; moved thereto by a love which passeth all understanding." He was the only Beloved Son,

obedient to the Father, (Math. 26: 39) manifest in the flesh to die to save sinners with an everlasting salvation—to die for guilt, and procure again for fallen man the gifts forfeited through sin. This is the supreme fact of the New Testament writings. This was the burden of the preaching of the Apostles—Gal. 6: 14; 1 Cor. 1: 23; ib. 2: 2.

Isaac was offered a sacrifice in the land of Moriah. God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains." Notice: Isaac was not to die in the father's house, but away from home. In the language of another: "A similar circumstance appears in the sacrifice of Jesus Christ. He was the person typified by all the offerings mentioned in the Old Testament; hence it might be expected that Christ would have been offered up in the temple, as it was a place dedicated to His father, and emphatically called the house of God, * * * but He was sacrificed without the temple." He was crucified in the land of Moriah on the Mount of Golgotha.

Isaac carried the wood to the place of offering. "And Abraham rose up early in the morning and clave the wood for the burnt-offering, and rose up and went to the place which God had told him. And Abraham took the wood of the burnt-offering and laid it on Isaac his son." Thus the blessed Jesus carried the wood on which His suffering culminated, and on which He died. "*He went forth bearing His cross.*" You have read the thrilling narrative in Gospel history, how humbly, meekly, submissively He was led to the slaughter, even as a sheep that is dumb before its shearers, dragging the cross through the street of grief and sorrow in Jerusalem to the place of the skull.

Isaac was bound hand and foot. "Abraham bound his son Isaac." The Antitype was also bound. He was bound to the cross, according to a custom in crucifixion. His hands and feet were secured to the wood by thongs and nails.

Isaac was placed on an altar builded for the purpose; Jesus was lifted up on the wood, "a public example, a victim to divine justice," a ransom given, and a true sacrifice for the sins of His people. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," Jo. 3: 14, 15. "Isaac

was laid on the wood entire and alive, a circumstance which deserves particular attention. Those beasts which were appointed for sacrifice were first killed by the side of the altar, and dismembered or severed into several pieces, before they were laid upon it. But Isaac was laid upon the altar entire and alive, being appointed as a type or figure of that sacrifice which was to be lifted up on the wood alive, and of which not a bone was to be broken. Could there be a greater resemblance of concurring circumstances, to adumbrate the crucifixion of Christ than we behold in the instance before us?"

"If we farther consider the astonishing patience of Isaac, in bearing all this patiently and silently, without any contradiction or repugnance, it exhibits the very image of Jesus Christ, who, amidst all the tortures he endured, did not open his mouth. These are the circumstances which attended the transaction itself: namely, that Isaac was lifted on the wood, *naked, bound, entire and alive*, as a type of the crucifixion of our Lord Jesus Christ."

Jesus was not only the antitype as a Divine coincidence without a higher and more glorious purpose in view. The end and purpose for which there was such similarity between the type and antitype, was not merely the fulfillment of prophecy. The typical was, in certain sense, prophetic. The Divine end of the crucifixion of Jesus was to appease the wrath of God and atone for sin. Of course we cannot separate the death of Christ from anything else occurring or entering the life of Jesus for the accomplishment of our redemption; and we do not, if we did; we would be guilty of mutilating the Gospel. But the life of Christ, and all that enters into it without the crucifixion would have no redemptive, atoning significance. Without His death on the cross there would be nothing in Christ for the eye of faith to fix upon. But there may be such delicate shades and distinctions in late systems of theology that only a few are favored with discerning them. For us, however, the crucifixion is "an act of the highest moral significance"—the hope of the dying and perishing—the atonement for the sins and guilt of the children of Adam. We would not undervalue anything in the person, work and life of Jesus, the excellent, and the consolation. Yet we must, to be true to the Scriptures and the Heidelberg Catechism, *make the death of Christ* "of supreme importance," and "the only ground of our

salvation." Jesus, the crucified, "*God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past.*" Rom. 3 : 25. Christians live because Christ died for them on the tree. This remains forever true. "*He died for all,*" &c. 2 Cor. 5 : 15.

MERCERSBURG TRANSITIONS.

Two rather prominent ministers of the Mercersburg school have lately passed over from the Reformed Church to the Presbyterian Church, and this fact is suggestive of some remarks.

Rev. J. S. Foulk, of Carlisle, was one of these. It will be remembered that only a few years ago, both on the floor of General Synod and in the *Mercersburg Review*, this minister took very extreme ground in favor of liturgical worship, maintaining that it was the only proper mode of worship, and that the Apostles, and the Christians in the times of the New Testament, worshiped according to precomposed forms. And yet he has been able to pass over into the Presbyterian Church, which is certainly one of the most anti-ritualistic churches in the land, both according to its standards, its traditions, and its practice. How are we to explain this transaction?

And now the *Rev. Joshua Riale*, also, President of Blairstown Academy, in Iowa, and a very extreme Mercersburg man in all his views, votes and sayings, has gone over to the Presbyterian Church.

It seems difficult to explain these transitions. Have Mercersburg men no settled principles? If they firmly and confidently believe in ritualistic worship, as they have assured the Church all along, it is very difficult to see how they can, *consistently*, go voluntarily over into the Presbyterian Church, which has always been far less liturgical even than the Reformed Church. Those men who, like Wolff, Ermentrout, Giesy, &c., went over into the Catholic and Episcopal folds, acted consistently with their professed principles, but what shall we say of these latest transitions?

The only reasonable way in which we can explain these latest

transitions, is the following, which we regard as the true solution. There is a widespread suspicion among many members of the Mercersburg school that, after all, the ritualistic movement, as conducted by Mercersburg, *was an extreme movement*, uncalled for, unfortunate in every respect, *a mistake and a blunder*. Hence they have practically recoiled from it, drawn back. But unwilling to do so openly and candidly *in the Reformed Church*, they have preferred to take the other course (which amounts to practically the same thing) to pass quietly over to a church that is not liturgical in the Mercersburg sense of the term. We regard every Mercersburg man who passes over to the Presbyterian Church as admitting, by his actions, that the New-order movement was a mistake, and has proven practically to be a failure.

This, too, we think, explains some other recent rather remarkable phenomena in our church. Some of the Mercersburg school have lately laid hold of the idea that a "new era" has dawned upon our Church, an era in which there will be no controversy and no divisions. It is rather remarkable, that the very persons who are the champions of this idea, were the most controversial heretofore, (yea, in fact, are so yet,) and have done as much as any to bring the unfortunate Mercersburg movement into our midst. Are they, too, getting weak in their attachment to the Mercersburg system? Verily, it looks very much like it. We should not wonder at all if the venerable editor of the *Messenger* (whose voice was heard at Fort Wayne) would yet in the end come out *rectus in ecclesia*. All right, brethren, if you will give up the novelties that have so disturbed our peace, we shall cordially meet you. But we propose to stand firmly upon the principles of our old Reformed faith.

SPECTATOR.

Editorial Addenda.—Our worthy contributor has furnished so good a text, that we feel strongly moved to improve it, by adding a few thoughts to his significant suggestions.

1. Such transitions as those named, belong to the peculiar state of things introduced into our Church by the zealous labors of the Mercersburg school. They were scarcely known among us prior to 1850, which is ten years after 1840, and about five years after the publication of a queer sort of mystico-metaphysical non-descript (at least so far as the latter half of it is concerned) called the *Mystical Presence*, a book which may have been expected to

revolutionize the theological world, but which, after a few revolutions on its own axis, seems to have rolled into oblivion. It appears, however, to have imparted its centrifugal force to those standing too near it, and set a number whirling, some in one direction and some in another, whilst others, made giddy by its wild motions, have fled to where they hoped to find a firmer footing.

It will not pass for an apology for these unhappy effects of influences so let loose about the time named, to say, that in all earnest discussions of ecclesiastical and theological questions, there will be some who are unable to master them, and thus "fall away." This is a miserable evasion of a manifest difficulty. For those who have gone most fully into the new theology of the Lancaster-Mercersburg school, and still advocate it, are notoriously among the most unstable, wavering, and unsettled professed theologians to be found. At all points they seem to be at sea, and that, no Pacific Ocean, either. They are constantly crying that nobody understands them, and they are constantly contradicting themselves.

No. The simple truth is, that their theology, though it has plenty of soil and wind, and a great deal of motion (mobility) lacks balance and ballast, rudder and compass, and, above all, is badly managed at the helm. They do not have it, but it has them, and they are waifs in a theological flurry of their own raising.

Hence the transitions. Their theology has naturally, and by its own legitimate workings, disturbed and distracted the minds of all that have let themselves come within its whirl. It has shaken them from the old foundations, but given them nothing else solid to stand upon. So they feel compelled to seek rest somewhere else.

2. This leads to another remark. Those so unhappily affected by the theology in question, have run off in two directions, that is, run off from it. *On the one hand*, they have gone to the Romish sect, to Popery.* In doing so, they simply went whither the theological finger-board pointed. They carried out, put into practice, the lessons it had taught them. The apostasy of such is to be deplored. Their courage and consistency must be admired. They only did what some whom they may have held in high honor should, probably, have done before them, and what not a

* No special note is taken here of those who have fallen over into Puseyite Episcopalianism the half-way port, for they evidently did so from lack of courage.

few, possibly, who were their intimate friends may have often wished they (these friends) had the courage to do. It would not be at all surprising if some of these, looking after their dear friends, Wagner, Ermentrout, Wolff, &c., &c., &c., &c., have often felt as Bunyan's Pilgrim did when he saw some of his beloved companions within the golden gate.

But, happily, on the other hand, some have passed into churches which hold substantially the same Evangelical faith with our own. Such, as we take it, did not forsake our Church. That was not their thought or feeling. They wanted to get away from Mercersburg theology, and the confusion and controversy it has guiltily occasioned. This, taken in connection with what our contributor so well says, seems to us the full explanation of their transitions. At least we feel confident that such was the case with the Rev. J. S. Foulk, one of our worthiest ministers, and most efficient pastoral workers. For a time he was caught and bewildered by the "great swelling words" of the new theology. He soon, however, recovered his balance; but on doing so felt inwardly constrained, for safety and peace, to get beyond the ecclesiastical reach of a system by which he had been well-nigh shipwrecked, as so many others seem to have been.

The case of Rev. J. Riale is still, to us, an unsolved riddle. So we let it pass.

But how long will the Church put up with a system which has done, and is doing so much harm? Is Mercersburg theology, are the speculative vagaries of a few men who seem to have forgotten their mission, of more account than the life and peace of the Church? For the sake of indulging such shifting and subversive fancies, shall most precious interests of faith and practice be long kept in jeopardy?

A STARTLING TELEGRAM.

SOME time ago a number of Catholic theological students from America waited on the Pope in Rome and presented an address to him. In his reply the Pope is reported to have said, among other things:

"It seems that the harvest in America is ripe, and laborers alone

are wanting. You are preparing yourselves for that work. Preach especially by example, in order to convert that great nation."

This declaration, as coming from the Pope, was deemed of sufficient importance to be at once reported among the items of foreign telegraphic news. It may be accepted as a correct statement of what the Pope did say. And as it was regarded by the leading public journals of our country as of enough significance for a place among the expensive ocean telegrams of the day, it may be found worthy of a little special consideration.

That it is the declaration of the present Pope is of small account, excepting so far as it shows us how a man in his position, representing a certain state of things immediately surrounding and affecting American Christianity, looks upon the religious condition of the United States. In this view the words of the head-chief of Popery reveal not only what are the feelings of his own heart regarding the matter named, but the desires and plans which rule the hearts and efforts of his most zealous servants.

There are some things in the telegram which give it startling significance.

The *first* is, that American, and particularly United States, soil has been receiving the very special attention of the Pope and his cōworkers. In a broad church view of the case, this might seem to be all right. Doubtless there is plenty of work in this country among the tens of thousands who are outside of every form of Christianity, for every nominally Christian Church. And the political liberty which happily exists here, gives an equal opportunity for all parties to labor for the salvation of those multitudes of unbelievers. If, therefore, the Pope believes his church to be the true one, and his way of salvation the best, it is not only his right, but his duty, to strive to win such wandering sheep over to his fold.

But, *next*, the telegram must be understood in the *Pope's sense* of his declaration. What that sense is may be easily determined from known facts regarding the principles and policy of Popery.

Popery claims to be the only true Church, nay, the only true Christianity on earth, and this in a sense which makes all other Churches damnable heresies, and all other forms of Christianity devilish.

Popery claims that it, as a Church, and as the only Divine form

of Christianity, has a Divine commission to require all men and nations, all governments and rulers, to accept of it, and submit to its demands, on peril of everlasting damnation.

Popery claims that its prerogatives, its authority, as the Church extends to temporal and political affairs, as well as to religious or spiritual matters, it consolidates in its self civil as well as ecclesiastical power; its Pope is a political sovereign, as well as a spiritual or ecclesiastical potentate.

Popery claims that its Pope, the supreme Pontiff or head of its double organization, is the true and only vicegerent of God on earth, and is as such clothed with full power to exercise and enforce His divine authority and prerogatives, over all other existing earthly organizations, governments and rulers.

Popery claims that to fit the Pope for this high office of King of kings, and supreme ruler of all men and nations in all things, he has been endowed with the attribute of *infallibility* in all his official decisions and acts. He, of course, has the right to say what are official, and so can apply his judgment as Pope to whatever cases he sees fit to adjudicate, temporal as well as spiritual, political as well as ecclesiastical.

Popery and the Pope, as is well known, is now wholly under the hand of *Jesuits*, is identified with the principles, purposes, schemes and morality of the Jesuits. The Pope claims to be the supreme temporal and spiritual ruler of mankind, and the Jesuits rule him. They carried the dogma of infallibility through the late Council of the Vatican in Rome, nominally in the interest of the Pope, really for their own ends. What the Jesuits, their policy, schemes, principles, and morality are, has been abundantly proven during the past three centuries. Hence Popery claims that it, through the Pope and his own agents, may *use any means* for extending such domination, temporal and spiritual, of the Pope, that may be deemed necessary. The end will sanctify the means, even though the means should be the dethronement and murder or assassination of rulers (remember William, Prince of Orange, and the St. Bartholomew massacre,) or the overthrow of republics.

If the infallibility dogma is right, nothing the Pope or Popery does, can be wrong; the Pope's official decision that it is right, makes it so. Nay, if that dogma were true, the Pope ought to be

at once recognized and submissively obeyed as the supreme Lord of earth, and ruler of its rulers, be they Emperors or Kings, Princes or Presidents. He should have universal empire. Then, also, all who accept that dogma as their creed, are *logically*, as well as theologically and ecclesiastically, *bound* to do all that Popish authority and Jesuit morality, with its *broad margin*, allows or recommends to secure such universal allegiance to the will and sceptre of the Pope. If the Lord Jesus Christ has conferred His divine infallibility upon the Pope, Pope Pius, for instance, then every one who believes this is bound to do all he can, in any way the Pope allows or enjoins, to bring the world under the Pope as a temporal sovereign, such as the Pope claims, or may at any time claim to be.

Have we, in the United States, five thousand priests of different grades, and five millions of men and women who implicitly believe this?

Then, in the third place, interpreting the telegram in accordance with these *facts*, what do the Pope's words mean? Evidently "that the harvest in America is ripe" for carrying out papal views of Christianity and the Christian Church, so as to secure America for the papacy. The entire nation, except the Roman Catholic part of it, is regarded as a fair field for papal missions, and as much in need of them as China, India, Japan, or the African Soudan. It is a "*great* nation." It is the only remaining hope of the waning papacy. The Jesuits and their Pope have lost Europe. They have virtually failed in their missions in the East. Only America remains. That for the papacy is virgin soil, its last chance. Its political and religious institutions were, indeed, founded on principles essentially and strongly antagonistic to popery, on the one hand, and positively in harmony with quite a different system. Hence it has been predominantly ruled by evangelical Protestant ideas and modes of life. It has all along been firmly entrenched in those principles, for its institutions have derived their foundation from a Gospel Christianity, and its life has been largely moulded after Apostolic Scriptural patterns. The more closely it has adhered to the Gospel, and imitated it, in faith and practice, the greater its need of papal regeneration. Some serious moral and social evils have sprung up in the course of its history. Where good seed was sown, the enemy has scat-

tered tares, and they too, alas, have grown. But these real social evils, the vices of America, as vices are commonly regarded by good men, are of small concern to his holiness at Rome. Free thought, a free religion (however Christian), free schools, above all, the Bible in these schools, these are "the hellish brood," the "poisonous vipers" which most disturb the Pope's piety, most excite his sympathy and move him to tears, and incite his missionary zeal. And in these facts he sees America spread out before him as a vast, inviting harvest field. Here he finds room and need for a last desperate effort. America must be rescued from the grasp of whatever evangelical Protestantism may have hold upon it. America must be deodorized of this stench in his pure nostrils, and cleansed of these defilements. The "*great nation*" must be enfranchised, delivered from the bondage of this abominable Christian liberty, and adorned with the golden necklace and bracelets of his holy Popery. The authority of the infallible one of earth must supplant the rule of the Infallible one in heaven. Pius IX. and his successors must sway the sceptre where Jesus Christ and *His* Paul, and Peter and John have exercised so much sovereign control. The voice of a deified man must drown the voice of God in all these coasts, and fill the nation with fear and awe at its majesty and power.

This is the true import of the Pope's declaration touching the ripe harvest in America, its *conversion*.

But this is not all. For in the *fourth* place we must ask *what makes this harvest seem so RIFE to the Pope?* To what sort of fact does he refer, on what premises base his assertion?

Clearly he *speaks from personal knowledge*. "*It seems,*" he says, that is, from what had been told him by faithful sons in America, and from information obtained in other ways, he felt assured that the harvest here is ripe for him and his bold aspirations after universal empire.

Like another ambitious Cæsar or Bonaparte, the Pope has carefully prepared charts of the world he wishes to conquer, constantly at hand. The territory of the United States lies minutely mapped out before him, and he is quite familiar with all important points, with our statistics, political and religious condition, everything of value for his purpose. We may be quite sure that he keeps himself fully posted in regard to every event and movement bearing at all upon his grand project.

The interference of Romish bishops and priests with American politics is a well-known fact, recently again illustrated in the election in New Jersey for a new Constitution. Of course the Pope knows all about it. And it would be strange indeed if, knowing the workings of partisan politics here the disturbing influence of the present financial troubles of the country, he did not cherish hopes of turning all to good account for the political machinations of papal Rome.

He knows, also, how seriously and in some respects unfavorably the religious and social character and life of our country have been affected by the influx of tens of thousands of unbelieving, Gospel-hating foreigners, infidels, or semi-infidels, largely made such by the degeneracy of his own Church, and threatening by combination with his own obedient subjects, to overthrow the most sacred inheritances of the nation.

Full well does the Pope know, likewise, how many hundreds of thousands of his deluded adherents have been crowded into the United States from Ireland. Many of them are people of excellent personal, natural traits; but most of them so ignorant, and so wholly under superstitious bondage to his authority, that they can be readily used as blind minions of his carnal power, arrayed as that always is in the dress of religious devotion.

But, above all, is the Pope well aware of the insidious machinations of Puseyism in this country, (as in England,) and how much it is doing to unsettle faith, and demoralize evangelical Protestantism. No one could well tell him what he does not already know of the unhappy dissensions in the Episcopal Church in the United States, or of the numbers who have been led to forsake it and become Papists.

And although the so-called Mercersburg movement is a small affair, scarcely causing a ripple outside of our own Church, the Pope unquestionably has known all about it, ever since the Bishop of Philadelphia became so intimately acquainted with certain things in 1851 or 1852 (even when few in our Church knew what was going on, or had any suspicion of it, just as little as they afterwards knew of J. H. Wagner's visit to a leading priest in Pittsburg, whilst he was still pastor of a Reformed congregation there.) If Archbishop Kendrick, of Baltimore, was acquainted with these things, why should not the Pope be? Assuredly, he knows of

the apostasy of the six or more men and ministers trained under the famous Mercersburg system, who have defected from our Church to Popery, and drawn so many with them, and knows that the seed sown by Mercersburg hands is still yielding fruit.

Such things made it *seem* to him that the harvest was ripe. Doubtless, he has greatly magnified their importance, and will have his fond expectations blasted. But it is plain enough how such facts, seen through Romish glasses, should inspire the hope expressed in the terms of the telegram.

And what of it? Certainly not that the daringly expressed sentiment should dismay any true-hearted evangelical Christian. But it should startle the careless and lukewarm into so much concern and activity, as may lead to the efforts needful to forestall the deep-laid plots of this modern anti-Christian pontiff, and secure the field for a better harvest than he proposes and hopes to gather from it.

The telegrams tells us what the Pope's plans are, and how he expects to execute them. Forewarned, let us be thoroughly fore-armed. Then, when he comes to gather that harvest, his reapers may meet with a reception, spiritually, like that which Gideon gave to Midian, and, if need be, literally as disastrous, even though there should be enemies or false Israelites in the camp, ready to welcome and help the bold invader.

A GOOD REPLY.

A LADY had written on a card, and placed on the top of an hour-glass in her garden, the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory :

"To think of summer yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines in pencil, on the back of the same card. Well would it be if all would ponder upon the question, act in view of, and make preparation for an unknown state of existence :

"To think when heaven and earth are fled,
And times and seasons o'er,
When all that can die shall be dead,
That I must die no more!
O, where will then my portion be?
Where shall I spend eternity?"

Arsinus College Repertory.

CONDITIONS FOR SUCCESSFUL STUDY.

BY H. W. SUPER, D.D.

IN the world around us the busy marts of commerce, the fields covered with grain, the return of seed, time and harvest, the transportation and exchange of products of every kind give evidence of the industry necessary for successful trade. In the prosecution of these various callings of labor, men find pleasure and health while fulfilling the end of the ordination of these callings. The achievement of any desirable results in the cultivation of the mind and the pursuit of knowledge depends, in the same way, upon the application and devotion of the student. But if men can find such results in their business as prompt enthusiastic effort and labor, leading them to toil for days, early and late, and to continue their efforts for years, they must find such interest and pleasure in their work as to rouse them to this devotion. We can see the laborer on the field slowly following the plow, turning over the clods, day after day, and apparently without enlivening and cheering incidents in his toil. And yet he is looking forward to the time of reaping and reward, and the thought cheers him on to his effort, and nerves him for his work. The student has all this incentive in his future success to earnest labor in study; but he has, in addition, the advantage of continual variety. He is meeting in his course, fresh information and new facts and remarkable results. Like a traveler who, in his course through a new and remarkable country, has his attention awakened at every step by some startling disclosure, or by remarkable freaks in nature or beautiful landscapes, he is opening up with every branch of study a new territory filled with objects of surprise and interest. His course, therefore, is an agreeable and entertaining jour-

ney, rewarding him immediately by the interest his studies awaken, while he is looking, at the same time, to the result of his education, as it shall manifest itself in his future life, and help him to acquit himself creditably in the sphere which may be opened to him when he engages more directly in the competition and struggle of the world which invites him to its arena of effort. Moreover he enjoys on his way, the additional pleasure of a conscious progress. A traveler, as he ascends a mountain, not only gains a wider and grander view of the country which is spread out before him, but feels a pleasure in the fact that he is nearer the top and higher than he was the day before. In his progress the student feels a commendable pride in his conquests over pages and problems. Every day gives him fresh victories, and if his victories are not always as great as he desires them to be, they still move him forward to an advanced point, and to an advantageous position for a fresh onset. As he thus moves onward, there is set before him a feast of fat things, and he regales himself with the choicest productions of eminent cultivators of the soil of literature. The variety is as great a source of pleasure as the richness of the mental pabulum. The dishes are brought from every clime, and while the home products are more numerous, the foreign productions are choice and select. His entertainment, while rich and delicious to the intellectual taste, does not cloy and clog with excess; it cheers, but not inebriates: it promotes the health and strengthens at the same time the appetite. In a word, the pleasure increases with the indulgence, and as the desire enlarges, the susceptibilities are expanded and yet gratified.

In leaving your home and resigning the quiet shades of domestic life for the halls of study, we may take it for granted that you were moved to this by a commendable estimate of the importance of mental improvement. The summons which brought you here implies, that in your response to it you felt an interest in the work which you came here to do. Without this we may reasonably infer you would hardly have undertaken the journey or gratified us with your presence. And your presence reveals your conscious sense of the possession of certain mental endowments which you feel need cultivation and discipline for their proper exercise. However rich may be the lands which you may have inherited from ancestors, you feel that something more is necessary than

bare fields to make the inheritance valuable and productive. You set about the improvement of the estate and rouse the soil and plant the seed in the hope that the lands may be covered with the richest verdure and the most valuable crops. With your mental gifts unused and uncultivated, however excellent they may be, you have no right to expect a rich result and productive mental energy. Labor is here required, and many days of sunny toil and wintry blast before the crops shall be gathered, and the wilderness made to bloom and blossom.

Without study, the richest mind must be unproductive; with it, the poorest may be greatly improved, and bear a rich return to the cultivator. If the question is asked, What constitutes the best evidence of talent, or what is the best indication of a fitness for study, we answer that the best evidence of the possession of natural powers is a strong desire to cultivate and use them. The best evidence of strength in the limbs is the vigorous impulse to exert that strength in exercise. Nature has connected with the physical frame of the young of every animal a disposition to exercise the limbs in order to their proper development. Not less has he connected with the mind of man a disposition to exercise his mental faculties. A strong inclination to such exercise, and to mental effort generally, may be taken as the indication of a healthy and vigorous intellect. Talent, in fact, cannot easily be repressed, and when it reaches the height of genius it breaks through every fetter which tries to bind it, and bursts every dam which may be set to impede its stream. A youthful Handel is forbidden to touch a musical instrument because his father wishes him to study law and is afraid he might idle away a portion of his time in musical practice. But the boy secures a spinet, and muffles the strings and takes it to the garret, where he practices. He hears of an organ and begs his father to take him on a visit to an elder brother who lives in the service of a Duke who has one in the ducal chapel. The boy of twelve years sits down and plays so marvelously that he arrests the attention of the Duke, who inquires the name of the remarkable youth. The Duke educates him, and at fourteen years of age Handel produces his first work. The "learned blacksmith" has an uncontrollable desire to learn Latin. His labor during the day prevents, and at evening he has no room in which to study, and can hardly afford the expense of

the light and books. He secures the loan of a book, and works by the evening blaze and studies by the light of the fire as he blows the bellows and holds his book to the light. He masters a number of tongues. A Watt studies machinery by the kitchen fire, and a Newton studies mathematics on his way to market. A rousing impulse must find a vent. The force of a strong will, and the ardent love of knowledge, will leap every barrier and create their own means and instruments if none are at hand. Though every one may not have this rousing impulse of genius, he must feel at least a strong desire for knowledge as a condition for study. In this desire for knowledge, indeed, we may find the true basis of education. It is not a question of taste or liberality, but a necessity and demand of our intellectual nature. We have a craving which in some way must be satisfied. But as in ministering to our bodily appetites we may take unwholesome diet, as well as proper articles of food, in ministering to our intellectual nature we must discriminate carefully in the selection of suitable nourishment. At present, however, we are not called upon to explain the basis of study, but to consider the proper conditions under which it may be best prosecuted.

In connection with this topic, we frequently meet with an aphorism which has come down to us from classical antiquity. "*Orandum est, ut sit mens sana in corpore sano.*" This rather indicates, it is true, the end of a comprehensive system of education than its conditions, yet without the sound mind and sound body we can hardly hope to secure the desired result. Man, as a compound being, must not only cultivate his physical and intellectual nature, but keep them in proper relationship and equilibrium. To do this we must extend the signification of the "sound mind" to include the moral nature of man, without which, in its properly adjusted and normal state, neither the intellectual nor bodily functions can be duly exercised. The difficulty of maintaining the conditions, set before us in the phrase of Juvenal, in their proper equilibrium, must appear on a little reflection. Indeed, these conditions, as exemplified in life, are seldom found in the same person. It is not often that we find intellectual and physical tendencies in the same individual in equally healthy vigor. The strongest and most robust in their physical frames are not usually the most intellectual. The predominance of animal

strength, as in the savage, may be the concomitant of a low intellectual condition. Prize fighters, gladiators, rowers, and men of muscle, who develop their sinews and devote much of their time to training for physical sports, are not remarkable for their mental achievements, and are, for the most part, intellectually low. The cultivation of animal strength promotes also the development of the appetites and passions. These, again, strengthened and matured, become overpowering. The chief pleasure is found in feats of agility and strength; in scenes of commotion and in crowds; in events of war and games. Under these conditions the intellectual pursuits are apt to be neglected. The physically strong men of history, the Samsons and Hercules, were not men of eminent moral and intellectual standing. The one has been described by a distinguished commentator as a very "rough sort of a Christian," and the peccadilloes of Hercules have been well given by Livy. On the other hand, men of strong intellect have frequently and usually suffered from infirm health. A large number of men of great intellectual genius, have suffered from bodily infirmities approaching prostration and insanity. Perhaps the true reason for this want of harmony in the development of man's nature is to be found in the limited amount of man's vital force. If he expends this in his intellectual tendencies, the physical will show a corresponding diminution of strength. The excessive exercise of the physical powers must result in a want of intellectual vigor. Whatever is abstracted from one to strengthen the other, must leave the first in a weakened condition. In finding a mean in the proper exercise, which strengthens and develops the whole nature, we must continually remember that the duties of a student in college always involve a certain, and often a large amount of physical exercise, sufficient for health without abstracting too much of the vigor which should be reserved for the intellect. It is, as a general rule, an error to suppose that hard study injures the health. It is rather the want of real, earnest work, that is detrimental to the comfort of the student. While at work he is expending a portion of the vital force, and whether given in one direction or another, he is simply expending the portion allowable and at his command. It is the listless, careless, indolent life which does more to impair the health, and unfit for vigorous study. While seeking, therefore, a harmonious blending of all portions of

our nature, we can best secure the average advancement of the intellect.

There may also be a want of harmony between the possession of natural gifts and the energy necessary for their exercise. Often, by the imagination of the possession of special gifts, and under the conceit of superior talents, the energy necessary for their development may be relaxed. More, however, can be accomplished by ordinary gifts and vigorous application than by the most exalted intellect without industry. Ordinarily, we must combine these. Never suffer the energies to be relaxed under the delusive hope that in the moment of need the latent genius will come to your help and rescue you from your perplexity. Give patient, careful attention to your preparation for your duties. This is the true way to secure success. When a task is set before you, estimate it at its true value. Give the necessary proportion of time to the preparation. By doing this you need not fear the size of your task nor suffer yourselves to be lulled into ease and false security by disparaging and underestimating the difficulty. Here, I suppose, as well as everywhere else, are some who are struggling with straitened means, sluggish talents, unfavorable combinations of circumstances, external hindrances. In meeting these you must act on the plan of divide and conquer. You may not be able to bear the whole load at one lifting, but you can a part at a time. You may not be able to conquer the whole in one struggle, but you can take a portion of the difficulty and leave the remainder for another day. Many have struggled to position under far more unfavorable circumstances than any with which you have had to deal. Just at the time of this writing we notice the obituaries of two men, lately deceased, who moved in widely different walks and places, but who resembled in the severe struggle they had in their early days to secure an education. I refer to Hans Christian Andersen, the Danish poet, and Andrew Johnson, President of the United States. Both were poor boys, losing their parents at an early age, and not only left without means but with others dependent on their labor. Thrown on their own resources, they had few opportunities for the cultivation of their minds. In some instances they were compelled to endure hard treatment from their employers. The mechanical trades at which they worked seemed very unpromising to

them in their effort to gain knowledge. Yet they have given us examples of perseverance under difficulties which should encourage others. They moved steadily onward until one reached the highest position in his country, and the other was mourned over by the literary world, and his funeral graced by royalty. Let not *every* one delude himself with the imagination that he can do as much as the two remarkable men we have named. But each may be able to accomplish a portion of the work assigned, if not the whole, and every one can give an example of earnestness and fidelity in the sphere in which he is called to labor.

The individual having selected a life of study, he must freely abandon himself to all the requirements of his position. This it is not just so easy to do. He will be met oftentimes by a stolidity which can be shaken off with only the greatest effort, and which strangles the spirit, like the old man of the sea, which leads him to pass over important facts as though they were not important, and to regard the most thrilling results with the indifference with which an ox can gaze at a glorious landscape, with no appreciation of its beauty. He will be met at times by a laxity and fatuity in his dispositions and tendencies which must be met by a vigorous will or he will soon find himself rambling in various directions and over a wide field, without obtaining any satisfactory results from any quarter. He will waste time in an attempt to fix the attention, and strolling over many pages and roving over many topics, he will be unable to find any one to please a capricious taste. Carried away by every intruder he will at length surrender himself to mental vacuity. To face all this, and to give himself fully to his work, he must take an exalting view of that work, and what it is intended to accomplish. He should regard the high qualities and capacities of the mind as parts of that intellectual nature through which the physical world comes to an intelligent expression of its wants. We should regard the mind as the organ which binds our physical and spiritual nature in harmonious unity, as the organ for the investigation of the laws of the natural world, and the grand instrument for the results of science and art, and especially as the means through which we are brought to an intelligent apprehension of our relationship to God, and prepared for the revelation which he has made to our moral nature. Such a high view of the mind, connected with the high end and capacity of the

soul, must help to subordinate mere material interests to higher ends. It will render us more willing to yield ourselves to the requirements of our work. To sit as learners before the great field of knowledge presented to view, and to humble ourselves before the mighty task which belongs to the earnest searcher after truth.

The most formidable enemy in the way of such a complete surrender of self to the work of study is an exalted estimate of the learner's self-sufficiency. This at once generates an opinion of surfeited mental fullness which prevents any additional reception; shuts up the individual to the self-conceit of fancied abilities which do not exist, and leads him to fancy that he has reached the farthest bound, beyond which no territory lies, at least for his survey and reach. This danger arises from an unwillingness to enter upon a laborious and patient work by a consecration of all the energy which can be summoned, and a continuous application which knows of no cessation. The mind reacting from such a view feigns hopes that the goal and rest are at hand; then flattens itself that the rest is *near* at hand, and finally, urged by the same desire, works itself into the belief that the work *has been* accomplished, and that no more remains to be done. Let no student of Ursinus fall into the fatal snare. Look upon yourselves always as beginners. Esteem no source of knowledge too humble for your notice, and make the motto, *Nil alienum puto*, your principle of action in all your studies. Only in this way can you be properly prepared for the reception of knowledge, and move steadily forward to the full height and measure of your important work.

While thus prepared for the educational influences brought to bear upon you from without, there is an equally important work to be maintained within, without which the mere reception of knowledge must prove of no avail. This is the self-appropriation of knowledge by an inward assimilation and digestion which make it to be a part of the mental processes. As fertilizers pass through a sandy soil and wash out before a chemical combination can be formed among the elements, and thus leave the soil without any real improvement, so the mere conning of lessons by memory can never add to our real knowledge. Much may thus be stored in the mind as borrowed coin may be held in the pocket, but it is not the property of the holder. The knowledge received must be

worked up afresh until it becomes a part of the mind, just as the food received into the stomach passes through various stages, enters the blood and deposits the requisite material in the proper positions in the body. It is not enough to listen to the explanations given by the teacher, nor to attend a course of lectures, to secure the proper assimilation of truths, and truly to inform the mind. You must study out the problems for yourselves and make the knowledge your own. The reason why we unite text books, with oral lectures and explanations, is the facilitation of this very process of mental assimilation. No one else can do this for you. Close study and earnest thought can alone enable you to solve the problems presented to your minds, and master the branches of study set before you by your educational guides. Almost everything here depends on your power of application and closeness of attention. Let no disturbers enter the precincts dedicated to earnest thought. When you enter, learn to lock the door and to refuse to listen to any voice that would engage the passing thought or divert, for even an instant, the consecutive train of cogitation.

It is likewise important, as a condition of successful study, to feel the responsibility resting on you for its proper fulfillment. Whatever may be the surroundings of your daily life you have a place to fill and some calling to follow. However favored in things of this world, you have yet to solve the problem of your future career, and even though you possess such abundant means as to live a life of idleness, it would be a degradation of the nobility of man's nature to let the powers within him rust unused. Each one has, to a certain degree, his future in his hands, and must mould it for good or ill, according as he uses his present opportunities. In no country is this more the case than in our own. Our institutions throw every man on his own resources. The fluctuations of trade, rise and fall of property, the opening and closing of avenues to position and usefulness, the competition and rivalry in all trades and positions, make it necessary for a man who would win in the conflict to prepare himself thoroughly for the battle. Even if he seeks no elevated position and contents himself with his present qualifications, he must yet make an effort to maintain and preserve what he has, or he will feel the ground yielding under his feet. In preparing for the work of life, the aspirant needs an intellect thoroughly sharpened by study and discipline. He must

do his own thinking in order to do his own deciding. And as his choice must determine his future condition, that choice needs all the light and discrimination that can be given to it ; all the wideness of vision and scope of survey that may be opened before it ; the clearness of analysis, and comprehensiveness of material, brought within reach, and then such classification of judgment as will enable the mind, amid a mass of rubbish, to seize the available point and to pursue it to a successful result.

Not to lengthen our remarks, we must urge as a further condition essential to the proper fulfillment of your duties, a regard for the position which you may be hereafter called upon to fill. You no doubt think of this frequently, and at that turning point of life which you are rapidly approaching, no question could be more pertinent or important. All through your past lives you have had the fostering care of others, and the guidance of their experience, but must sooner or later be thrown on your own judgment and resources to determine your path, and to direct the vessel of your hopes into a prosperous channel. You are thinking of the future, the part you are to play, and the reward it may bring. You may have already selected some calling or profession to which you intend to devote your energies, or if you have not yet determined what that calling shall be, you are doubtless trying to estimate your powers, and asking what position you are best qualified to fill, and, by consulting your inclination, asking in what position in life you may feel most comfortable, and likely to accomplish the most for yourself and others. In all those earnest thoughts you should be moved to great diligence by the consideration that your preparation here will very sensibly affect any and every position you may be called to fill in future life. What you are doing here may not be tested until long after this and when you may be far away from your present abode, but when it is put to the test every careless hour and idle day will be brought into judgment, and you will be accusing or excusing the failures of the present and the neglect of college days.

If such reflections can exert their proper influences as incentives to your work, they will be intensified by the additional consideration that you are ministering to the pride and gratification of friends who watch with interest your course and contribute to your welfare, and who, perhaps, fully as much, if not more, than your-

selves, look forward to your career in after life as the fulfillment of hopes indulged, and the realization of expectations fondly cherished concerning the position which you may be permitted not only to fill, but to adorn.

I cannot close without also expressing the deep interest which the faculty and the whole institution must always feel in your progress and success, an interest which I hope may be reciprocated by your faithful use of all the advantages placed within your reach. This can best be done by a hearty coöperation among yourselves in endeavoring to maintain the unity and peace of our common household, and cherishing a home feeling which shall bind all in social ties of regard and affection. As the institution must depend, to a certain degree, upon the character given to it by its students, your love of study, and your fidelity to your duties and to the institution, will do much to advance yourselves while promoting the general welfare of our beloved Ursinus.

In presenting before you some considerations which I think should remain uppermost in your minds in order that you may be well qualified for your duties, I must yet add as a final and most essential condition, confidence in God as the ruler and guide of your lives, without whose smile your labors will not be blest, but who orders all things by His providence, so as to secure the right to those who live in accord with the laws of His moral government, and promote His mediatorial reign on the earth. In this confidence you may wisely lay the foundation, and as the building is reared, and the stones and timbers placed in their proper positions, and the material shaped and parts joined, when this building is tried, and the result of your social and literary surroundings shall be required at your hands, you will have wherewith to show that you have built on the rock that shall stand against every storm, and outlive the fleeting elements of time.

SPECIAL ITEMS.

A GOOD REPORT, and pretty complete, can now be given of how matters stand at the end of the fourth week of our Fall Term.

First, there has, thus far, been an accession of *thirty* new students, nearly all of them from a distance. This accession includes a contribution from Lancaster, which is thus gracefully paying back with interest what it rejoiced a

year ago in having received, from Ursinus. Well, that is honest, to say nothing more. This number will in all probability be increased by additions which have usually come in later.

Next, a large proportion of the new students have come to take a full course, and twelve of them design preparing for the ministry.

Thirdly, there are twelve more in the boarding department than we have ever before had at one time, although several of our former students who intend to return, have been temporarily hindered.

In the *fourth* place, there has been an addition of eight to the Theological Department, making the whole number now connected with it thirteen, being four more than last year, during which four completed their course and were dismissed for fields of labor.

Lastly, the classes in the College proper are larger than ever before, viz.: Senior class, 11; Junior, 7; Sophomore, 9; Freshman, 19; in all, 46. Compared with other older schools of the Church, this will be recognized by those acquainted with their history as indicating extraordinary prosperity for the fifth year of Ursinus College.

Putting all these facts together, the friends of our Institution, and of the cause of evangelical Reformed principles, which it is serving, will see and feel that there is great occasion for devout gratitude to the Lord, who is so manifestly blessing their efforts and favoring the school. That it should so thrive amidst the strong competition which surrounds it, and in the face of the malignant opposition working against it, is really wonderful. Let all "thank God and take courage," and coöperate more earnestly than ever in the good work in hand.

The "*Reformed Church Era*," edited by Rev. G. B. Russell, D.D., has a long and labored editorial in its last issue, criticising, somewhat acrimoniously, perhaps, Dr. Super's reply, published in the *Christian World*, to J. H. D.'s attack upon the constitutional legitimacy of Ursinus College. In its tendency and temper, the *Era's* editorial may appear to betray strong partisan animosity to Ursinus College. But of course the editor would disavow any wish or purpose to harm the young institution, even if he could. Those who wish, however, may find more on this interesting item in our *Editor's Desk*, to which they are referred. It involves important points, which merit calm and impartial consideration, not so much for their bearing upon Ursinus College, as for their still more vital interest to our entire Church.

The "*Christian World*" has been collecting and publishing valuable information in regard to the several Collegiate and Theological Institutions of the Church, East, West and South. From reports received the following summary is gathered. It will be found suggestive.

Franklin and Marshall College, Lancaster, opens its *forty-first* year, with *forty* new students in *all* departments.

The Theological Seminary, at Lancaster, reports an accession of eight.

Heidelberg College, Tiffin, opens its 24th year with *forty* new students, exclusive of the Theological Seminary.

The Theological Seminary, at Tiffin, reports an accession of *twelve*.
 Catawba College, North Carolina. The accessions not reported.
 Palatinate College, Myerstown, Pa. The number of new students not reported.

Mercersburg College, Mercersburg, Pa., has not yet reported.

Mission Institute, Wisconsin, not yet reported.

Shelby College, Illinois, number not given.

Calvin Institute, Cleveland, Ohio. No report as yet.

From this it will be seen that the educational wants of our Church are pretty well provided for, and that most of our literary and theological schools are in a comparatively flourishing condition.

It will be very gratifying to our Alumni, and other friends to know that *Mr. H. S. Spangler*, of the College class of 1873, and the Theological class of 1875, and a Licentiate of Lebanon Classis, has been associated with *Dr. Mease*, as *Assistant Editor of the "Christian World."* Two weeks ago Mr. Spangler made his debut in a very chaste, modest and considerate editorial, and he has made a very good beginning as a journalist. He was highly esteemed during his long connection with Ursinus College, and has the warmest wishes of many friends for large success in his new and important position.

As to the young men who go out as graduates—the world now-a-days takes no man's courage and ability for granted. A college education does not give its possessor the preëminence which used to be accorded without question. Every one is challenged at once to show of what stuff he is made. Very likely at the first it will appear that, while he has been studying in retirement, others have acquired the knack of managing men and dealing with affairs for temporary ends that will make him question whether he has spent his time wisely. They will catch the popular ear when he cannot. They will accumulate fortunes before him. They will perhaps acquire influence and obtain responsible positions while he remains unknown. But let him not lose heart or faith. Training is not a mistake unless he forgets what it is for. To be sure, to be exact, to be strong, to be honorable, earnest and sincere—these are first of all scholars' aims. Let the superficial and disingenuous win their short heats as they may. He has but to be patient and steadfast and he will see them fall behind in the contest for the higher prizes, which should be his sole concern. Their honors will fade, but his will endure. In the long race, training will tell.—*Boston Advertiser.*

EDUCATION IN THE UNITED STATES.

The following table, says the *Independent*, compiled from the last census of the Commissioner of Education, and exhibiting the percentage of illiterates, ten years and over, to the total population of the same age, shows the contrast between two sets of States, fourteen in each.

Alabama,.....	54.10	California,.....	7.37
Arkansas,.....	39.02	Connecticut,.....	6.95
Delaware,.....	24.95	Illinois,.....	7.38
Florida,.....	54.76	Iowa,.....	5.45
Georgia,.....	56.06	Maine,.....	3.86
Kentucky,.....	35.71	Minnesota,.....	7.99
Louisiana,.....	52.46	New Hampshire,.....	3.81
Maryland,.....	23.55	New Jersey,.....	8.03
Mississippi,.....	53.91	New York,.....	7.80
North Carolina,.....	51.67	Ohio,.....	8.86
South Carolina,.....	57.64	Oregon,.....	6.64
Tennessee,.....	40.94	Pennsylvania,.....	8.84
Texas,.....	38.82	Vermont,.....	6.58
Virginia,.....	50.10	Wisconsin,.....	7.38
Average,.....	45.27	Average,.....	6.89

An average illiteracy of more than forty-five per cent. in one case, and of less than seven per cent. in the other, presents a very wide difference in the condition of the respective populations. The ignorance, the stolid ignorance of so large a part of society in the Southern States is at the bottom of nine-tenths of their political difficulties. What they want and must have, as the only effectual remedy, is the New England system of popular education. The General Government has no power to establish such a system anywhere. The work belongs to the States, and to each State for itself. The days of slavery being ended and universal suffrage, irrespective of "race, color, or previous condition of servitude," being established at the South, the one great thing now to be done is to emancipate the people from the slavery of ignorance. This will do more for law and order than all the force bills that Congress can enact to the end of time. If the better classes in the Southern States want good government, they must educate the people. The common school is their best political machine.

COLLEGE REGATTAS.

Upon the general subject of *muscular education*, of late becoming so popular, we shall take occasion to write more fully hereafter. For the present we commend, as to the point, the following extracts from our esteemed cotemporary, the *Christian Intelligencer* of New York:

"Some of the evils attendant upon college regattas, as now conducted, are beginning to be apparent; and the wonder is that parents and grave heads of colleges did not foresee that they would certainly follow. It is stated in one of our leading journals that a certain gambling house in Saratoga, preceding and during the recent races, was nightly crowded with students, the number present at one time being roughly estimated at one hundred. This, however, is only a part of the evil. Throughout the country for days prior to and during the races, on the cars, in hotels, on the streets, and in other resorts where students and other young gentlemen were wont to congregate, betting on the races was the order of the day. The writer has overheard students on the cars and in the public streets arranging individually, and also clubbing their resources for bets. They were 'posted' by some 'sure' hands as to all the probabilities and chances, and were learned in such matters as the overtraining, wind, weight, endurance, etc., of the contestants, and the merits of their several boats and

crews. After the races the writer was again an involuntary listener to students on their return, as they were reciting their ventures in the betting arena, and counting up their gains and losses—principally losses. If regattas are to be cursed with the betting and gambling mania as an inevitable accompaniment, they are no better in point of morals than horse-races, and the sooner they are abandoned the better for the public morals—and especially for the morals of the students in our colleges.

"We take it for granted that regattas cannot be conducted—especially on the large and expensive scale now in vogue, and after the prolonged and exciting training which is required, and which is published from day to day in the newspaper press throughout the country—without gambling, in one form or other, being one of their inevitable accompaniments. Nor can any measures taken by parents or college faculties prevent it, even if they are put forth. The students will bet, their admirers will bet, and the whole gambling fraternity will bet. The next step to betting on regattas will be to bet on some other equally exciting chance occurrence; and if a large number of them should graduate in a gambling saloon simultaneously with their graduation from college, it will be not at all remarkable, in view of this species of training.

"In the interest of public morals, and moved by an earnest sympathy for the energetic and brilliant young men in our colleges, who are wasting their efforts on such insufficient and useless labors, and who are cultivating tastes that will eventually rule them with a rod of iron, we trust that our colleges and their alumni will discourage the unprofitable and dangerous practice of inter-collegiate racing.

"An esteemed correspondent writes to us as follows concerning our recent article on college regattas. His remarks are forcible, and should be pondered by parents, students and heads of colleges:

"Allow me, as one among many, to thank you most heartily for your well-timed and pertinent editorial of last week on College Regattas. For my own part, I never felt any favor for these regattas from the beginning, for the most part on the grounds noted in your article. It is clear to a demonstration that their tendency is evil, downward and not upward, injurious to the student, and demoralizing to the college. Surely parents who have any regard for manly dignity and morality, and having sons at college, will enter their earnest and decided protest against these disgraceful proceedings. Heads of colleges, too, we may hope, will at once adopt measures to suppress the evil.

"Allow me to thank you, also, in the interests of sound doctrine and evangelical Christianity, for your persistent and earnest vindication of the faith as once delivered to the saints. May God encourage your hearts and greatly prosper your work."

Gov. HARTRANFT, of Pennsylvania, has brushed away a world-wide custom. He will no longer have Friday observed as hangman's day.

BOOK NOTICES.

From Eldredge & Bro., 17 N. Seventh street, Philadelphia.

Christian Ethics; or, The True Moral Manhood and Life of Duty. By D. S. Gregory, D.D., Professor of Moral Science, &c., in the University of Wooster, Ohio.

In comparison with other American and English text-books on Ethics, the one now before us merits special commendation for general peculiarities. To begin with one of minor importance, but at the same time of great practical value, it distinctly marks *definitions* and *main truths* by presenting them in larger type and in clear separation from explanatory and illustrative details. The advantages of this, both for teachers and students, are so obvious, that it is surprising that so many authors of similar works have overlooked or disregarded them. In this respect Dr. Gregory has done well in making more considerably prepared text-books (as that of Wutke, for instance) his model.

Another merit of his book is clearness, precision, and simplicity of language and style. For a text-book these are invaluable characteristics, and the neglect of them is inexcusable. No man, however erudite or philosophical, is fit to furnish a manual for class-room use, who cannot or will not take pains to present his subject in a style so lucid, and in terms so exact, that any one of ordinary intelligence can by a fair amount of attention catch his thought. The fact is that those who fail to do so not merely prove themselves unqualified for the work they have undertaken, but lay themselves open to the suspicion that their own conceptions of the subject they treat are vague and obscure—that they do not really *know* what they are writing about.

But we have been most favorably impressed by Dr. Gregory's adoption of the *character of God as the deepest ground of moral obligation*, the fountal source of such obligation, and hence of the ultimate rule of right. This, even in a scientific view, is building upon a far better foundation than underlies the theories of our hitherto most popular text-books. It is the only theory which meets the admitted necessities of the case, psychologically or ethically considered. No other can satisfy the demands of that simplicity, immutability, and universality, above all, of that objective authority which any ground and rule maintained as ultimate must possess.

These merits of the text-book before us are, in our estimate, so great, that we hesitate to qualify our commendation of it by pointing out what seem to be serious defects in the author's execution of his plan: also the detailed application of his method. *Externally* viewed, the typographical art appears to have been too freely plied, so that the eye is wearied by too great a variety of type. In this respect, also, even the multiplication of short paragraphs is not pleasing.

Our main objection to this feature of the volume, however, relates not to its effect upon the eye or taste, but upon the mind of the student. There is an excessive breaking up of the matter of thought into short and pretty widely sundered paragraphs. Instead of helping, it seems to us to hinder the proper apprehen-

sion of the subject as a whole. It breaks the inner continuity of thought, and whilst it may be formally logical is really not philosophical. Formal logic is good in Logic; but the formation of logic should not be too obtrusive in a text-book of Ethics. Like the bones and sinews in physical anatomy, it should be felt rather than seen.

Another objection must be allowed. In treating of Practical Ethics the author assigns the first place to "Duties towards Self." This, in our judgment, does not harmonize with his recognition of God's being as the deepest ground of right. Instead of developing duties to God from a human basis, the reverse order or method should rule. All man's ethical relations start with those in which he stands to God, and derive their essential vitality and obligatoriness from those higher relations. So *von Ammon* views the subject, notwithstanding his rationalistic tendencies, and this is the method of *Wutke* also, in his more positively Christian Ethics. It certainly supplies the best ground for a truly scientific, that is really logical, treatment of the subject.

Notwithstanding these exceptions, however, we hold to the general commendation of the work expressed at the outset of this brief notice, and but for the fact that most of our students had supplied themselves with copies of the text-book used by us for the last three years (*Hickock's*), this of *Dr. Gregory* would now be in their hands. *Porter's "Human Intellect"* supplies the very thing needed for that branch of study, and we have been anxiously looking for a text-book of Ethics of equal merit.

From the *American Sunday-School Union*, 112 Chestnut street, Philadelphia, we have received:

"*Barley Leaves*" and "*Sandy Cameron*," both by the popular author of "*Ruth Allerton*," "*Christmas with the Boys*," and other volumes designed especially for Sunday-Schools. The first-named book teaches and impressively illustrates the important lesson of the value of seemingly small services done for Christ, and that consequently no one should refuse to work for Him because there may be no opportunity of doing some great thing in the eyes of men. From "*Sandy Cameron*" we may learn, by the varied experience, the many perils and narrow escapes of the chief character in the book, that every pleasure and disappointment, trial and opportunity of life will make us stronger and better, or weaker and more worldly-minded, according to our use or neglect of opportunities.

"*Sambo's Legacy*" is touching and instructive. "*The Scholar's Handbook*" (Part IV.) and "*Studies in John*," are, as Scripture question books, excellent aids for teachers and scholars.

To His Excellency Governor *Hartranft* the Library of Ursinus College is indebted for *Vol. I. of the Second Series of Pennsylvania Archives*. Interesting as these Archives are for present perusal, their historical value grows with years.

"*The Heidelberg Teacher and Lesson Papers* for October, November and December, supplies Sunday-Schools and families with valuable suggestions, as aids for Christian work at home and for the S. S. Teacher. It is edited by

Rev. I. H. Reiter, D.D., and the Lesson Papers are specially prepared by the Rev. D. Van Horne. Terms \$1 a year; six copies to one address at 75 cents each. Published at the office of the Christian World, 178 Elm St., Cincinnati.

The National S. S. Teacher for September is an excellent number, with instructive articles by Rev. J. M. Gregory, Rev. S. W. Duffield and other S. S. workers. Published monthly by Adams, Blackwer & Lyon Publishing Co., 157 Fifth Avenue, Chicago, at \$1.50 a year, positively in advance.

The "Reformirte Kirchen-Zeitung und Evangelist" (united), edited by Rev. Drs. Gehr of Philadelphia and Ruetenik of Cleveland, deserves the liberal patronage of all who read German. It is clear and unequivocal in its general character, in maintaining the Evangelical Reformed faith and practice. It should be widely circulated.

The "Methodist," New York, has recently changed editors, its founder, the Rev. Dr. Crooks, having retired to devote himself wholly to other literary labors, and the Rev. Dr. Wheeler having taken his position. It is one of the best religious papers in the country, moderate and yet decided upon all the main church questions of the day.

The Sixty-Seventh Annual Report of the Pennsylvania Bible Society, 1875, shows that the oldest of our American Bible Societies continues the prosecution of its noble work with all the vigor of youth.

For the 21st Annual Report of the Commissioners of Common Schools of Ohio, we are indebted to Prof. J. H. Brenneman, of Columbus.

ACKNOWLEDGMENTS.—*Home Missions.*

Rev. R. S. Appel, Hamburg	\$16 00
Rev. J. Ault	15 00
Rev. F. A. Rupley, Middletown charge	50 00
Rev. J. Sechler, Hanover charge	48 45
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	\$129 45

F. W. KREMER, Treasurer

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EDITORS' DESK.

BUSINESS ITEMS.—Subscribers still in arrears for *The Monthly* will please promptly remit by *postal order* on Lancaster, Pa., or by *bank check*, to *J. H. Pearsol, Lancaster, Pa.*

The editorial office, proper, of *The Reformed Church Monthly*, is Ursinus College, Freedland, Montgomery county, Pa., to which all articles intended for *The Monthly* must be sent. Items of church interest are earnestly solicited.

Articles without signature are from the pen of the senior editor.

The continued interest of friends is solicited for the increased circulation of *The Monthly*. Many kind letters received assure us that it is warmly appreciated. Let every one who believes it is doing a good work try to get an additional subscriber and thus extend the circulation of the same.

Back numbers, and also back volumes, from the commencement (1868) can be furnished. Single number, including postage, at 20 cents. The price per volume, unbound, including postage, is \$2.15; bound, \$2.90.

Friends who remit dues directly to us, by Postal Order, will please have the order drawn on the Collegeville, P. O., not Philadelphia. Attention to this will save trouble.

Canvassing for next year's *Reformed Church Monthly* should be at once begun. There is no good reason why the number of subscribers should not be doubled. A little special effort on the part of friends who appreciate its character and aim would secure this increase. As they well know, we have no time to go out on this work, beyond an occasional effort. Neither should it be necessary for us to do so. Let each subscriber whose heart is with us in this matter, bear *The Monthly* in mind when meeting his neighbors, and speak a good word for it, and the result desired will be accomplished. Every reader who loves his Church and its faith above the notions and measures of those who are seeking to introduce things contrary to our history and standards, has, we believe, found *The Monthly* to be instructive and cheering. Let him say so, and commend it to others. The cry of "unauthorized publication" raised against us so lustily at first, has died out. It did not avail, could not scare or mislead sensible people. *The Monthly* has vindicated its authority to do a lawful work in a free country, and a Church not ruled by priestly tyranny (however much some would like to exercise such tyranny, as the past has proven), and, laughing at the childish attempts to hoot and bark and howl it down, has gone on firmly and resolutely on its way. Let this encourage friends to continue their help, and increase their efforts to widen its field of usefulness. Its future is largely in their hands. We look for their warm and active coöperation.

The *Terms* as they now are:

Single subscribers, per year, including 12 cts. for postage \$2 12
In clubs of *six* or *more*, for each, including postage 1 87

Any one sending five subscribers and \$10 cash, in advance, shall have a sixth copy free.

And all subscribers prepaying \$2.00 before January 1, 1876, shall have the postage free.

Remember that each number of *The Monthly* has 56 pp., equal to 672 pp. a year. This gives more reading matter than many quarterlies costing \$3 and \$4 a year.

The Reformed Church Era, edited by Rev. G. B. Russell, D.D., has secured some claim to our brief attention by a recent editorial in regard to the standing of the Theological Department of Ursinus College. Our readers will remember that an attempt was made some time back by J. H. D., in the *Christian World*, (which generously allowed him space for his purpose) to give a sinister turn to the action of the General Synod in the case; and they will also remember that Dr. Super most effectively refuted J. H. D.'s article.

The refutation seems to have hit pretty hard in another direction, and so aroused the spirit of the spirited editor of the *Era*, that he could not restrain himself. The issue from the wound inflicted was the editorial referred to.

Several things may have made the editor of the *Era* particularly sensitive to the effect of Dr. Super's refutation. But one may have operated with special force. His Synod (the Pittsburg), probably through his own influence, had been led to take action in regard to what the General Synod of Cincinnati had done in vindication of Ursinus College, which put the Pittsburg Synod in direct conflict with the action of the Eastern Synod. The latter declared that the decision of Cincinnati could not and should not be reversed or disturbed. The Pittsburg Synod asked the General Synod of Ft. Wayne to reconsider what had been decided at Cincinnati. The implied exposure of this awkward predicament was, of course, very annoying to Dr. Russell. Hence his nervous editorial. At least this may partly explain it. But not altogether does this solve the problem of his interference in the controversy at this point.

Dr. Super's reply to J. H. D. must have satisfied every candid, non-partizan reader, that notwithstanding the great efforts which the high-church party has made to excite doubts as to the legitimate constitutional standing of the Institution assailed, Ursinus College occupied a duly recognized ecclesiastical position, and was fully entitled to that warm confidence which the *Church* was cherishing and manifesting for it. This was too much for so zealous a partizan as the editor of the *Era*. In spite of his avowals of liberality, &c., therefore, he felt constrained to interpose. It would not do to allow Ursinus to enjoy such confidence undisturbed. The favorable current might carry it too rapidly forward. The *Reformed Church Era* fears lest an institution whose genuine Reformed principles, character and work no one has been able to assail, might grow too rapidly, if permitted too go on without hindrance in its course.

There is but one thing in the editorial which we shall notice, but that is the main thing, the chief burden and aim of the article. It is the renewed attempt made to fix the stigma of illegitimacy, anti-constitutionality, upon Ursinus Col-

lege. So far as this can be done, it is evidently hoped that it will be made unpopular, or even odious, in the estimation of the Church.

The argument, or rather sophistry, upon which the article relies, is so shallow, or flimsy, that it hardly needs special exposure. It amounts to this:

No Institution in the Church, not expressly provided for or authorized by the Constitution of the Church, is lawful or legitimate.

Ursinus College has been founded outside of such express Constitutional provision. Therefore it is unlawful and illegitimate.

Now, there is not one among all the ardent opponents of Ursinus College, including the editor of the *Era*, who believes this, or who acts upon it in other cases.

Where, in the Constitution, do they find an article providing for the establishment of such a (nominally) Reformed Church paper as the *Messenger* or the *Era*, or authorizing by express action any Synod to engage in such an enterprise? Are the *Messenger* and *Era* illegitimate, bastard institutions?

Sheboygan Institute, doing a most blessed work, was not founded by a Synod, and for years was conducted in this way; was not provided for by any Constitutional article, &c. Is it a natural bastard, only recently legitimized? Would to heaven there had been more such Institutes years ago, East and West, conducted with the same loyal fidelity to the Reformed faith. Other illustrations offer, but these will suffice.

The fact is, that the editor of the *Era* has been very unfortunate in betraying this zeal against Ursinus. He desires to be regarded as impartial, frank, intent on restoring peace where there has been unhappy contention. But many will think that this amiable position is not well maintained.

They may be unable to see the consistency of the great zeal manifesting in pleading so zealously for what is at best a doubtful Constitutional point, as made to bear against Ursinus College, when palpable violations of the Constitution are connived at, or even upheld. Very possibly they may be tempted to ask, where the editor of the *Era* gets his right to serve and act as editor and proprietor of a Church paper, since the Constitution confers no such right. Or they may wonder why the *Era* does not show some zeal for the Constitution in the matter of introducing into the Church an order of worship which has never become an ordinance under the Constitution.

His seemingly kind suggestion, renewed, it seems, that Ursinus College should apply to the Eastern Synod for recognition, &c., may, possibly, not be thought so kind as it seems to be. Some may remember that the editor of the *Era* was, not long ago, a resident in the East, or connected with it synodically. And they might feel tempted to ask him whether, speaking from his own knowledge of the past, say as far back as 1867 and 1868, he honestly believes that any application made by Ursinus College, as proposed, would be favorably entertained?

It is about time that these efforts to interfere with a work which can show the best evidence of being legitimate and good, were stopped. They are not merely unavailing, but betray a bad spirit. If Ursinus College is teaching

error, or maintaining a cultus at variance with the historical spirit and life of the Reformed Church, let it be openly accused and tried. It is under Reformed law, and within its grasp. But if it is serving the Church, in harmony with the faith and principles of the Church, why these sinister attempts to excite partisan animosity against it?

THE MYSTICAL UNION.

IN my article on the *Mystical Union*, as the central doctrine of the Heidelberg Catechism, in the August number of the REFORMED CHURCH MONTHLY, there are a number of typographical errors, which do not need correction, however, because the reader can readily supply this. But there is one grave misprint (in the second line on page 412) which must be corrected, where the word "exclude" is printed "include." The passage as corrected should read:

"Question 57. What comfort does the resurrection of the body afford thee? That not only my soul, after this life, shall be immediately taken up to Christ, its head" (this *excludes* the doctrine of *Hades*, as held by some), "but also that this my body, &c."

I intended by the parenthetical remark, to draw attention, incidentally, to the fact that the doctrine of Hades, as now held by some, and defended at length, is not only not in accordance with the 44th answer of the Catechism, *but also* (as seems to have been overlooked) excluded positively by this 57th answer. And this is a matter that should be well considered and laid to heart by those who give such an emphasis to the doctrine of Hades, and yet wish to be considered loyal defenders of the Catechism. All who hold that when the Christian dies, his soul goes to Hades, cannot also hold with the 57th answer "that my soul, after this life, shall be immediately taken to Christ, its head," because this would necessitate the further conclusion, that Christ is now in Hades, for which there is not a shadow of warrant.

It was a well-established doctrine of the Reformation age, which appears in all the writings of the Reformers and most of their creeds, that at death the soul of the Christian "shall be immediately taken up to Christ, its head."

J. H. G.

MONTHLY SUMMARY.

Personal and congregational statistics must be deferred to November.

Synodical Meetings.—The Eastern German Synod met in Buffalo, N. Y., on September 2. It was largely attended, and organized by the election of *Rev. Dr. Willars* as President. The meeting is reported as having been a very

pleasant one, evincing throughout a spirit of harmonious coöperation on the basis of firm adherence to the historical evangelical faith of the Church, and common zeal for its maintenance and spread. Among other items of interest, the union of the "Reformed Kircher-Zeitung and Evangelist" was confirmed, and the subject of missions was earnestly discussed. The next meeting of this Synod is to be held in Emanuel's Church, West Philadelphia—Rev. J. Dahlgren, pastor—in September, 1876.

The Synod of the United States (better designated as the Eastern Synod) will meet in general convention in the First Reformed Church, Lancaster, Pa., on Wednesday, November 3. All the ministers of the several Classes constituting this Synod, and one delegate elder from each pastoral charge, will be entitled to a seat. Hence the elders will attend as direct representatives of the congregations or charges by which they are sent, and should be selected with reference to this fact. To secure this seat each elder must have a written certificate of his election.

The Synod of the Potomac will meet in Winchester, W. Va., on October 20; also in general convention.

MISCELLANEOUS ITEMS.

Talmas-Mico, a full-blooded Indian, is conducting revival services in Chicago.

The London police have the names of 117,000 habitual criminals on the register.

The Confraternity of the Blessed Sacrament in England now numbers 8,778 members, of whom 778 are priest-associates.

Bass, the English ale brewer, employs 40,000 commercial travelers, and pays the Midland Railroad an average of \$855,000 per annum for freightage.

Dearly Gained.—The English Government receives an annual income of between £6,000,000 and £7,000,000 from the cultivation and manufacture of opium in India.

The Chinese have a cruel habit of abandoning the hopelessly sick to die alone. A Chinese woman, nearly dead with consumption, was recently found in a hut in Portland, Oregon, where she had been left without food or care by her husband.

The New York *Herald* has been informed that if it does not change its tone in regard to Catholicism, its entrance into Catholic families will be prohibited by the priests.

Costa Rica.—The Republic of Costa Rica grants religious liberty to all sects

and religious. It has a population of 1,000,000 inhabitants, and but one protestant minister in all the land.

Gallicanism, which was so powerful in the Church of France two hundred years ago, has completely died out. The immaculate conception of the Virgin, and the absolute supremacy of the Pope, are now accepted by all the French Roman Catholics.

Bishop Cummins, of the Reformed Episcopal Church, is authority for the statement that confession is practiced in every large American city where the Episcopal Church is established.

It is said to be an old prophecy which is animating the insurgents in Bosnia and the Herzegovina. The prophecy, which is to be found in a work on Bosnia, published fifteen years ago, states that in the fifth century, after the taking of the last Bosnian king by the Turks, the rising of the Christian Slaves in Turkey would be victorious. Stephen Thbmasevie, the last Bosnian king, was executed on the 30th of June, 1462, on the plain of Blagaj, and the present movement commenced on the anniversary of that event.

A statue of Richard Baxter, the author of "The Saints' Everlasting Rest," was recently unveiled at Kidderminster. At its base is this inscription: "Between the years 1841 and 1860 this town was the scene of the labors of Richard Baxter, renowned equally for his Christian learning and pastoral fidelity; in a stormy and divided age, he advocated unity and comprehension, pointing the way to the 'everlasting rest.' Churchmen and Non-conformists united to raise this memorial, 1875."

About ten miles from the mouth of Cataract creek, a tributary of the Big Colorado, in Arizona, is the Sapia Indian Village, numbering 300 persons, who have a language of their own, and are very thrifty farmers, keeping some 200 acres of land under high cultivation. They do not associate with other Indians, and never having been consigned to a reservation, they are singularly free from the laziness and dissipation of the modern red man.

In charters granted to street railroad companies, it is usually stipulated that the tracks shall not be guarded against the ordinary travel of the thoroughfares through which they run, but that all kinds of vehicles may freely pass them. Of course a rival line of cars could not use the same tracks without obtaining a charter; but there seems to be no legal obstacle to a number of persons buying a car and running it for their own use. So think some people in a St. Louis suburb, and they are really going to try the experiment.

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SOWING AND REAPING.

BUT this time not the theme of poetry, as in the beautiful selection published in September, 1874. It is proposed to make them the subject of plain prose consideration, especially in regard to the close relation in which they stand to each other, and certain results growing out of that relation.

Even in a natural and temporal view, the *law*, as it is commonly called, implanted by the Creator in all vegetable life, according to which every kind of seed produces its own kind, is as wonderful as it is wise and beneficent. Familiar as most persons are with the constant and powerful operations of that law, and with the great value of it to those dependent upon its perpetual maintenance and force, few give it the earnest thought which it deserves, or discover the impressive lessons which it teaches. That is an amazing power or virtue lodged in "a mustard-seed," or in a grain of wheat, by which it not only preserves its life, and perpetuates its kind, but can greatly multiply itself, far beyond the need of mere propagation. What an astonishing mystery of life-force is lodged in seed so small that the naked eye can scarcely see them. How wonderfully that life is protected, so that in most cases the severest frosts of our coldest winters do not destroy it, but it shoots forth in the proper season as vigorous as though the ice-bound earth had been a bed of the warmest down for its preservation. And yet how completely the divine secret of that life-force is concealed from the prying scrutiny of those proud men of science who have for ages tried to discover it, in the hope of turn-

ing the discovery against Him who alone has power to create life.

Let these suggestions, which might easily be multiplied, serve to set the reader to thinking more than he may be in the habit of doing, about the wonders revealed in a single grain of corn. It will make the grain serve as food for the soul as well as for the body. And surely *men* should get more good out of grain than their *cattle* do !

At present, however, let us try and turn this wonderful *law* of nature to other account. Heeding the example of the inspired Apostle, let us see in that law the symbol of an equally powerful, but still more solemnly significant law established in the *moral* government of God over those for whom He cares more than for "the grass which to-day is, and to-morrow is cast into the fire," and who are declared to be of infinitely more account "than many sparrows."

As in nature seed sown will produce according to its kind, so, and even more surely

"Whatsoever a man soweth, that shall he also reap,"

in regard to spiritual and eternal interests. For this is the express use which is made in the Scriptures of the law of nature referred to. What is true of natural sowing and reaping is declared to be true with reference to man in his higher and more important character. God made seed to reproduce itself, *according to its kind and in greatly increased quantity*, not only that there might be "bread for the eater," nor merely that their sense of dependence upon Him might lead them to "follow Him," because they may thus eat and be filled ; but still more that they might be thereby admonished and warned with regard to matters of far greater moment to them than even food and raiment. From this evidence of a fixed, beneficent law of nature perpetually repeating itself before their eyes, they are to learn the existence and certain operation of a corresponding law ever irresistibly at work in themselves. By carefully noting this law, by earnestly considering the results to which it inevitably leads, for good or evil, for weal or wo, as they themselves make it, they are to learn that, in a certain solemn sense, God puts their eternal doom in their own hands. He fixes the *law*. He has eternally fixed it. And that law, as He has

ordained it, "is holy, just and good." It is so *holy* that none can impugn its purity. It is so *just* that none can impeach its righteousness. And it is so *good* that none can gainsay its beneficent character.

Moreover, God who ordained the law, will ever maintain and execute it. It will work out His purpose under His own sovereign government in every case. But under this government, God so far leaves the individual issue to each one's choice and responsibility. Man may, through the provisions of that grace in Jesus Christ which now "abounds," sow what he pleases. Grace makes it possible for him to sow good seed, and secure a harvest of eternal joy. But he may sow bad seed, and then will reap everlasting misery. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Now this blessed and yet fearfully solemn law applies to man

Personally or Individually.

And it applies to his whole life, and all the interests of his life.

It holds true of his life *physically*, and perhaps to a larger, fuller extent than is generally admitted. Man's bodily constitution, especially his health, is, to a very great extent, under God, in his own hands. Even many of the diseases which we are so apt to refer to a Providential dispensation, are brought on by man's own neglect, imprudence or sin. They come, of course, by the operation of a Divine law bearing upon such things; but it is not that law which makes men sick, at least in many instances; it is their disregard of the lessons and warnings of that law, and their violation of some of the simplest dictates of reason. This is a matter meriting serious consideration. We will not, however, dwell upon it now.

The law in question applies, also, to man as a *rational* being. As such he is endowed with gifts, talents, that must fill him with the greater wonder at their capacity and power, and exalted character, the more he reflects upon them, and becomes conscious of their nature and value. The ability to know, and know aright, and to go on, learning to know more and more *for ever*. Surely those endowed with such ability are "fearfully and wonderfully made." But this ability is to be improved; it must be developed, worked out. It may be undervalued, despised, neglected. It may

be turned to good or bad account. Here again is a soil left for each one to cultivate as he will. Instead of making the best of that which distinguishes him from the irrational brute, which gives him a rank among God's creatures only "a little lower than the angels," man may almost wholly neglect his high nature, and allow that nature to sink to a level but little above the brute. The body should serve the soul; he may make the soul serve the body, and degrade it to a mere carnal thing; reduce the mind to a slave of earthly sensual pleasure or gain. Such contempt and neglect of his rational powers will bring upon him their own penalty of growing ignorance, and ever diminishing power to think and learn; or he may pervert his reason. Instead of seeking rightly and diligently to improve it by daily growth in good and wholesome knowledge, he may abandon himself to error, to vain, unprofitable speculations, which only lead him further away from the light of truth and faith, and into the darkness of gloomy skepticism or the starless night of them that have no hope because they are "without God in the world." Whoever trifles with knowledge, or with the means of acquiring it, sows seed which will bring a bad harvest. The young men or women who despise their mental powers, or abuse them and debase them by reading low, demoralizing novels, or other books which tend only to inflame passion, and gratifying sensual tastes, or books which not merely ridicule and assail the Bible and Gospel Christianity, but undermine the foundations of all belief and confidence, such youth are now "sowing the wind and will (in due time) reap a whirlwind." Then comes that mental wreck so often and sadly seen in cases of utter insanity.

Far more solemn, however, is the operation of this law in man as a *moral* and *religious* being. Virtue and true piety are sure, through grace, of a great reward, even in their present influence upon the life of those who practice them. The earnest and devout cultivation of both is in full accordance with what the Creator made man to be and to do, and consequently with what all who are not utterly sunk in evil feel more or less deeply to be their destiny and duty. All, therefore, who faithfully strive to reach this highest end of their being, who make this their daily aim and desire, will find their honest efforts richly rewarded! They will acquire a character, a form and power of inner life, which will yield fruits more pleasant and refreshing than grapes of Eschol

or honey from the rock. By their very endeavors to rule their own spirit, to restrain immoderate desires, and order their walk according to the will and Word of God, they secure the blessedness promised to such in the first Psalm, in the Sermon on the Mount, and abundantly elsewhere in the Scriptures.

On the contrary, vice indulged, and impiety cherished will bring their penalties. And that in this life already, and for reasons corresponding with those named in the previous case. As a stone rolled down a mountain side, as "the swine running down a steep place," rush onward with ever increasing velocity, which becomes more irresistible as they advance, until they plunge into the lake below, so those who abandon themselves to vice and ungodliness become more helplessly and hopelessly bad as they go on in their iniquity. "Whatsoever a man (any one) soweth, that shall he also reap." Ask the drunkard, ask the prodigal, ask the sensualist, ask the avaricious and covetous, all will testify to the solemn truth.

But it has other applications.

GOD AND NATURE.

THIRD PAPER—ORGANIC CONJUNCTION.

It is of great importance that Christians should have and maintain, clearly and firmly, right views of God, and of his relation to nature. But this requires them to be on their guard against any errors on this subject which may be taught and circulated among them, and that they be warned against such errors. This becomes especially necessary if those errors should be set forth in a deceptive way, likely to mislead the minds of simple and unsuspecting persons.

The subject may seem to be dry, uninteresting and speculative, one in which most people have no special concern. In reality it is just the opposite. It is a most practical subject, one with which all who worship God have to do every day. For he that cometh unto God must rightly know what He is, in order properly to believe that He is. And any theory or doctrine of God which leads the mind and heart into error regarding Him, must lead it

away from Him just so far as the error is more or less serious and gross. In this way a nominal Christian's idea of God might be as far from the truth as a heathen's, and his religion be little if any better, in this respect, than some forms of heathenism.

Now the purpose and aim of these articles is to point out some such errors as they are advocated more or less openly even in this country, and by men of reputed learning in the Christian Church, and then to present the true doctrine of Christianity on the subject.

In our last paper, it will be remembered, we pointed out the error which maintains that the relation of God to nature is a *vital* one, in the sense that all *life* in nature is but the very life of God Himself, substantially imparted to all living things. The reader will probably understand better what this means, by applying the error specially to *man*. Its advocates hold and teach, for instance, that man's life, in other words his soul, is a direct substantial *emanation* (that is, outflowing) *from the life-substance of God*. Hence man's life would not, strictly speaking, be a *human* life, *created* by God in connection with man's creation, bodily, out of the dust of the earth, but a portion of God's own being imparted to man. Life in man would then be *not like* life in God, but be the *same* as His life, identical with it, and necessarily, therefore, identical in all its properties.

It might be thought that no Christian would hold or teach such a monstrous doctrine as this. And yet here it is in so many words:

"God breathed into his (Adam's) nostrils the breath of life, and thus he became a living soul. *That life-breath, in our opinion, can not be regarded otherwise than as an emanation from the being of God*; and yet it could not be said to be a *part* of God in *such sense* that God's being would now be so much less than it was before." Nevertheless, the reader will carefully notice that what is said to have emanated *is really a part of God's being*. And to make this more plain and strong the writer illustrates what he declares to be his doctrine, as follows:

"*In the same way*, no doubt, the soul of the child is an emanation from the souls of the parents, and receives its characteristic qualities and fundamental determinations from them."

These quotations are made from the *Mercersburg Review* for

January, 1873, p. 143, and the article containing them was soon afterwards endorsed by leaders of the party it represents. If the first quotation might not mean what we think it clearly teaches, the second takes away all doubt as to the writer's view. It declares that Adam's soul sprang directly from the life, the being, the substance of God, as really as the soul of the child springs from the souls of its parents. And it further teaches, that as the soul of the child is of the same nature, has the same characteristic qualities and determinations as those of its parents, so the soul of Adam was the same nature, &c., with God.

It is true the writer says, as will be observed, that the life which God caused to flow out from His own being into Adam, could not be regarded as lessening the amount of His being, but still he maintains that it was a part of God's being, or substantial, essential life. So on another page (150) the writer says: "God did *not breathe a part of Himself* into man's nostrils, in order to make him a living soul; *although* what He did into Him *was an emanation from Himself, and not a created element.*"

Evidently the writer's Christian feeling shrinks, here, from his philosophy. He is alarmed at his own theory, or speculation, after seeing it in words. But instead of abandoning it as false, and hurtful, he tries to reconcile it with the truth which his heart is unwilling to let go, and so falls into an absurd contradiction. For any one can see that if Adam's soul was a real, substantial "*emanation from God Himself, and not a created element,*" it must have been a part of God's being. It is not only unscriptural, but most thoroughly unphilosophical, to speak or to think of God's being as something distinct from Himself, or that can be sundered from Himself.

Taking all these quotations together, therefore, and allowing them most fully and fairly to explain each other, they clearly prove that the error we are exposing is taught and advocated by them. They do declare that so far at least as man is concerned, the relation of God to nature is that of a community of life in its most essential form; that the life of the creature man, is the very life substantial of God. (The italicising in the quotations is our own).

To make the error seem more plausible, the Bible, as was seen, is appealed to in support of it, viz: Gen. 2: 7. Some other

Scriptures are also cited as favoring the view. They will all be noticed hereafter. For the present we turn to another error, or rather a modification of the one just considered, viz: that which has come to be pretty well known as

The Organic Conjunction Theory.

This theory apparently differs from the preceding error in making the *incarnation* of the Son (the Eternal Word), the point at which the life-relation, in the above sense, between God and nature, in man, is established, or effected. But while this theory does not, like the other, start with the first creation of man, the difference between the two is more seeming than real.

It holds and teaches that in the incarnation of the Eternal Word, the divine nature took human nature as a whole into organic conjunction with itself; that is, the very substance of the nature and being of God took the very substance of the nature of man (in Jesus Christ) into full, complete organic conjunction with itself. And further, the theory teaches that this divine-human nature thus constituted is transmitted through Baptismal regeneration, and thus the organic conjunction is uninterruptedly maintained and perpetuated. According to this theory, therefore, the relation of God to nature, especially as thus redeemed, or regenerated in humanity, is one of *organic conjunction*. But, before making any remarks upon the theory, it will be better to let it speak for itself. The following quotations will serve to set it forth. They are made from a recent article by an author of high position in his party.

"The world of nature, made up as it is of innumerable parts, is nevertheless one universal whole, bound and held together through all its parts by the presence of a single Divine idea, which reaches its end in man. Its constitution in this view is not mechanical but *organic*; that is, it is not a scheme of things put together by simply external juxtaposition, but a system of things *cohering together inwardly through the power of a common life*."

"Man is by his creation at once both spiritual and natural, the denizen of two worlds." * * * This is "a distinction which seeks and demands *unity*, the *organization of its two sides* into the power of a concrete life. Neither is there any room for doubt in regard to the law which should govern the *coalescence of the two*

orders of existence into one. * * This is the only intelligible end of man's redemption. * * There must be a flowing into it (the human spirit) of spirit and life from a yet higher sphere. Only in and by the powers of the heavenly world itself, *only through real conjunction with these powers, proceeding forth as they do from the Lord of life and glory*, is it possible to conceive rationally of the glorification of the natural in man by means of his spiritual in the way here spoken of. The case requires and involves thus in the end *an actual coming together* of nature and the supernatural, *the human and the divine*, to make the idea of humanity and the world complete. *On this hinges in truth the whole problem of man's salvation."*

"The living entities, powers, and activities of the spiritual world, thus constituted, * * form necessarily *an organized system*, endlessly manifold and yet universally one, *flowing forth with perpetual derivation*, everywhere, from the fullness of Him who *in such way filleth all in all*. Collectively considered, this *outflowing of the Divine life*, in the presence and power of which the spiritual world is *thus created* and upheld, is the *Word of God*, the self-utterance of the infinite and Eternal Father. * * * If any thing were needed, more than has been already said, to establish the idea of an organized, harmonious unity, reaching through universal creation, and binding all its parts together as a single whole, we have it with overwhelming force in the great truth here brought into view. * * * Heaven and earth stand perpetually in the presence and power of the Divine Word, * * *in the way of life flowing into them continually through the Word from God Himself*. * * * Christ, the Son of God is the Saviour of the world through the Divine life which is in Him as God, and which He is able to *communicate derivatively* to all who look to Him and come to Him for that purpose."

It is hoped that the reader's patience has not been overtaxed by the extent of these quotations. They have been made so fully to forestall the common complaint of unfairness. Much in them may not be very intelligible. This is owing far less to any real profundity of thought, or originality of conception, than to the style in which the views are presented, especially to the remarkable way in which some commonplace notions are wrapped up in strangely sounding words.

Taken in connection with other declarations from the same source, and which have been heretofore published in the Monthly, the plain meaning and intent of what the writer labors to say are given in the statement made above, immediately preceding the quotations. To repeat what has been there said, in a few words, the theory teaches that the Redemption of mankind is effected by the organic conjunction of the Divine nature, through the Son of God, with human nature, and that this redemption, by such organic conjunction, reaches through the universal creation. The term *organic conjunction* does, indeed, not occur in the quotation cited, as it may be found in articles of earlier date; but the thought is plainly set forth, and the language used fully amounts to the same thing.

This theory, therefore, makes the relation of God to nature, under redemption, one of real organic conjunction between God and nature, or of God with nature, and hence of nature with God.

Meaning of the phrase.

The term "*organic*" may have so philosophical a sound to some ears, and has been so freely used for a few years past in certain theological essays and in public discourses (even sermons), that not a few persons have probably been deluded into the notion that it expressed something very profound. It might be well for once to challenge it, or those who use it, to a full explanation of what they mean by it, and a defence of the application they make of it, to spiritual, and particularly divine things. There has been, especially in our Church, too ready an acceptance of certain pet terms and phrases, invented (or rather borrowed from other sources as nearly all of them are) by Dr. Nevin and his school, without properly weighing their import and the evil tendency of their use. Very often such mere words get a misleading force which makes them hurtful. It is an easy thing at times, to be "deceived with words."* They are often nice coverings for pernicious error, by which both the mind and heart are first ensnared, and then held fast in servile captivity.

*Rom. 16: "By good words and fair speeches they deceive the hearts of the simple."—Ephes. 5: "Let no man deceive you with vain words."

As to this term *organic*, especially when applied to things which are in the highest sense spiritual in their very nature, it is manifestly improper and false. Its use in such cases, instead of exhibiting a profoundly philosophical conception of the truth, far rather betrays a shallow superficiality. Let those who delight in this use of it, flourish it as they may, and round off ever so many high-sounding sentences with their "organic Christianity," and "organic conjunction," the term and phrases have no sense when literally employed, that is, consistent either with a genuine philosophy or with Bible truth.

"Organic" is often used figuratively of things to which it may be so applied, on account of some resemblance in the form and constitution of such things, to what is really organic in nature. Thus we read of "the organic law of the State," and societies formed for certain purposes are called *organizations*, and when Synods or other public bodies have elected officers and prepared for business, they are said to be "organized," that is, organically constituted for transacting such matters as may require attention. No one, however, thinks of taking the term or phrase literally in such cases.

Organic relations and organic processes, in any strictly proper sense must, in the very nature of the case, be limited to things physical and material, and then only to such as have life, and are made to propagate themselves according to the law of their life. The term can, therefore, be literally applied only to an order or stage of being which is *lower* than the spiritual and supernatural, and which by creation is made dependent upon *organs* for its maintenance and propagation. Beings which are not so bound up with physical nature (if the phrase may be allowed) exist under a law which is immeasurably higher and more profound than the organic, whatever its peculiar character or quality may be. Angels are not organized beings, and are not bound by any organic law. Even the *soul of man* is not, in itself considered, an organism though as incorporated with a material body, it is said to be organically connected with that body as its animating principle. And to speak or think of God, whether the Father, Son or Spirit, as in any way bound by an organic law of being, is not only unscriptural and unphilosophical, but something far worse and more irrational.

Whatever is organized, that is held together by organs vitally

conjoined, may be disorganized, may fall to pieces, be resolved again into its elemental constituents. Indeed, such is the manifest operation and doom of all organized things. Even the present organic relations of the human soul will be dissolved; in individual cases they are dissolving every day. So far, at least, man's destiny is the dust from whence he was taken. And the body which his soul will inhabit in the future world, will be spiritual (not material) and fitted thus to the super-sensuous, *super-organic*, nature and condition of the soul itself. "Flesh and blood shall not inherit the kingdom of God."

It is a poor, shallow, sham philosophy, therefore, which proclaims as a profound discovery a system that bases itself upon the absurd assumption that the law of organic life is the law of universal being, the law of the spiritual as well as of the material world. If needful, and space allowed, the fallacy and superficiality of such a system could be still further demonstrated. But we must pass for a moment to the other point involved in the subject, viz: organic conjunction as applied to redemption.

It is affirmed by the theory we are exposing, as stated above, that in the incarnation of the Second Person of the Trinity, the Son, assumed human nature into organic conjunction with His divine nature. Now it will require but little thought to perceive that such a conjunction would *necessarily* involve the following results:

1. A complete commingling of the two natures assumed to be so organically conjoined. The two natures would so flow into each other that neither would retain its own peculiar qualities or properties, but both would be one. The essence of each would thoroughly coalesce with that of the other. This error was taught and boldly maintained by the Eutychian heretics as far back as the fourth century. Not only would the two essences so coalesce, but the *properties*, attributes of each would be communicated to the other. This is the Lutheran application of Eutychianism to their false theory of consubstantiation in regard to the Lord's Supper, in which they maintained the ubiquity of the human nature of Christ.

2. The unavoidable issue and effect of this commingling of the two natures so conjoined, would be a *third* nature, which would be neither of those entering into the conjunction, but something else,

whatever name might be given to it. Suppose the two are called, as they originally stood, *A* and *B*. By the process of organic conjunction between them, *A* would cease to be *A*, and *B* would cease to be *B*. The product would be a third order of being, wholly, organically and essentially distinct from the two elements combined, run together in it, just as when soda and vinegar (an alkali and an acid) are put together, the result is a substance essentially different from either. Or as, when in animal life two different species are organically conjoined, the result is a creature which is neither the one nor the other.

3. In order that the substance (or essence) of two different natures may be united in organic conjunction, it is indispensably necessary that, whatever other differences may exist between them, there should be some common properties of being, as to the essence of that being, in and through which they could meet, and inwardly coalesce with each other. There must be an *essential* communicableness between them. But God is a Spirit, most really, essentially, and entirely. Man, on the other hand, so far as he is an organism, is flesh; his nature, organically, is material. How should God, as such, then communicate His infinite, eternal spiritual essence to man; and how should finite man be able to take the substance of God into organic conjunction with his limited material nature? It is inconceivable (as it is anti-Scriptural to suppose) that God can in *such a way* come down into organic conjunction with man, or that man could so get away from the clogs of his organic physical being as to rise to absorption in God.

This has been profoundly discerned and warmly felt by the truly deepest and most Scriptural theology of all ages of the Christian Church, even since before the time of Athanasius to the present day. For as the error, as to the real matter of it, is by no means new, but can be fairly traced back to the ideal pantheism of ancient India,* so we may trace vindications of Christian theism against the error back to the time when a Platonic Gnosticism sought to inoculate the Gospel faith with its boasting pantheism.

Results like these, legitimately and logically flowing from the organic conjunction theology, would be enough utterly to con-

* Some of the prayers in the Zeeed Avesta would admirably suit a Liturgy drawn up in accordance with the tenets of this modern "organic conjunction" theology.

demn it, were it even more speciously and learnedly supported than it has yet been. For it cannot have escaped notice that its advocates have thus far relied, not upon argument, but upon bold assumptions and assertions. Such assertions and assumptions, no matter how freely they may be backed by self-laudatory positives, or by strong superlatives ridiculing and denouncing all who might venture to gainsay them, make even poor rhetoric; logic disdains them with contempt. And yet those who have for some years closely studied the "new theology," "the only live theology," which has been advocating, among many other errors, that now exposed, have looked in vain, either in the "department of theology and criticism," heralded as the promise of great things in the *Reformed Church Messenger*, (but so soon buried out of sight, possibly because of its organic infirmities,) or in any other publication of the school, for something more convincing and satisfactory than the dictatorial dogmatisms of visionary speculators.

There are other serious objections to the error, on which this is not the place, even had we space and time, to dwell: such as its subversion of the Gospel doctrines of the atonement, of justification by faith in Christ, of the work of the Holy Spirit in man's conversion or regeneration; indeed, of the whole economy and order of grace as taught in the Gospel, and maintained by the general faith of the true Church. But our aim has been limited to the specific theme of these articles. And having shown the falsity of the theories which maintain that God and nature stand related by a common life, or by reason of their organic conjunction binding both together, we are prepared to pass from the negative to the positive side of the subject, after briefly naming, in conclusion, some special objections to the vital-relation theory.

1. That theory rejects the doctrine of a specific *creation of man*. For man is not man if he is not a living soul. His body made of the dust of the earth is not his humanity. It has, however, been explicitly affirmed by the approved writer of the Mercersburg-Lancaster school, that the soul of man is *not a creation*, but an emanation. See the quotation on a previous page. And this amazing assertion has been authoritatively endorsed. If this is philosophy, philosophy is a puddle, not a sea. That it is not Scripture need not be proven to any who have read: "God said, let us make man in our image, after our likeness. *So God created*

man in His own image, in the image of God *created* He him; male and female *created* He *them*." (Gen. 1: 26, 27. See also Gen. 5: 1, 2; Deut. 4: 32.) Or, "I have made the earth, and *created* man upon it." Is. 45. 12; or Is. 43: 1, 7, 15; or Jer. 27: 4. Or—but must the whole Bible be quoted to prove the theory false? Let its advocates answer the searching question of Malachi 2: 10, "Hath not one God created us?"

2. Such an emanation of life from God to man as the theory teaches, necessarily involves a conveyance of the essential properties of that life. For the Being, the life of God and His attributes cannot be separated. This would make man God. Then man would be God's *natural* child. But is there more than one only-begotten of the Father? Surely the theory is pantheistic.

3. By this theory the God-substance emanating into man must have *fallen* when Adam fell! Who will dare to stand up to this?

MR. GLADSTONE ON THE RELATION OF VATICANISM TO CIVIL SOCIETY.

THE English statesman, Gladstone, has, as many of our readers are aware, been doing good service to the cause of Protestant Christianity by his manly, earnest and learned exposure of Popery in its latest and most audacious developments. His three Tracts, the Vatican decrees, Vaticanism, and Speeches of the Pope, have been recently published in one volume, of which the following is the telling preface:

If there has ever been, and if there still be, a question reaching far into the future, it is the question of Church Power, and of its monstrous exaggeration into Papal Power, such as it has now for the first time been accepted by the Latin Church, in its corporate capacity; amidst the cold indifference or half-suppressed, ineffectual murmurs of a multitude of its members, the brave and wise resistance of a portion as yet far smaller, and the apathy, amazement, or indignation of the world.

The vast moment and practical character of the subject form my excuse for republishing together the two Tracts respectively entitled *A Political Expostulation* and *Vaticanism*, and for adding

to them with proper sanction, an article from the *Quarterly Review* of January, on the Speeches of Pope Pius IX. It has not been agreeable to deal so pointedly, as in this article, with any personal performances of the very aged and so widely venerated Pontiff. But those performances have been such as to open a new, strange, and startling chapter of the general subject, and they require, accordingly, the searching notice of the world.

The interest attaching to the discussion has led to reprinting the Tracts in America and Australia, and to their translation into various languages. I regret, however, to find that even at a moment when Ultramontanism bitterly complains of suffering restraint in certain countries, it has been thought worth while, where some, I hope untruly, suppose that that system possesses an influence over the existing civil authority, to restrain the circulation of these not very formidable works. The gentleman who translated *The Vatican Decrees* into French, apprises me that, on the part of the Government of France, the Duc de Decazes has refused to allow the free sale of the Translation at the railway book-stalls, on the public highways, and in the kiosks. I hope that no similar restraint will be placed on the circulation of the recent translation into French of Monsignor Nardi's Italian answer to my work.

Upon surveying the immediate field of contest, I am thankful to record that many noble protests against a portentous mischief have been called forth. There has also been exhibited, in bad logic but in good faith, much halting at points situated between certain premises and the undeniable just conclusion from them. Some degree of public attention has, I trust, been drawn not only to the tendency, but to the design of Vaticanism to disturb civil society; and to proceed, when it may be requisite and practicable, to the issue of blood for the accomplishment of its aims. It has also been shown distinctly to the world, that a pretended Article of the Christian Faith—namely, in the decree of 1870 on Infallibility, may not be denied with impunity in the Romish Church. The theological position of the Church, brought about by its own suicidal acts, has been sketched with great learning and ability in the work entitled "Results of the Expostulation, by Umbra Oxoniensis." And Italy, which holds a position of the utmost importance in relation to this subject, appears to become

increasingly aware that she cannot wisely treat the questions of Church and Religion by the method of simple neglect.

The adverse comments on "Vaticanism" have not been such as seem to call on me for specific notice. I shall, however, take advantage of this preface to offer a few corroborative remarks and statements.

1. The intention of those who rule the ostensible rulers of the Roman Church to disturb civil society will, doubtless, be developed in a variety of forms, as circumstances and reasons may serve, but at present it is nowhere more conspicuous than in regard to the law of marriage. In this intricate subject many doubtful questions may arise; but there can be no doubt as to the shameful outrages on morality and decency, which are commended in the works of Perrone, and of which we have recently had within our own borders a signal example. I will very briefly sketch the leading facts of the case I refer to, but without indicating names, dates or places, as they are not required for my purpose.

More than thirty years ago, X, a male British subject, was married to Y, in a foreign country, but under the provisions of an Act of Parliament, by the chaplain of the British Legation, in the House and in the presence of the British Minister. Both professed the religion of the English Church. They lived together for more than a quarter of a century; and a family, the issue of the marriage, grew up to maturity.

In the latter years of this union, the husband formed an adulterous connection with a foreign woman. After a period of much patience on the part of the wife, a separation took place. In a short time he joined the Church of Rome; and about four years ago, under the authority of certain Roman ecclesiastics, and in an English Roman Catholic chapel, he went through the form of marriage with his partner in guilt. He was subsequently informed by a higher functionary, that he must obtain a judgment from Rome. He made application accordingly; and the judgment given was that the original marriage was null, and that the second so-called marriage, so far as appeared, was valid.

In the meantime, the injured wife had applied to a court for the judicial establishment of her position. She was duly declared to be the lawful wife, and the bigamous husband admitted that she was such according to British law.

Within the jurisdiction of that law, he had taken his paramour to his paternal estate in ——shire, and had designated and caused her to be addressed there as his lawful life, to the great scandal of the neighbors, who were well acquainted with the true wife. He likewise entered his spurious offspring, born since the pretended marriage, as legitimate; and a witness of position and character on the spot asserts that the woman receives visits, and the most marked and open countenance, at the husband's seat, from Roman Catholic priests and Sisters of Charity.

There is not in this statement one word beyond dry fact. It might have that much enlarged; but it is indeed a statement of which no epithets could heighten the significance. The judgment from Rome, to which I have referred, has lately been published textually in a leading German paper. And notice was taken in a London print, a considerable time back, of the judicial proceeding I have mentioned, which included the main facts; but simply as a piece of law intelligence. Except in two articles of the *Saturday Review*, this gross outrage, which is also a heavy crime, has not been thought worthy of notice by the newspaper press. But that to which it is my duty to point is, that the act has had the full countenance and approval of the highest authorities of the Papal Church.

If there be those who doubt the allegations I have made, I have only to state that Cardinal Manning is sufficiently cognizant of the case, and will best know whether he can contradict them. Other Roman prelates are, I believe, in the same condition; but I do not wish unnecessarily to localize or identify the narrative.

To such a statement as this, it is but a feeble postscript to add, that in July, 1874, the same Roman authority, acting on behalf of the Pope, and in a rescript addressed to the Archbishop of Munich, authorized a person therein named to proceed to a new marriage after a divorce from a first wife previously obtained; not, of course, because the divorce was valid, but because the original marriage, being a Protestant marriage at Munich, was void. I might refer to other cases, not as parallel to that which I have given at some length, but simply as auxiliary proofs of the intention of the Roman Church, wherever she thinks it may be safely ventured, to trample the law under foot. Even from so remote a quarter as one of the South Sea Islands, we are

informed by Mr. Herbert Meade* of the complaint of a Baptist missionary, that his married converts are tempted to become Romish proselytes, by the promise to give them fresh wives, if they desired it.

And yet a London newspaper, deemed to be in the first ranks of enlightened civilization, has, within the last few weeks, written as follows on the discussions respecting Vaticanism :

"Such discussions are not unsuited to beguile a vacant hour: it is only when they are forced upon us as involving issues of vital moment, and requiring the immediate attention of the statesman and of every Englishman who desires to save his country from ruin, that we deprecate the mistaken zeal which exalts them to a factitious importance."

The matter thus relegated into the category of insignificance, and reserved for a vacant hour, amounts to no more than I will now describe. The Latin Church has probably a hundred and eighty millions of nominal adherents ; a clergy counted by hundreds of thousands ; a thousand Bishops, and the Pope at their head. Nearly the entire hierarchical power in this great communion, together with a faction everywhere spread, and everywhere active, among its laity, are now deliberately set upon a design distinguished by the following characteristics: Internally, it aims at the total destruction of right. Not of right as opposed to wrong, but of right as opposed to arbitrary will. Such right there shall be none, if the conspiracy succeeds, in the Bishops against the Pope, in the clergy against the Bishops or the Pope, in the laity against any of the three. Externally, it maintains the right and duty of the spirituality, thus organized, to override at will, in respect of right and wrong, the entire action of the civil power ; and likewise to employ force, as and when it may think fit, for the fulfilment of its purposes. Nowhere, perhaps, has the design been so succinctly described as in the remarkable work entitled *Otto Mesi a Roma* (p. 194): it is a design to establish "absolutism of the Church, and absolutism in the Church."

2. To what has been written in the pages I now reprint, with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of

* "A ride through New Zealand," etc., p. 201. Murray, 1870.

Archbishop (now Cardinal) Manning, at the meeting of the League of St. Sebastian, on the 20th of January, 1874 :

"Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of the international law—when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is the terrible scourge of Continental war ; a war which will exceed the horrors of any of the wars of the first Empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place."

This speech was delivered some months before the attention of the British public had been specially invited to the plans of the Conspiracy. The idea of force is not new. It took effect in the French occupation of Rome from 1849 to 1866, and of Civiti Vecchia at a still later time. At present, and for the moment, we have words of a milder tone ; and invitations to Italy to destroy that national unity, which she has wrought out with so much suffering, and after so many generations of depression. At the proper time, the more outspoken and more sanguinary strain will, of course, be resumed.

3. It has long been customary to quote the case of Maryland in proof that, more than two centuries ago, the Roman Catholic Church, where power was in its hands, could use it for the purposes of toleration. Archbishop Manning has repeated the boast, and with very large exaggeration.

I have already shown* from Bancroft's history, that in the case of Maryland, there was no question of a merciful use of power toward others, but simply of a wise and defensive prudence with respect to themselves ; that is to say, so far as the tolerant legislation of the colony was the work of Roman Catholics. But it does not appear to have been their work. By the fourth article of the Charter, we find that no Church could be consecrated there except according to the laws of the Church at home. The tenth article guaranteed to the colonists generally "all privileges, franchises and liberties of this our kingdom of England."† It was in 1649

* "Vaticanism," p. 128.

† "Maryland not a Roman Catholic Colony." By E. D. N., Minneapolis, 1875, p. 7.

that the Maryland Act of Toleration was passed ; which, however, prescribed the punishment of death for any one who denied the Trinity. Of the small legislative body which passed it, two-thirds appear to have been Protestant, the recorded numbers being sixteen and eight respectively.* The Colony was open to the immigration of Puritans and all Protestants, and any permanent and successful oppression by a handful of Roman Catholics was altogether impossible. But the Colonial Act seems to have been an echo of the order of the House of Commons at home, on the 27th of October, 1645, that the inhabitants of the Summer Islands, and such others as shall join themselves to them, "shall, without any molestation or trouble, have and enjoy the liberty of their consciences in matters of God's worship ;" and of a British Ordinance (†) of 1647. The writer whom I quote (§), ascribes the Resolution of the Commons to the entreaties of the friends of Williams, the Independent, of Rhode Island, and of Copeland, a learned Episcopal divine, who shared his views of toleration. Upon the whole, then, the picture of Maryland legislation is a gratifying one ; but the historic theory which assigns the credit of it to the Roman Church has little foundation in fact.

LONDON, July 7th, 1875. W. E. G.

PERFECT THROUGH SUFFERING.

There is no heart, however free and lightsome,
But has its bitterness ;
No earthly hopes, however bright and blithesome,
But ring of emptiness.

The world is full of suffering and sorrow,
Of anguish and despair ;

* "Maryland Toleration." By Rev. Ethan Allen, Baltimore, 1855, pp. 12, 13.

† An ordinance, not in Scobell's collection, is mentioned in Rushworth, Vol. vii., pp. 834, 840, 841. I cannot say whether this is the ordinance intended by the American writer. Probably not, for it excepts Papists and Churchmen, and it does not name the plantations.

‡ "Maryland not a Roman Catholic Colony." By E. D. N. Minneapolis, 1875, p. 4. See also Thornton's Historical Relation of New England to the English Commonwealth, 1874, p. 22.

Its brightest promises are of tomorrow,
Its mockeries every where.

Our weary hearts, with slow and sad pulsation,
Beat to the march of years;
Their days are given to toil without cessation,
Their gloomy nights to tears.

But let us wait in patience and submission
The will of our great King—
Remembering this—all through our earthly mission,
Perfect through suffering.

Then cease, O foolish heart, cease thy repining;
The Master's hand above
Is only purifying and refining—
The Alchemist is Love.

These tears and thrills of woe, these great afflictions,
Are but the chastening rod;
And they shall prove the heavenly benedictions,
The mercies of our God.

What seemeth now a dark and dreary vision
Unto our tear-dimmed eyes
Shall burst in glory into scenes elysian,
A blooming paradise.

Then cease, O foolish heart, cease thy repining;
Hope! lift thy drooping wing;
The plan is one of God's all-wise designing—
Perfect through suffering. —*Selected.*

WESTERN PENNSYLVANIA.

It is but seldom that the writer is privileged to spend the Sabbath in towns or cities where he can attend a Reformed Church, as they seem to be very scarce in the county towns in Northern and Western Pennsylvania, and it is his object to reach them, so as to have Church privileges of one denomination or another. It was my privilege to spend the Sabbath at Greensburg, Westmoreland county, Pa. Visited the Sabbath school in morning, and heard a sermon preached by the pastor of the English Reformed

Church, whose accounts of the progress of his Sabbath school and congregation are very encouraging, gradually but steadily growing. Says all the members that are officers and teachers of the Sabbath school are members of his church. The church was very well filled with an attentive audience, and matters appeared to be moving along pleasantly. Greensburg is the county town of Westmoreland county, and rapidly improving in wealth and in size, and it will soon be necessary for our Reformed people either to enlarge, renew and repair their old church, or pull down and rebuild, as the house is becoming too small for the congregation. I am told they are amply able to build, but as the spirit of improvement has not yet taken hold of them, they are still content to occupy the old unsightly building, although the pastor has been hinting for the last year or two past that a new or renewed church was very desirable, as all other denominations had caught the spirit of improvement and gotten ahead of them. As it was not Father Hacke's day to preach in Greensburg, I did not get to see the inside of his church, nor have the privilege of hearing him, but was told he has a large Sabbath school, although it is but a short time since they have one. Spent a Sabbath at Pittsburg, and went to Grace Church in the morning, but as it was in the fore part of August, could not judge of the size of the congregation, as it was vacation for quite a number of them, said to be out in the country. The Sabbath school is small. Next I spent the Sabbath in places called Hickory and West Alexander, Washington county, Pa. Attended the Presbyterian and U. P. Churches, at both of which places I found it a pleasure to be there. They had Sabbath school in the morning at nine o'clock. There they came in by families, father, mother and children. Nearly all of them attended the Sabbath school, which was held in the body of the church, the pastor being the principal teacher of the adults, all sitting and listening as he expounded the lesson, asking and answering questions, while the teachers were engaged with the younger scholars. It was a beautiful sight to see old and young together studying the lesson of the day. After an intermission of twenty minutes after the school adjourned, a call was made by a small bell, and then large and small, old and young, again entered the church. No scampering off for home by the children after Sabbath school. These are large and influential churches, and

here is the secret of their strength. The children grow up in the church, and are not so easily led off by every wind of doctrine. They naturally fall in with their parents and stand by their church. Would that it were customary in all churches for the children to remain till the close of the sermon. Methinks the old Bible truth would be much nearer fulfillment than it is at present, which says, "Train up a child in the way he should go, and when he is old he will not depart from it." It is just here where parents so greatly err in this our day, in leaving their children do just as they please. They permit them to grow up in utter neglect or at least indifference as to church privileges, and then mourn over the fact that their children care nothing for the things which make for them eternal peace. Can they hope to stand without blame in the great Judgment Day for thus neglecting those who have been trusted to them, and, in fact, are flesh of their flesh? It was also my privilege to be present at a wedding, publicly solemnized at the Lutheran Church in Berlin, Somerset county, Pa., of a young couple who are natives of Berlin, who grew up together, and are now on their way to Liberia as missionaries. It is said that this young man from childhood up said he would be a missionary, and to this end received his education and prepared himself. The lady also having a missionary spirit, they joined hands and hearts, and left their homes and friends, and in each other's love, and the love of the Redeemer, have gone forth to win souls for Christ and His Kingdom, accompanied by the prayers and good wishes of the whole community. So greatly were they beloved in the community that the church was crowded. The brass band of the town escorted them back from the church to their home, and then to the cars, and it is said that two car loads of friends and well-wishers accompanied them on the Narrow Gauge Railroad to Garrett Station, on the Pittsburg & Connellsville Railroad, where they took the midnight express train to New York, from which place they expected to set sail for Liberia. Now the moral to be drawn from this is that so many people, when they pay some hundreds or thousands of dollars, and put themselves to some inconvenience for Christ's sake and for His religion, sometimes talk of the sacrifices they are making, as though any sacrifice were too great, or any labor to perform too much for Him who has done so much for us. When we see how willing these

young folks are to sacrifice ease, home, parents and friends, and go to where they can expect to meet with nothing but labor and care, trials and difficulties, we should not be heard to offer one word of complaint, but redouble and renew our efforts to carry forward the work at home, rejoiced that we are counted worthy to engage in this blessed work, and at the same time pray most earnestly that the blessing of the Lord will accompany these young missionaries in their voyage, so that they may be safely landed in the country to which they are going, and that He will abundantly bless their labors there.

SEPTEMBER 4, 1875.

W. H. S.

"THERE BE SOME THAT TROUBLE YOU."

So Paul complained in writing to the Galatians, (1 : 7). And it evidently troubled him, too, that the minds and hearts of those whom he had been instrumental in bringing to penitent faith in Jesus Christ, should have become so disturbed and unsettled in their convictions and feelings. He had preached to them the Gospel he had himself received from the Lord. What the sum and substance of that Gospel was, may be easily learned from his epistle. They had been led by the influence of the Holy Spirit to embrace that Gospel, heartily to embrace it. In doing so they had renounced both the legalism and ritualism of the Jewish Church, they had turned away from its pharisaic self-righteousness and its sacerdotal mediations. Doubtless it cost them a hard struggle, but they went successfully through it by Divine help. And for their reward they found Christ, who became to them their Priest, their altar, their sacrifice, their all; their wisdom, righteousness, sanctification, and redemption. And the faithful Paul went on his way rejoicing. He had seen them safely housed with Christ, and confidently hoped that by prayerful vigilance on their part they would keep on running the race they had so well begun; "stand fast in the liberty wherewith Christ had set them free."

Alas! his joyful hope was soon to be blighted. He had not gone far on his way to bear the Gospel to others, before he heard sad tidings from the Galatian churches. They were in a turmoil.

Where he had left peace, dissensions broke out. Where he had left the calm of a spiritual confidence reposing in love on the bosom of Jesus, a storm had suddenly burst forth. Where he had gathered believers, whose songs proclaimed the praises of the Lord as their righteousness, and who delighted in mutually edifying one another by the testimony to grace abounding to the chief of sinners, there assembled men and women, jarring and jangling about "meats and drinks, and holy days, and the 'works of the law.'"

And the cause of all this was, that there had come among them "some who (thus) troubled them" by "perverting the Gospel of Christ."

Who they were

is plainly told, both in this epistle and in Acts 15. And who were they? Ah! here comes in the most painful part of the case. They were:

Not open foes of Christianity, avowed enemies of the Gospel. In that day, of course, even more proportionately than now, the infant Church was surrounded by many such foes, both among those who still clung to Judaism, and among the Gentiles. They were, also, very bitter and zealous in their hostility to the Gospel, and tried to destroy it by deadly persecution. They ridiculed believers in Christ, denounced them, brought false accusations against them, and in every way tried to annoy, mislead and injure them. But Christian faith and love inspired the followers of the Lamb with courage, fortitude, and firm endurance against all such assaults. It was not by such foes that Paul saw the Galatians most sorely troubled.

The real troublers, the worst foes in this case, were nominal Christians; men who professed to hold the Gospel faith as well as Paul. Nay, they claim that they held and taught the Gospel more truly and purely, and especially more learnedly and profoundly than Paul did. Not only were they professing Christians, but it seems more than probable that they held high positions in the Church, as officers, and as teachers of considerable reputation. Why, they had come from Jerusalem, from the headquarters of the Gospel, as they evidently assumed, and so they claimed a special right to speak and to be heard. They made great pretensions of religious or theological learning. In comparison with them, Paul

was represented as but a poor, ignorant fellow, to whom no one should give heed, and whom nobody of "respectable intelligence" would follow.

Such were the men who occasioned the most serious trouble in the Galatian churches. Instead of going there to build them up, as they should have done, upon the good and true foundation which the Apostle had laid in Jesus Christ, they went not only to pull them down from that foundation, but to destroy the very foundation itself. Instead of going to bind them more closely together in the faith and love of the Gospel, they went and sowed discord. Instead of going to encourage them in efforts to edify one another, and spread the saving grace of Christ among those still strangers to it, they went and interrupted the good work, and set Christians to disputing among themselves about the efficacy and indispensableness of the sacrament of circumcision. This is

What they did,

and so they grievously troubled the people. The Apostle gives a clear sketch of their mode of operation. They made no assault, openly, upon the Gospel. They were too crafty for that. Instead, therefore, of assailing the Gospel, they declared themselves to be most zealous defenders of it. It was because of their zeal for it, as they loudly proclaimed, that they had come to correct the mistakes Paul had made, to set right the errors he had taught. According to them, Paul was the teacher of "damnable heresies." He opposed the Levitical ritualism. He made light of the saving sacrament of circumcision. He disparaged sacerdotalism. They now came on the high and important mission of restoring these things to their proper authority and estimation in the minds and hearts of the Galatian churches. And as a most effectual way of doing this, they ran down Paul, as unworthy of confidence or regard, and magnified themselves. And this they did the more successfully to assail the great doctrines which the Apostle had preached as the fundamental doctrines of salvation, viz: Jesus Christ as our Redeemer by His atoning death upon the cross; justification by faith in Him as the only propitiation, regeneration by the work of the Holy Ghost through the Gospel on the heart, &c., &c.

Thus we learn how the Galatians were troubled, and

How Christians in general may be troubled

by the attempts of persons over zealous for ritualism, and more intent upon spreading certain ultra-churchistic views or philosophic conceits of their own, than the pure Gospel of Christ.

The word *trouble* here, it will be noted, is the same used with reference to the waters of the pool of Bethesda. It points to the great disturbance and agitation of mind and heart caused by those whom Paul blames. Sacerdotal ritualism and a carnal philosophy have ever been disturbing elements in churches into which they have thrust themselves. On this account their introduction is to be greatly deplored, and earnestly condemned.

They are to be deprecated as causes of social and congregational dissensions and strife. It is not to be expected that all will at once surrender views they may have held for years as sound evangelical truth, and that *upon as good authority*, to say the least, as any which the novelties preached can offer. Nor is it to be expected that they will renounce, without hesitation, pious usages in worship, the spiritual simplicity of which commended itself to them as in full harmony with what Jesus taught and the Apostles practiced, and the edifying, consoling influence of which had been tested for years. As little can it be expected that all will be eager to accept the new measures presented and pressed upon them, no matter how dictatorially or insinuatingly. But if they do not, trouble must come, and will come. There will be contention and strife between the advocates of the innovations and their followers, on the one hand, and those who heartily and conscientiously cleave to the old faith and practice.

But the trouble involves other evils, and such, as in some respects, are far more serious, although being of a more private and personal nature, they are not so often named.

One is the *unsettling of the faith of Christians*, and this in regard to the most vital doctrines of the Gospel. For ritualism is not merely a matter of outward forms and ceremonies. It involves doctrines, and cardinal doctrines. In every case where it has been introduced, essential changes in doctrine have accompanied it. This was the case in Galatia; afterwards in the Greek and Romish churches; more recently in the Puseyism of the Episcopal church; and last of all, it has shown itself in our own Church. Along with its exaggerations of an altar service with all its complicated cere-

monialism, it preaches another Gospel from that previously proclaimed. It is another Gospel, "and yet not another." For as Paul says, there is but one Gospel. But by doing this it unsettles the faith of most of those on whom it imposes itself, so that many soon find themselves tossed on the troubled waters of doubt as to all truth. They are tempted to think and say: if those appointed to preach the Gospel so widely differ as to what that Gospel is, what *are* we to believe?

Closely connected with this is the evil of robbing many believers of their peaceful and comforting convictions of the truth as it is in Jesus, that truth which was once so precious a fountain of refreshing to their souls.

Along with the loss of these convictions, their former blessed assurance of hope in Jesus vanishes. Ritualism has come between them and their simple faith in God as reconciled to them in Jesus Christ. It puts into their hands finely bound books, holds before their eyes a gilded cross, supplies their lips with finely written prayers, &c., &c., &c., but "it has taken away their Lord, so that they know not where to find him." What an amount of heart-trouble comes to many in this way hundreds and thousands can testify who have had enough real Christian experience to be sensible of it.

Finally, it produces spiritual coldness and deadness. Whilst controversy about it may be vehemently maintained, the zeal of party spirit in its favor may be mistaken for the genuine warmth of Christian love. But the heat of conflict once over, ritualism leaves its votaries cold and dead amidst the fire-flies and glow-worms of its flashy ceremonial.

LONG SERMONS.

Few things that are not essentially and flagrantly wicked, are more disliked and censured by a certain class of church-goers, than *long sermons*. And few things not really unsavory and nauseating by reason of some inherent offensiveness in odor or taste, are more disgusting to such people than pulpit discourses extend-

ed beyond a specified length, which they fix by the clock. They will endure length almost anywhere else rather than in sermons. Long dinners, long tongues at tea-parties, long naps, long operas, long political speeches, long lectures, literary or scientific, any or all together seem to be not half so intolerable as long sermons.

And yet if a fact is proven by the clamor raised against it, there must be many preachers who offend in this way. Their sermons may be commended for numerous excellent qualities. It is acknowledged that they set forth good Gospel, but they are too long. They are admitted to be well prepared and well delivered, but they are too long. It is granted that they are highly instructive, but they are pronounced too long. They are thoroughly evangelical, earnest, pungent, practical, but they are too long. This fault, in the judgment of the offended critics, outweighs all other good qualities they may possess.

So loud and frequent have been the complaints against long sermons, that the matter has called forth articles in Reviews, and religious and other newspapers. Recently special attention has been given to it, and both sides have been allowed full scope for advocating their views. The current has reached our way, and we feel so far drawn into it as to feel prompted to offer some thoughts of our own, in our own way, upon the vexed question.

At the outset it may help the inquiry to ask,

Who most frequently object

to such sermons as they pronounce *long*? In this case as in most others of the sort, the complaint usually *starts* with a very few persons, perhaps only one, two or three. They may, however, be very good and influential members of the congregation, such whose opinions or complaints have more or less weight among many people, and whose disapprobation is, therefore, not to be despised. As a rule, however, such persons, with all their excellent traits of character, will be found of a nervous, restless temperament. They cannot sit quietly and comfortably anywhere for any length of time. Possibly this constitutional restiveness is aggravated by dyspepsia or other physical ailment, such as headache, or rheumatism. Or they may be persons of very precise habits, formally fixed in their ways, who themselves do every thing according to rigid rules of time and space, and expect that

every one else should be like them, and that everything in which they are concerned should be laid out, measured, and done according to their views of order and propriety.

It may hardly seem fair or right that such persons should be allowed to lay down the law in this case. But just now we are not concerned with a point of fairness or right. It is simply the matter of fact what we are at. And that it has been pretty correctly stated will hardly be denied.

In this way then the complaint is started. But once started it will ordinarily spread with considerable rapidity. Many who would never have thought of raising it for themselves, will promptly fall in with it. They will severally be predisposed to do so for various reasons, differing according to their peculiar tastes and circumstances.

Some of them will do so because they have not gone to church for the special purpose or purposes of public worship, and particularly not to hear much of the sermon. With such, church-going on the Lord's day is rather a matter of decorous custom, or of formal piety, than because of any sense of spiritual need. For them of course a sermon may soon become long and tedious, so that they will be ready at once to endorse any objection expressed against its length.

For others, even of a more earnest and serious class, but few of the subjects which sermons should dwell upon possess sufficient interest to engage their hearty attention. They are not people whose minds dwell much upon religious truth during the week, or who make the Scriptures their daily study. Hence they go to church without any longing desire for spiritual instruction or nourishment. There are some points, curious questions, which they would like to hear discussed and settled, and when such are treated by the preacher they can listen with a good deal of patience. If, however, other subjects are the topics of discourse, they naturally soon grow weary, count the minutes, and think the sermon dreadfully long.

Still others will be found disposed to fall in with those who may have started the complaint, because they have an engagement of some kind to meet after the sermon or service (dinner in the morning and something else in the evening) and the length of the sermon seriously interferes with such special or implied engagements.

Of course, for such, any sermon will be too long which detains them from an anticipated pleasure greater than that they find in listening to it.

The above cases of complaint are not fancy sketches. They are to be found in every community afflicted with the malady under treatment. And the general accuracy of our description of the way in which the clamor rises and spreads, may be tested by any one who has the opportunity or disposition to inquire into the matter.

Whoever may be sufficiently interested in the matter to do this, will do well as they proceed with their inquiry, to note

Who do not complain

of the long sermons which seem to annoy the parties above described. For they will be sure to find such. Indeed, in the majority of instances their number will be far greater than that of the fault-finders. And it will always be found instructive, especially serving to throw light upon the whole subject, to mark their general spirit and character in comparison with that of the other classes. (In doing this, however, care should be taken *not to count in those who sleep* throughout the entire sermon, or service, and who are therefore poor judges of the time occupied by it).

An analysis of the complaint

may help to estimate its proper value, and show how far it is entitled to consideration in the case.

By making such an analysis it will be readily discovered that the rule or measure by which such condemned sermons are tried is an almost wholly *private* or *personal* one. The balances in which they are weighed are *no general standard* fixed by official authority, but scales adjusted by individual judgment, taste, or whim, and held in the trembling hands of some nervous, restive hearer. He says: No sermon should be more than thirty, or at the most thirty-five minutes long. Ask him why! He will be sure to answer, if he is candid, because he thinks so, feels so, and cannot listen patiently one minute longer. Press him a little further, and demand a reason for his thinking and feeling so, and it will be found that he can give none beyond his own mere private individual taste and temper. He will not pretend to say

that the subject of the sermon was not worthy of somewhat fuller treatment, or that it demanded more time to present it, even briefly, in accordance with its merits, or that five minutes furnish sufficient margin for the more extended exhibition of subjects for which he may generously allow thirty minutes to be too short. No, he rests his objections to a sermon of forty-five or fifty minutes, or an hour's length, wholly upon the ground of personal feeling and comfort. And these are, as said, often determined by a condition of his body or his mind for which neither the sermon nor the preacher are at all responsible.

Now it may well be asked: Is it just or reasonable to weigh or measure sermons by such rules? Why, even beef and butter are not sold in the market by such arbitrary individual standards. Allow this sort of private judgment to determine the length of sermons, and there is no telling to what brevity they may be brought, short of Dean Swift's charity sermon, which consisted of eleven words: "If you are satisfied with the security, down with the dust." The text was: "He that giveth to the poor, lendeth to the Lord."

But lest the reader's patience should be outwearied by the length of this article, the further consideration of the subject is postponed to December. Only, by way of a little relief, the following item, clipped from a recent *Presbyterian*, is appended:

"The *Congregationalist* gave up an entire page last week to articles on the 'Length of Sermons.' Ministers were heard as representatives of the pulpit, and laymen as representatives of the pews. The decisions of the laymen ranged from twenty-five minutes to forty. One gentleman said "forty-five minutes, if the preacher does not deal in what one can read in the public prints;" if he does, thirty minutes is enough. One man, we think, hit the point with much directness when he said, "For myself, a really good sermon is never too long, and a poor one never too short." But a difficulty still remains, for how shall a minister know when his sermon is "really good," and so go on to his largest limit?

The *Congregationalist* gives a bit of its own experience as follows:

"We heard a really short sermon the other day. It would have charmed some of our correspondents in that particular. It

appeared to exhaust the author, if not the subject. We may have been terribly perverse, but we went home with that old tombstone couplet over a baby's grave running in our heads as somehow inexplicably suggested by it :

‘ Since now so early I am done for,
I wonder what I was begun for ! ’ ”

RITUALISM OVER-ESTIMATED.

“ The complaint is often made nowadays that *preaching* accomplishes little; hence the tinkering with the *liturgical* part of public worship, in the mad hope of thereby attracting dead hearts, and of inspiring dead congregations with new life.”

Significant words are these; and all the more so, in some respects, for being the words of *Ebrard* (Pract. Theology §161). It is the same Ebrard to whom our friends in Lancaster have been so fondly appealing, as though he were one with them in their peculiar theology and its peculiar measures, and as though, perhaps, no one else knew or read Ebrard but themselves.

Apart, however, from the authorship of the quotation, its sentiment is sufficiently sound to commend it to favor, and important to claim special consideration. Let the quotation then stand for a text, and the text be treated somewhat as a sermon, the *theme* of which is given as the caption of this article. The text naturally (and therefore logically) presents three topics for consideration:

- I. An alleged evil.
- II. A lauded remedy.
- III. No cure.

I. The evil alleged to prevail is, that in our day *preaching* the Gospel is attended with little effect. It is affirmed that the modern pulpit is comparatively powerless, and well nigh fails entirely to accomplish any good. Some have gone even so far as to depreciate preaching, complaining that there was too much of it, and that it did not properly belong to worship. Hence they propose to set it so far aside as to give only a subordinate and inferior place to the Word of God in the devotional assemblies and services of the Lord's Day, and urge the substitution of something else in its place.

It would be as suggestive as curious to trace this outcry against preaching to its chief source or sources. For the search would reveal at any rate two principal ones, viz.: Romanism in one or another of its modern phases, and Rationalism, or semi-infidelity. But the most noteworthy feature in the case is, that the lamentation or complaint always bears mainly against the *evangelical* Protestant pulpit. This is so marked a fact, that it can scarcely conceal a sinister purpose. The aim seems to be not so much to show some defect in the style of preaching, in consequence of which it is declared to be lacking in power, but rather to produce the impression that evangelical Protestantism is on the decline. For the complaint or charge has come, in almost every case, from those who are either openly hostile to Gospel Protestantism, or who have in one way or other betrayed their loss of confidence in it, and are ever doing or saying or writing something to shake the confidence of others.

But instead of wasting time or paper in tracing the accusation to its sources, we meet it with

A positive denial,

both as to the extent and explanation of the alleged evil. We deny that the pulpit of our day has lost power to the extent represented, and also deny that the preaching of our age is mainly responsible for the measure of ineffectiveness which it may occasionally exhibit.

In support of the *first* part of this double denial it will suffice to demand of those who make the charge to produce *in definite form* the evidence upon which they base it, and *then to appeal to facts*, such facts as carefully prepared statistics of the Christianity of our day abundantly supply.

Without exception that we know of, the charge or complaint has always been made in a broad, vague way. There has been no attempt worthy to be called such, to prove its truth by actual facts, specifying instances which could be verified or explained. The complainants have either drawn upon their fancy, written or spoken from their own unhappy experience, or they have possibly had in view some single cases coming within the narrow limits of their observation. Before making so grave a charge, which not only affects preachers personally, but implicates the prophetic

office and leads to its disparagement, and tends to create a feeling of discouragement and mistrust in regard to the principal divinely appointed human agency for promoting true Christianity, the accusers should have fully prepared themselves to sustain their complaint by strong proofs. If the evil they deprecate really existed to any marked extent, the means of furnishing such proofs would be abundant and near at hand. Their failure to present them is presumptive evidence of their inability to do so, and of the groundlessness of their complaint. There is no justice or logic in drawing sweeping conclusions from a few scattered cases, or from morbid fancies.

But whilst no proofs have been furnished to sustain the charge, there are many facts to demonstrate its falsity. Such facts are supplied by the *statistics* of evangelical Protestantism during the last twenty-five or more years. Take from these statistics items like these: 1, With rare exceptions, and these owing to local or social causes, for which the pulpit for the most part has not been responsible, the Churches have increased in membership by tens of thousands annually.

2. The number of congregations has been greatly multiplied, even four and five fold.

3. Hundreds of new Church edifices have been built.

4. Missionary and other beneficent operations of Protestant Christianity have been sustained with growing liberality, and have generally flourished, both in home and foreign fields.

5. The Lord's Day services have, on the average, been better attended than during any corresponding previous period.

In proof of these assertions, appeal is made to the annually published statistics of those Protestant Churches in which the pure Gospel is most faithfully preached, and the ordinances of Christianity, in their Apostolic spiritual simplicity, are most faithfully maintained.

To what is all this, under God, to be chiefly attributed, if not to preaching? We claim these results as evidence of its effectiveness. They are great and blessed results, whose value cannot be estimated. And they will favorably compare with those received in any other sphere of human activity. There has been much work to do, and much has, by the Lord's help and favor, been done.

No thoughtful person, even among the complainants, will cite, as offsets to the above facts, some *failures* that have attended preaching here or there. They would hardly risk their reputation for acquaintance with the Scriptures, by such an appeal. They know, too, well, in the light of the Bible, that preaching and preachers are not to be held accountable, always, for such failures. For they have doubtless read how it is said even of the Lord Himself, of Him who "spake as never man spake," "He could do no mighty works there, because of their unbelief." And again, they have read how the Gadarene swineherds besought even Him to depart out of their coasts, because His presence threatened them with temporal loss. Or they have further read, in the instructions which He gave to the seventy, that He took it for granted that they might visit some communities which would refuse to give heed to their message, and against whom, on forsaking them, they should shake the dust off their feet, as a testimony against them. Or, once more, they remember how Peter and Paul did not always succeed in their heavenly mission, but felt constrained to turn from resisting Jews to more docile Gentiles.

The truth is that there are ever at work other influences adverse to the Gospel, which often neutralize the power of the pulpit and render preaching ineffective. The fault lies elsewhere, and should in candor be sought there, and when found, as it may be, be freely exposed.

But suppose it be granted that the complaint is well founded, how do some propose to meet and correct the alleged evil? This brings us to the second main point.

II. *The lauded remedy.*

It consists in prescribing ritualism. Give the Churches a finely prepared ritual, or improve what they may already have by large ceremonial additions. Let there be more chants, antiphonies and responsive services; let there be more "bowings and risings, with all faces turned towards the altar, in consenting adoration of the sacramental holiness which inhabits the house of God," and is preëminently localized on the altar, especially if a mass, or something like it, be celebrated there.

The preaching is dull and unedifying: Give the people *liturgy*

in larger doses. The Gospel, as the Lord's message to men, for the salvation of sinners and the edification of saints, is powerless. Give the congregation larger measures of *liturgy*. The Churches are dead: Galvanize them with the liturgical battery, and so stir them up to renovated life. And the better to succeed, add, add largely, ceremonial appliances. Multiply gilded crosses in the sanctuary—on the altar, on the wall behind the altar, everywhere. Have different colored vestments, symbolical of different seasons in the Church-year—white, black, crimson, purple, violet. Let skillful artists be employed to adorn the recess back of the chancel, and the ceiling, and the side wall, with impressive paintings. Place candle-sticks with candles there, too, of various colors, in proper positions. *Then* will there be life, and living devotion; then will the Churches be revived, and prostrate Zion shall arise from the dust and shine, her Light being come!

And such measures are sagely and zealously pressed and lauded as the true and only remedy for an alleged evil so serious as the decay and impotence of modern preaching!

III. *No cure.*

Alas! for this boasted remedy, it has been tried for ages to effect something by it, but how utterly in vain. It was not by this the dry bones of the valley were revived. The Lord sent no priest to chant his ritual over them, but His *prophet to prophesy* over them. And when, at the Lord's command, he prophesied, that is, preached, the dry, bleached bones resuscitated and stood up clothed with living flesh. Would ritualists but study the case and learn the solemn lesson!

Ask the Christianity of past ages what ritualism ever did to build up its members in their most holy faith, or to save, really Christianized, a dying world. Who does not know the mournful answer? What did the ritualism of Rome do towards preserving in it the pure faith or holiness of life. Would our modern ritualists have the history of the Romish apostasy repeat itself? Ask the Episcopal Church of England how much it owes to the ritualism unhappily retained in its communion, or rather how much more it would have accomplished without it. Has the Book of Common Prayer made better ministers, more devoted pastors and more sincerely pious Christians than can be found in Churches

(despised sects without archbishops) which have had no such ritual? Let the Anglican Church tell our ritualists what led to the rise of Methodism.

In very truth, this much vaunted ritualism has proven itself one of the most impotent means for effecting any real good ever tried in the life of Christianity, or reported in the annals of the Church.

And what are the fanatical attempts made in some instances to bind it as a yoke upon the American Churches, accomplishing? The question needs only be asked to call forth answers utterly condemnatory of the whole scheme. A broken wall *may* be mended to last a while, with untempered mortar; but if the walls of our Protestant Zion are breaking down, ritualism will not restore them. The life of a dying man may be somewhat prolonged by artificial stimulants; but ritualism can put no chalice to the lips of a dying Church which will have any other effect than to make it drunk and be insensible to the pangs of dissolution.

Arsinus College Repertory.

THE PROPHETIC IN MAN.—A GRADUATING ORATION.

BY E. GARVER WILLIAMS, OF YORK CO., PA.

“WHAT are the limits of human thought and knowledge?” is a question which has been frequently asked, and very ably discussed by the most eminent and illustrious men in every age. Observations have been continually made in reference to the numerous phenomena presented in the sphere of mind and the world of matter. The numerous and varied relations around and within man, have, amid the dawn and progress of discovery, suggested and enforced the real existence of special and general adaptations, as well as intimated the prevalence of order and general uniformity of succession among the events and phenomena of the universe. In consequence of these facts, man’s zeal and aptness to

discover the ingenious laws by which all things and phenomena are related, regulated, and produced, have continually been enhanced, and by virtue of the success thus met with, the mind's point of observation has from time to time been elevated above its primary eminence, and thereby the horizon of human thought and knowledge was continuously extended. In consequence of this variability and successive elevation of intelligence in the sphere of mind, this question has been very differently answered.

If we look upon nature, field after field of observation opens before us; and the objects of our thought increase, until the mind, is startled by their magnitude and grandeur. Still the phenomena can be discovered, and many of the conditions and laws to which they are subject have led inquiring genius to ascertain the casual connections which produced and shaped them. The human mind incited in its career of discovery by a strong inherent curiosity to fathom the depths of the unknown, surmounts almost immeasurable difficulties. It is laying the entire world under contribution, and is encouraged in its pursuit of truth with the sublime hope of fully realizing in the future the prevalence of the same laws and similar phenomena as it has met with in its past experience; nor is it disappointed, but its expectations always satisfied. It is evident, therefore, that man has not only power or ability to discover present phenomena, and their causes, and the conditions under which they operate, but also an aptitude to predict future phenomena; and, therefore, is prophetic.

The fundamental prerequisite of the exercise of this prophetic aptitude in man, is *true* knowledge. Man must know before he can prophesy, and his knowledge must be founded upon the evidence of fact and the relations between cause and effect. He attains to this knowledge by observation and by experiment. In the former he merely observes; he watches, notes and chronicles the operations of nature as he witnesses them; in the latter, the enterprising and enquiring spirit of man takes a bolder step. Man is not satisfied with the merely passive part of an observer, but he renders himself an active agent; he not only observes, but directs; he brings into exercise the highest and noblest gift accorded to him by the Creator. Man interrogates nature by means of experiments; he asks questions of her; he twists the materials in his hands into new and artificial combinations; he brings substances

together which would naturally have always remained apart ; he probes the depths, hitherto unrevealed. Sometimes he launches into the vast ocean of nature, and by accident discovers some novel secret. At another time he pursues some already discovered analogy up to fresh results. By the joint usage of these two methods, the inquiring spirit of man attains to a comprehensive knowledge necessary to predict the future, with its phenomena, with accuracy.

Experience and reason approach every subject of human thought from opposite sides. The former distinctly observes what is and might have been different. The latter traces, according to its own laws of operation, the necessary connections between things and phenomena which either are or possibly might be. True knowledge consists in their absolute reunion. As we approach this limit the reason becomes more and more practical, till finally its hypotheses, which it has invented to account for the phenomena, are merged and lose themselves in the real laws of the phenomena themselves. In this way reason and experience become sources of mastery over nature by a genuine foresight of all future change. Experience ascends from transient phenomena to things and persons, and from things and persons to the double supremacy of physical laws, till the real and natural loses itself in the ideal. By this twofold process it is found that all transient phenomena belong to one grand, orderly scheme, firmly bound together by laws extensive as the universe itself.

What are the main elements which enter into all the various and complex researches of man, and which enable him to predict the future with accuracy? We find that human reason, on the ground of its experience, recognizes three main facts or principles, on which, when closely examined, the whole possibility of the exercise of the prophetic in man will be seen to depend.

The first is the recognition of fixed and necessary laws or relations among objects and phenomena—laws which are as fixed as the truths of arithmetic and geometry. The distinctive nature of these laws must be of such a character that the human mind receive them not only as true, but that we cannot conceive them to be reversed.

Another element, distinct from the former, is the presence of laws which are actual, but not conceived to be necessary, and

which are found to link past, present and future changes together. Their discovery enables man to infer from the present state of the visible world an actual past and an expected future. The existence of these laws must be determined by careful deduction from observed facts. They are, therefore, not an inference of pure human reason, but depend on actual experience and observation alone.

Finally, there must be actual conditions, whether constant or variable, which constitute the materials to which laws have reference and without which these laws could not even exist. On their mutual relations and incessant changes all phenomena must depend. It is by these that all phenomena are influenced, and, consequently, of the utmost importance to ascertain them.

It is on the right apprehension of laws, in their essential distinctness, and their inseparable union, that the reality and veracity of the prophetic in man depends. These are laws which are applicable to the phenomena of mind as well as to those of matter, and it is on account of the thorough knowledge of these and their practical application to present existing circumstances, that the human mind is enabled to lift the veil which separates it from the future, and, as if by logical inference, expose to view the future phenomena about to take place. The individual possessing a large store of experimental knowledge, and having a perfect comprehension of antecedent causal connections, from the circumstances and conditions of present existing causes, can infer future changes with marvelous precision and accuracy. It is in this manner that future meteorological phenomena are studied and transferred to our cities and towns, and their undoubted approach ever confirms the power and reality of the prophetic aptitude in man. To satisfy the prophetic in man is the aim and end of science. All the contributions to physical science in reference to the outward and material universe are so many instances of enlarging the judicious foresight of man, and all the scientific progress attained to since the very dawn of human existence tends in the same direction.

The prophetic in man is not confined to movements and forces in the material world, but it extends its boundaries to the mind itself, and from previously acquired knowledge of the conditions and laws of the human mind, it not only foretells the future of the individual, but even asserts with great exactness the destiny of

whole nations. It deduces from the present conditions, agencies and tendencies of nations their sudden downfall and destruction, or their future prosperity and greatness.

The human mind, in virtue of this prophetic aptitude, is enabled to shape its future destiny in life, and to initiate and maintain such collocations of circumstances and energies as will preserve the individual from all hazardous encounters to its temporal welfare. It is enabled to control events and results, and thereby to attain to a complete mastery over the whole empire of nature, whose instructions, beauties and glory it is ever destined to share.

A STATESMAN ON PULPIT ORATORY.

The veteran statesman, the Hon. Charles Francis Adams, delivered an address at the last Commencement of Amherst College, on *Pulpit Oratory*, from which the following extracts are taken. A few of the sentiments need, in our judgment, some qualification. But the views of Mr. Adams, in the main, are so forcible, and the spirit of his criticism is so excellent, that his suggestions and counsel deserve earnest consideration. We commend the extracts as complimentary, especially to some remarks made in another connection on a previous page of the present number of *The Monthly*.—ED.

"The growth in the Church of indifference on the one hand and of ritualism on the other, the former developing into skepticism, the other into superstition, neither of them is a healthy symptom in the Christian world.

"Am I right in my observation of this tendency, not merely in America, but over a great part of Christendom? If so, the causes are not in my mind far to seek. I shall treat them here solely in connection with my subject—the demands of the age upon its colleges.

"Religion, the bond between mankind and a sovereign Creator beyond the reach of the senses, is largely compounded of the two strongest passions engrafted in the race—the one love, the other fear. These forces irresistibly prompt the worship of that unknown Cause in ways more or less regulated by reason. In one class, emotion predominates; in the other it is in large measure qualified by reflection. The former depends upon effects produced upon the imagination through the presentation of images to the senses. The latter is equally maintained by the pressure of arguments forcibly convincing to the reason. So long as these forces moved in harmony under the common standard of the Saviour and His revelation, there was no sufficient jar among the forms of faith seriously to impair the unity of the Church He founded. But the temptation of the temporal power came in, and it opened a door to discord

which ultimately rent it in twain. The result we all know. The Papal and Protestant powers have now for centuries maintained toward each other an attitude of antagonism. But during this interval the condition of these opposing forces has been very differently affected. While on one side the Roman Church has steadily rallied all its followers upon its central point of union, emotion stimulated by fear, the Protestants, planting themselves on the right of private judgment, have seen their unity slowly and steadily impaired, until the multiplicity of conflicting doctrines has completely undermined the strength springing from a common bond of faith.

"Thus it turns out that while the Pope has lately been formally invested with powers little short of omnipotence over the faith and duty of countless millions of the human race, the Protestant Church, which once fought against him shoulder to shoulder when animated by one spirit, and which then won its liberty, finds itself exposed to a danger of disintegration, spreading so far and wide as even to arrive at indifference, if not at the absolute ice of entire unbelief. It was the master mind of the eloquent Bossuet who powerfully touched this chord, dissuading doubters wandering in uncertain paths from leaving the only permanent standard of faith. And his argument remains to this day the most dexterous and persuasive of all resorted to by his school. It cannot be disputed that over millions of the race who cling to support from a higher power against the promptings of a tender conscience and the fear of the torments of the damned, the force of an authority to relieve, sustained by the most effective appeals to the imagination, becomes positively absolute.

"Against this powerful array drawn up to catch the common mind, what has been relied upon as effective to stay the conscience and quiet the terrors of myriads of earnest, yet anxious dissidents? The chief resource has been calm appeals to naked reason, maintained by partisan arguments. For awhile this proved strong enough to hold many generations in their places, excellent people as ever lived, stern and zealous upholders of what to them appeared as solemn gospel truth. So long as the spirit of controversy was kept alive, no matter in what direction, against Rome abroad or backsliders at home, there was little danger of decay. It is peace and harmony that have bred indifference and desertion. Indifference tolerated the introduction of doubt and uncertainty. Then followed the desertion of churches not provided with especial objects of attraction, either imposing ceremonies or preachers seductive, whether by true dramatic accomplishments or their startling extravagance. On the one hand appeared multitudes crowding toward lame imitations of the splendor of Roman ritualism, and on the other eager devotees to the fantastic sentimentalism of dancing-masters in the pulpit. Then, too, the ice-bound scoffer had the courage to make himself seen, and to pretend that he who saw no future at all was the wisest of the prophets.

"This may appear to some of you to be much too charged a picture of the present religious state of Christendom. And, even as if conceded to be but partially accurate, I may be asked if I have thought of any counteraction or remedy. To which I respectfully reply that, if remedy there be, in my belief

it must be found in our institutions of education. We must raise up a fresh class of the clergy, thoroughly fitted for the precise conflict to which they are called. I have reason to believe that the study of the arts, which made an impressive and zealous orator, have by some excellent people been regarded as utterly inconsistent with the character of a grave and pious preacher of the gospel. It is the doctrine, only, which is essential. The manner of communication may be as it pleases God. The consequence of this sort of reasoning has been the production of many very worthy men as teachers, who never studied at all the modes of attracting the attention of their hearers, and who naturally left the experiment to take care of itself. What was the result? Gradual but silent secession, either to cherish indifference at home, or else to go to more stimulating, if not so estimable, preachers. One church, possessed of a star performer, is crowded to its utmost limits, while another, occupied by a far better, but less eloquent man, is attended, possibly, by forty or fifty devoted friends, and no more. Is it a matter of wonder that the innocent sufferer should be discouraged? He has missed his path. Why? Because, when he was taught, all that was inculcated as necessary was sound doctrine. The means of making it acceptable to the hearer were overlooked. The demand of the present time is for sympathy, bordering, it may be, upon passion. In my humble opinion, there never was a fairer field of action to animate and confirm the shivering confidence of thousands in the pure doctrines of the Saviour, than at this moment is presented in these United States. There is a great need of a revival, and of successors to even such as Whitefield and Wesley to bring it about. I am an earnest advocate of a special school of instruction directed to this end alone. I want no extravagance, and still less the graces of the dancing-master, but rather the lofty consciousness of power skillfully devoted to the penetration into the innermost recesses of the mind and the confirmation of the reason, and a deep well of sympathy from which to heal the soreness of every faltering heart.

"In saying what I have, I mean no offence to those whose province it has been heretofore to teach in this department. While I fully believe that in no country are to be found a greater proportionate number of pious, learned, faithful and assiduous servants of the Church, I trust it will be no disparagement to them if I frankly confess a craving of many years for a warmer, a more effective and a more sympathetic manner of communicating their valuable lessons both of law and love."

COLLEGE ITEMS.

It was doubtless understood by our readers that Dr. Super's article in the last number was his Address at the opening of the Fall Term, although by an oversight this fact was not stated.

Since the report made a month ago six more new students have been added

to our list for this term (making thus far 36 in all), including one admitted to the Theological Department.

H. T. Spangler, assistant editor of *The Christian World* has been ordained by Miami Classis. He will supply a new mission started in Cincinnati.

H. H. Pigott, of the last graduating class, is engaged in teaching at Keep Tryst, Washington county, Md. He has his Alma Mater's best wishes for success.

Our two Literary Societies, the *Zwinglian* and the *Schaff*, are flourishing. Both have been greatly cheered by their accessions this term, and are stimulated with fresh zeal in the prosecution of their noble work. We could not help contrasting, lately, their pleasant and handsomely furnished rooms, procured in so short a time, with the very plain and scanty accommodations with which the literary societies of our old Alma Mater had to be content for many years after their organization.

The College Prayer-Meeting, held every Tuesday evening, is well attended and full of interest. It is proving, we trust, an effective means of good to the students and the entire Institution, in many ways. Let all the friends of the College remember it in their devotions, that it may receive rich blessings from Him who heareth prayer, and who has promised answers of grace and peace to all who diligently seek Him.

To the Hon. Diedrich Willers, Jr., Secretary of the State of New York, the College is indebted for a package of valuable books of a Civil and Scientific Statistics of the State, for which he will please accept our very grateful acknowledgments.

MISCELLANEOUS ITEMS.

Rutgers College.—Never before in the entire hundred and five years of its existence, has Rutgers College opened under such happy auspices as at present. It has now over two hundred students, not simply on its rolls, but in actual attendance upon its exercises. The recent examinations for admission were exceptionally thorough and rigid. And though some candidates were rejected, about seventy were admitted to the Freshman Class—in the proportion of forty odd to the classical department, and the remainder to the scientific section. The College has twelve professorships, filled by vigorous and accomplished instructors, and it is strong in the confidence and affections of its alumni and friends.

Remarkable Aboriginal Race.—At a meeting of the Anthropological Section of the recent session of the British Association, Mr. B. F. Hartshorne, read a paper on the habits and physiology of the Weddas of Ceylon. He said they

were a remarkable race of aborigines, who still depended for their means of subsistence upon their bows and arrows, and passed their lives in the vast forests of Ceylon, without any dwelling-houses or system of cultivation. There was an entire absence of any flint or stone implements among them, and their state of barbarism was indicated by the practice of producing fire by means of rubbing two sticks together, as well as by their habitual disregard of any sort of ablution. Their intellectual capacity was very slight; they were quite unable to count or to discriminate between colors; but while their moral notions led them to regard theft or lying as an inconceivable wrong, they were devoid of any sentiment of religion, except in so far as that might be inferred from their practice of offering a sacrifice to the spirit of one of their fellows immediately after his decease, their idea of a future state being that they become devils after death. They never laughed, and it was observable that they were the only savage race in existence speaking an Aryan language.

"The Common School League" is the name of an Association recently organized in New York, for the defense and protection of the common schools of the United States. Its office is at 142 Sixth Avenue, New York, where all friends of the schools are cordially invited.

The following are its objects:

PREAMBLE.—The undersigned, believing that the common schools, supported by the tax payers, should remain as they were constituted—entirely free from all sectarian influences—do hereby agree to unite in an association for the protection of our schools and our common school system, to be called "The Common School League of the State of New York."

The objects of this association shall be:

1. The maintenance of the non-sectarian status of the common schools of the United States.
2. The defence of the schools against attacks, social or political.
3. The retention of the Bible in the public schools without note or comment, and its customary use in any school supported wholly or partly by the tax-payers of any State or by the United States.
4. Opposition to any grant of public money to any sectarian institution of any name or denomination whatsoever, whether said money is derived from the customs, taxes, fines, or licenses, from either municipal, state or national sources.
5. This association shall collect and diffuse information relating to the common schools of the United States, in all their varied relations. It shall also receive any reports, memorials, complaints or suggestions concerning the schools, and their management, discipline, government, or routine, which may be made to it, and take such action upon them as may be deemed necessary or advisable.
6. This League may co-operate with any other league and association now existing, or which may be organized, having similar objects in view.

The estimates for the New York city government for the next year contain the following items under the head of charities: For the Hebrew Benevolent

and Orphan Society, \$44,000; for the Roman Catholic House of the Good Shepherd, \$33,000; New York Catholic Protectory, \$242,000; Protestant Episcopal House of Mercy, \$24,013.04; American Female Guardian Society, \$61,148.38; Magdalen Benevolent Society, \$5,287.62; Children's Fold, \$6,148.38; Institution for the Blind, \$6,000; Institution for Deaf Mutes, \$15,300. Some of these are public charities with no ecclesiastical connection. But of those which are evidently sectarian, the avowedly Catholic institutions will get \$275,000, if these estimates are accepted, and all others \$72,161.42. Thus the lion's share falls to the priests.

Gæthe said: "Tell me with whom thou art found, and I will tell thee who thou art." Dr. Guthrie, speaking of his college companions, who were in age and acquirements much his superiors, said, "This, next to being able to say with David, 'I am a companion of all them that fear thee,' is the greatest blessing for men, as well as youths."

Every revival of literature in the world, every new interest in philosophy, every notable quickening of the human intelligence, can be traced to something that may be called a revival of religion.—*Prof. Tayler Lewis.*

It is with moral qualities as with flowers; the bright are sometimes poisonous, but, I believe, never the sweet.—*Archdeacon Hare.*

"*Turn to the right,* and go straight ahead," was the reply of the late Bishop of Litchfield, to a fellow-traveler who sneeringly asked him to point out the way to heaven.

Mr. Gladstone has just written to a German author that "Germany now holds the first place on behalf of the world, in asserting the necessity of limiting spiritual powers to spiritual things."

Dr. Joseph T. Duryea is to deliver the opening address before Dr. Talmage's Lay College, on the 26th, at 8 o'clock p. m.

The Empress of Japan has decided on the erection of a college for young girls who wish to devote themselves to teaching, and has given a liberal sum from her private purse toward the expense of construction.

The little republic of Switzerland has no less than 7,000 schools, and attendance is compulsory in all the cantons but two. Another fact of kindred importance is that Switzerland has always retained her freedom.

Mr. Thomas Carlyle, although seventy-nine years of age, is said to shut himself up every evening to study.

A Cherokee Indian, a Japanese, and a retired clergyman 50 years old, are among the students at Dartmouth College.

An eminent lawyer of Boston tells the following joke: A flashily-dressed young sprig entered Ben Butler's office, and was requested by Benjamin to be seated. The request was complied with, and the young man was asked to state his business. "Well, Mr. B., what would be the first thing for me to do in order to learn the profession?" Benjamin fixed his weather eye upon the

nobby-dressed young man, and surveyed him from his flashy necktie to his highly-polished boots, and exclaimed: "The first thing you had better do would be to go and roll in a barn-yard." An answer came as quick as the suggestion in the following terse language: "If I should come and study two years in your office, wouldn't it do just as well?"

Light in Egypt.—No country in the world presents so interesting a spectacle as Egypt at this time. The ancient "dry nurse of lions" has been for a thousand years almost as dead, withered and dry as the mummies of her ancient philosophers and heroes. Her civilization runs back so far in the dim past, that scarce any two chronologists have agreed upon the measurements of time—some of them differing by thousands of years. It is a remarkable fact, that the light of her civilization does not grow dim, but, on the contrary, is found to brighten as the explorer of the past goes further and further into the remote ages. Egypt is a very long arch in the bridge which reaches back over the abysses of ignorance and savagery, from the present to the enlightenment of the primitive man. She gave civilization to Assyria, letters to Phœnicia, taught Greece her alphabet, and trained her in science and philosophy. Even the chosen people were four hundred years in her school; and Moses, the law-giver, was providentially prepared for his mission by her profound instructors. In arms she was scarcely less renowned than in arts. The nations of all the East, from Ethiopia, far south at the sources of the Nile, to the Nomadic tribes of Central Asia, acknowledged her sway, and brought gifts to her temples. Her libraries and her learning were the glory of the ancient world. Her monuments are the world-wonders of to-day.

Ismail, the present Khedive, is the harvester—the usurer, we might say. He is bringing in the civilization loaned so long ago, increased a thousand fold. He learns from it to strike down slavery and the slave trade; to abolish polygamy; to educate and exalt woman; to establish the Yankee institution of common schools; to put intelligence and intellectual education behind his new breech-loading rifles, in the heart and head of every soldier; to put religious intolerance under guard—as the ferocious and cruel spirit that it is; to make proficiency in mathematics, languages and philosophy, a large element in the tests for promotion in his army. Even the field laborers and domestic drudges of his own race are reached by this energetic monarch, with the purpose of giving them education. The ignorant Mohammedan priests have as completely lost control of education in Egypt, as the bigoted Catholic priests have lost it in Germany. Indeed, Ismail led Bismarck in this essential reform. In the scale of civilization Egypt already ranks with Spain, and will soon outrank her as a military power.

Sewing has been taught in the public schools of Boston for twenty-three years, and it has just been discovered that it is illegal to expend public money for that purpose.

Germany, with a population of 42,000,000, last year graduated 680 physi-

cians, rejecting 108 applicants. In the same time the United States, with a population of 40,000,000, graduated 3,000 physicians.

The Supreme Court of Wisconsin has recently decided that the whipping of a child by a public school teacher is an assault and battery, and that an offending teacher may be fined, as well as held answerable for violating the dignity of the law.

BOOK NOTICES.

The Bibliotheca Sacra and *Theological Eclectic* closes its forty-fifth year with the October number. And an admirable number it is, richly laden with articles abounding in instruction, and interesting in variety, prepared by able contributors. This may be partly inferred by a mere statement of the subjects discussed, and of the names of the authors. I. Jesus and the Resurrection, by Dr. Hickok, of Amherst. II. The Endorsement of the Septuagint, by Rev. H. M. Dean, Newton, Mass. III. Recent Critical Treatment of the Psalter, by Rev. James F. McCurdy, Princeton, N. J. IV. The Early British and Irish Churches, by the Hon. John D. Baldwin, Worcester, Mass. V. Consciousness, by John Bascom, LL.D., University of Wis. VI. Words in N. T. Greek, borrowed from the Latin. VII. Recent Assyrian Discoveries, by Rev. Selah Merrill, Andover. VIII. Decline of Rationalism in the German Universities, by Joseph Cook, A.M., Boston. IX. Dr. Burton on Metaphysics, by Dr. Pond, Bangor, Maine. X. Notices of Recent Publications.—Index. Gleaning over the table of contents for the year, one cannot fail to be impressed with the great value of this ably conducted quarterly for all intelligent Christians, and especially for ministers of the Gospel. For four dollars a year they are furnished with matter gathered by careful study from sources costing many times that amount, and without the trouble or time required in gathering it. It continues to be published by *Warren F. Draper*, Andover, Mass., and to be edited by *Edwards A. Park*, D.D., of Andover, and *George E. Day*, D.D., of New Haven.

Deutscher Kalender für d. ref. K., Cleveland, Ohio, auf 1876. This Almanac is very well gotten up, and besides the usual contents, supplies a judicious variety of useful matter for home reading, with very happy reference to the Centennial year. Price per copy, 10 cents.

The Christian World Almanac for 1876, is also ready, and appears with still further improvements upon that of 1875.—Price, single copy, 10 cts., and 2 cts. postage; 12 copies, by mail, \$1; 25 for \$1.50 and expressage; 50 for \$2.75 and expressage; 100 for \$5.25 and expressage.

The National S. S. Teacher, for November, is an excellent number, containing valuable articles of general and special service for all Christians, but par-

ticularly for those engaged in Sunday School work. Published by Adams, Blackmer & Lyon Pub. Co. Edited by M. C. Hazard, 147 Fifth avenue, Chicago. Price, per single copy, \$1.50, strictly in advance.

EDITORS' DESK.

BUSINESS ITEMS.—Subscribers still in arrears for *The Monthly* will please promptly remit by *postal order* on Lancaster, Pa., or by *bank check*, to J. H. Pearsol, Lancaster, Pa.

The editorial office proper, of *The Reformed Church Monthly*, is Ursinus College, Freeland, Montgomery county, Pa., to which all articles intended for *The Monthly* must be sent. Items of church interest are earnestly solicited.

Articles without signature are from the pen of the senior editor.

The continued interest of friends is solicited for the increased circulation of *The Monthly*. Many kind letters received assure us that it is warmly appreciated. Let every one who believes it is doing a good work try to get an additional subscriber and thus extend the circulation of the same.

Back numbers, and also back volumes, from the commencement (1868) can be furnished. Single number, including postage, at 20 cents. The price per volume, unbound, including postage, is \$2.15; bound, \$2.90.

Friends who remit dues promptly to us, by Postal Order, *will please have the order drawn on the Collegeville P. O.*, not Philadelphia. Attention to this will save trouble.

The first Biennial Conference of the American Branch of the Evangelical Alliance will have held its sessions (in Pittsburg) by the time this number is circulated. Having been chosen a delegate to attend the meeting by the Philadelphia Branch, we hope (October 25) to have the privilege of participating in its deliberations. The Conference will doubtless possess great interest. With open and disguised Popery, and bold or subtle infidelity, combining to undermine the foundations and hinder the work of the Evangelical Christianity of our country, there is the most urgent need of such a consolidation of the different representatives of that Christianity—such prayerful, prudent and zealous union of effort as invests the Alliance with immense importance, and imposes upon it the most solemn responsibilities. Only let it guard with the utmost vigilance against any weakening of its strength or thwarting of its purposes and work, by the insidious intrusion of foes. It should be well remembered, as one of the saddest and admonitory lessons of the past, that what jesuitry cannot prevent by open hostility, it will try to destroy by insinuating itself under the guise of friendship. Those who ridiculed and denounced the Alliance when it was thought that denunciation and ridicule might cut the sinews of its influence, or inflict a fatal stab upon its very life, are hardly to be

trusted in any professions of favor they may make on finding their hostility impotent, unless they give most satisfactory evidence, by open, frank confessions and retractions, of repentance and conversion. The *General Alliance* in New York city, two years ago, did a good work. Let us hope and pray that the Biennial Conferences of the American Branch will take up and successfully carry on that work, in the spirit of such essays as those of Dorner, Christlieb, the lamented Arnott, Payne Smith (Dean of Canterbury), and many others of similar positive Protestant character.

To the Law and the Testimony.—Our allusion to the "*Reformed Church Era*" a month ago, has elicited a rejoinder. The editor objects to our logic. But the objection, unwittingly, of course, misses the aim of that logic. It was directed *just against the principle* on which he based the charge of unconstitutionality and illegitimacy brought against Ursinus College, especially its Theological Department. Let the case be stated again, and our position regarding it be fortified by additional proofs of the "other illustration" alluded to.

The principle assumed by the "*Era*," and others of the same mind, is this: *Any institution, not expressly provided for or authorized by the Constitution of the Church, is unlawful, or unconstitutional, and illegitimate.*

Or it may be put in another form: If the Constitution authorizes a Synod to establish and conduct a particular institution, of any kind, no one else, and no body or organization of members, have a right to engage in an operation thus provided for. Should any do so, their institution or work would be unconstitutional and illegitimate.

This principle we pronounce erroneous, and unwarranted by the spirit and letter of the Constitution, and unrecognized by the practice of the Church. To the proof given in October we add the following:

1. The Constitution of the Church makes no provision for the establishment of a "Society for the relief of Ministers and their Widows." Is that society an un- or anti-constitutional and illegitimate organization?

Or, taking the other form of stating the alleged principle: suppose the Constitution authorized District-Synods to have such societies, would it be illegitimate and unconstitutional for some ministers and members of the Church to unite in forming another? These questions need no answers.

2. Where does the *Constitution* provide for *Orphan Asylums*? Are, then, those which exist among us unlawful, illegitimate and unconstitutional?

3. The Constitution does provide that Synods may publish books, &c. Does that make it unlawful for any party, not officially appointed by a Synod, to engage in the *publication business*, and are, therefore, all books and book establishments published or maintained by such parties, anti-constitutional and illegitimate? No one will be so silly as to contend for this.

Here, then, is the point and force of our logic, and it will bear any fair test which may be applied to it. The fact that the constitution may authorize Synods to do or engage in this or that particular work (such as having a publication board, institutions for literary or theological education, &c., &c.,) does

not *limit this right* to the Synods. Still less does it expose those who, without official synodical authority, may engage in a similar work, to the odious charge of irregularity, unconstitutionality and illegitimacy. Synods, as such, have no rights or prerogatives, but such as are specially delegated to them. And when the constitution allows them to do this or that thing, it is not by way of limiting the privilege to them, but of *limiting them* by such and such restraints.

Our church, and hence our constitution, never dreamed of making Synods monopolies in regard to matters of publication, education, or anything else of the sort. And we are fully persuaded that any attempt to prohibit the members of our church from engaging, individually or in an associated capacity, in the business of publication or education, would be most resolutely resisted as an act of the most arbitrary and intolerable tyranny.

A MOST IMPORTANT LEGAL DECISION.—*The Right of the Church Vindicated against Arbitrary and Unconstitutional Synodical Action.*—The Supreme Court of Pennsylvania at its recent sitting in Pittsburg, finally disposed of the case known as that of the Reformed Presbyterian Synod against George H. Stuart (and other parties), which has been pending for a number of years. Without specifying particulars, the points in the case may be generally stated as follows: For certain alleged violations of the laws of the Church, Mr. Stuart, an Elder of the Church, was suspended by a summary process of the Synod. On the ground that the action of the Synod was unjust, arbitrary, and in violation of the principles of the Constitution of the Church, the congregation of which he was a member, and the Presbytery with which it was connected, refused to recognize the action of the Synod. The Synod then proceeded to cut off the Presbytery, (and, as is reported, some other Presbyteries which took the same course), and claiming the church-property within its limits, sought the ejection of the congregations using said property, and to secure the possession of it as the property of the Reformed Presbyterian Synod. The position assumed by the Synod, as we have understood the case, has been, that it is the interpreter of the Constitution of the Church, and has the judicial right to enforce its interpretation, and that no civil Court has the right to go back of such interpretation in any case decided by the Synod.

By the recent decision of the Supreme Court, however, this position of the Synod has been declared false, if the brief (published) reports of the case are correct. The Supreme Court holds that every Synod is as much bound by the terms of its Constitution as any individual member or Presbytery. No Synod may arbitrarily interpret and apply the Constitution to secure its own ends, especially not in alleged criminal cases, (Mr. Stuart had been charged with singing hymns, instead of confining himself to Rouse's version of the Psalms, &c.) No Synod may violate the constitutional law of the church in its suspension or expulsion of a member who may have become obnoxious to some leaders, or to a majority in the Synod. The constitution of a church may not be converted by such a majority, or its leaders, into an instrument for arbitrarily cutting off those whom

they may choose to pronounce offenders, under their construction of the constitution, and justify that construction on the ground that it is the Synod's prerogative to say what the law is, and to apply it as they please. Every church constitution is presumed to state in plain, intelligible language what is meant to be the law. That language must be interpreted according to the ordinary rules of ascertaining the sense. And by such interpretation the Synod, as well as the members, must abide.

Upon this principle the Supreme Court sustained Elder Stuart and those who stood by him against the Synod.

This is, at least, our present understanding of the case. We have not yet seen the opinion of the Court published in full, but presume that the papers have correctly represented its tenor and spirit. Assuming this, the decision must be regarded as most equitable and proper, by all who love their Church more than any party in it, and who rejoice in a victory of right over wrong.

Formal authority, vested in properly constituted authority, is not only good and needful, but will always be respected by people of upright minds and hearts. But when such formal authority is perverted into machinery for subverting the very foundations of truth and justice, and for grinding to powder or banishing those who may seek to save those foundations, what shall be thought or said of it? Happily, it is a rare thing for Evangelical Protestants to need to seek the protection of civil law against Synodical tyranny. But when it is needed, it is a good thing that, as a last resort, there is such a refuge, and that there are intelligent Christian judges who cannot only shield individuals from attempted wrong, but secure the Church in its Constitutional rights.

Willful insubordination should always be rebuked, and duly punished. But no less should the arbitrary and tyrannical spirit, which even an ecclesiastical body in power may seek to indulge, be firmly restrained.

We feel exceedingly desirous of seeing the opinion of the Supreme Court in full, and hope to be able to publish it, or a complete synopsis of it, in our next issue.

"*A Lutheran Bull*," is the caption of a caustic editorial of our old friend, Dr. Conrad, of the *Lutheran Observer*. The occasion of it was the action of a (Missouri) Lutheran Synodical Conference at its last meeting, against the *General Council* of the Lutheran Church, which represents a less extreme high-churchism than the Missourians maintain. The latter soundly condemn the *Council* for not going far enough in the matter of a purging exclusiveness, and declare that "it (the Council) has rendered itself guilty of denying the Confession of the Lutheran Church, and that they (the Conference of Missourians) cannot regard the Council as a truly Lutheran body, and that they cannot hold any faith or Church fellowship with it." This is rather hard on such staunch defenders of genuine old Lutheranism as our friends, Drs. Krauth, Mann and their respected associates.

And yet note the following item as showing how very far they are willing to go towards conciliating those zealous Missouri anathematizers.

The General Council of the Lutheran Church, at its late meeting, adopted the following action :

On the subject of Exchange of Pulpits and Communion Fellowship, Dr. Ruperti, of New York, offered a resolution which subsequently was amended and adopted, as follows :

The General Council expresses its sincere gratification at the progress of a truer Lutheran practice in the different Synods since its action on Communion and Interchange of Pulpits with those not of our Church, as well as the clear testimony in reference to these subjects so lately officially expressed by the Augustana Synod. We nevertheless hereby renewedly call the attention of our pastors and churches to the principles involved in that testimony, in the earnest hope that our practice may be conformed to our united and deliberate testimony on this subject, viz : The rule which accords to the word of God and the Confessions of the church is, *Lutheran Pulpits for Lutheran ministers only ; Lutheran Altars for Lutheran Communicants only.*

In regard to the above action, the President, Dr. Krauth, made an official declaration, of which the following is the substance :

The sole change made in this action is, it declares whence we get the rule, to wit : out of the word of God and the Confession of our Church. It only makes explicit what was implied before. And in the practical application of it, all pretense that the rule is only a human rule, or rule of order, is precluded.

And this is the Lutheran Church towards which Dr. Apple, at Fort Wayne, directed such loving union glances. This is the Dr. Krauth (whom, apart from such amiable ultra-Lutheranism, we personally esteem) who was cheerfully allowed so many pages of space in Dr. Apple's *Mercersburg Review*, for a virulent assault upon Reformed theology, as represented on a certain point by Dr. Hodge ! "*Lutheran Pulpits for Lutheran Ministers only ; Lutheran Altars for Lutheran Communicants only.*" But surely the rhetoric here needs a climax. What should that be but a Lutheran heaven for Lutheran saints only ! On such bigotry we make no comment, but have merely to say that such Lutherans may have, in welcome, their pulpits, altars and heaven, all to themselves.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. A. Schade*, Bucyrus, O., *Rev. H. G. Long* from Massillon, O., to Lexington, N. C. *Rev. M. Loucks*, Somerset, O. *Rev. A. Butt* from Montpelier to Pulaski, Williams county, O. *Rev. Fr. Judt*, care of Fera P. Pfingsten, corner of Twentieth and South Market streets, Louisville, Ky.

The Rev. *David Van Horne*, of Dayton, Ohio, unanimously called to the

pastorate of the First Reformed Church of Philadelphia, has accepted the call, and is expected to enter upon the charge early in November.

ADDITIONS TO CHURCHES.—Mt. Gilead, near Concord, *Rev. H. F. Long*, 4 were added; Pine Run, Westmoreland county, Pa., *Rev. H. Bair*, 36; Somerset charge, *Rev. C. W. Hoyman*, 11; Altamont, Ill., *Rev. S. P. Meyers*, 5; Canal Winchester, O., *Rev. J. Hiffley*, 5; St. John's charge, Clarion Classis, *Rev. James Grant*, 9.

LICENSED AND ORDAINED.—*Rev. J. B. Kerschner* was ordained to the office of the holy ministry and installed pastor of the Millersburg charge, by a committee of East Susquehanna Classis, on September 25th.

On Sunday evening, Oct. 3d, *Rev. R. Kuntz* was installed pastor of Christ Reformed Church, Reading, Pa.

Rev. Boditcher was ordained to the office of the ministry, and installed pastor of the Reformed Church at Girard, Pa.

On the 19th of September, *Rev. Mr. Hansen* installed *Mr. J. Lerborg* pastor of the Reformed Church at Milwaukee, Wis.

Rev. T. J. Bacher was installed pastor of the church at Crystal Spring, on the 18th of September.

CHURCH DEDICATIONS.—Archbold, O., on the 5th of September, the new Reformed Church was dedicated to the service of God. *Rev. Richter* is the pastor.

A new Reformed Church was dedicated at Monroeville, Clarion county, Pa., on the 12th of September; *Rev. J. F. Wiant* preached the dedicatory sermon.

A new church was dedicated to the service of God, in the Mill Creek charge, on Sunday, Aug. 29th. *Rev. W. J. Bowers*, pastor.

A new Reformed Mission church was recently dedicated to the worship of God in Cleveland, Ohio.

Rev. N. E. Gilas recently dedicated a new church edifice at Rocky Ridge, Frederick county, Md.

International Lessons.—The "International Sunday-school Lesson Committee" held its fifth annual session in Chicago this month, and adopted a series of lessons for 1877. The lessons for the first half year of 1877 include the history of Israel from the division to the captivity, with selections from the Prophets Jonah, Hosea, and Amos. The course for the last half year finishes the Acts of the Apostles.

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SEARCH THE SCRIPTURES.

THAT these words are an admonition or a command, seems to be clear enough from the connection in which they stand. But what is of still more practical importance is the fact that *the command was given to the people at large*. To be satisfied of this it is only needful to read the chapter (John 5) from verse 16th to the 39th, in which the exhortation occurs.

It is evident, therefore, that the Scriptures were intended for the people at large. They were not meant to be in any sense the exclusive property of the priests and scribes. These could not justly set up any such claim. The former, indeed, held their office by divine appointment, and it was a part of their duty to make known and explain the Scriptures to the people. And the latter, though not formally invested with their office by a special divine appointment, might render good service to the people as expounders of the law and the prophets. But neither could fairly claim that their official interpretations must be received as authoritatively final. An appeal might be taken from their interpretation to the Scriptures themselves. Nay, when they explained the Word of God in a way which seemed contrary to its true sense, as they often did, they might be required to prove what they taught by the Word, as the ultimate standard of truth. If they set up the "traditions of the elders" as of higher authority than the Word of God, and in a way which perverted the *law*, their teaching was to be rejected. So far as they were invested with authority to teach, they had such authority given them, *not* to abuse it by making the Scriptures a pretext for enslaving the people under

the priestly bondage of their arbitrary interpretations of the Word, but as a means of instructing, edifying, and comforting them by the Word. And it was a wicked abuse of their limited authority and a shameful perversion of their office for them to claim that they were the sole custodians of the Scriptures, and that the people had no business to read for them themselves, or to understand them in any other sense than that fixed by the scribes and priests.

Such arbitrary arrogance was common in the Saviour's day. Hence his severe rebuke of those (priests and scribes) who would neither go into the kingdom of heaven themselves nor let others enter, and who, as blind guides, were leading those over whom they tyrannized by their sacerdotal usurpation, into the pit of destruction.

But mark the contrast of His conduct. He knew that He taught truth; He was the truth. So He encourages the people to search the Scriptures. He challenges and enjoins them to do so, knowing what must be the result if they would do it sincerely. No upright preacher of the Gospel will shrink from this test. He is never afraid to have the doctrine he teaches tried by the only divine source and standard of truth, the Bible. The more those whom he seeks to instruct study the Scriptures, the better he likes it. It encourages him to hope that they will thus become rooted and grounded in the truth. That some may not do it honestly or devoutly, is no reason, in his mind, for denying their right or duty to read and study for themselves. If He who gave the Bible to men commends men to read it, who is the pope or priest or any officer in the Church that they should interpose their prohibition.

Now what Jesus enjoined upon the unbelieving and quibbling Jews around Him, may be considered as still more binding upon those who profess to be His disciples, upon all Christians, of all times.

It is their common right

to do so. The Sacred Scriptures are God's gift to all His people. They are the common inheritance of the whole congregation of the Lord. "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophet," in the Old Testament dispensation, sent the messages to each member of the covenant singly, and to all collectively. He, their God, spoke unto

them in their own tongue in the simple language in which it was possible to express heavenly truth, and so that all might fear and understand. The same is true of the New Testament Scriptures. The Gospel and Epistles were written, under the guidance of the Holy Spirit, for general circulation, as far as then practicable among all Christians. They were given as a possession to all. All might not at once fully understand all that was thus put into their hands or placed within their reach. But all were to have the opportunity of trying to do so, and, by prayerful study of the "oracles of God," of becoming more fully enlightened through the knowledge of the truth, day by day.

Some might even wrest or pervert the Scriptures to their own hurt. Should they on this account be kept out of the hands of the people? By no means. As well might meat be kept from men, because one or another has been choked to death by eating meat. No occasional harm which may come from a misuse or abuse of the Scriptures furnishes the least excuse for denying the Bible to the people at large. Far more injury to individuals, and to Christianity in general, has resulted from sacerdotal interference with the right of God's people in this respect. Of this fact the history of the Church in past ages furnishes abundant proof. But for the withholding of the Bible from the people, and the general disregard of it, Popery could never have grown into the monstrous system of error and superstition which it became during the middle ages, and continues to be to-day.

It may be said that the freedom of God's people in regard to the Bible, for which we are contending, has resulted in multiplying sects and the increase of skepticism and infidelity. We deny the connection here assumed between the things named. But even admitting that the freedom claimed has led to some unhappy consequences, what then? Light is an occasion of some persons becoming blind. Would it then be better to have no light at all? Fire sometimes consumes houses and cities, and even their inhabitants. Would it, therefore, be preferable to have the whole earth bound in the very fetters of the frigid zones.

The case need not, however, be argued in this way. It is a sufficient vindication of the right of the people to have and search the Scriptures, to appeal to the fact that God gave them to His entire people, and did so for the purpose of having them read

and studied by all. Is the Pope, or Romish or Puseyite priest wiser than God, or more considerate of what is best for His people? And if God has placed His Word, unbound and free, in the hands of all the people, with the injunction that they shall devoutly read and study it, should they not insist upon their right against all the interdictions of sacerdotal arrogance? They should do so not only as contending for their common right, but also for one of

Their greatest common needs.

It is no disparagement to the divinely instituted special Ministry of the Christian Church to maintain that the public teaching of the Word is not all that God's people need, so far as growth in the knowledge of the truth is concerned. Preachers cannot be always preaching. But Christians need to be ever delighting themselves in the law of the Lord, and in that "law to meditate day and night." This was felt and acknowledged by saints of the Old Testament. How much more freely must it be admitted under the New Testament.

They need the Scriptures, and the diligent study of them, as an appointed means of constant progress in their understanding of divine truth. They need them as a means of their confirmation and steadfastness in the faith of the Gospel. They need them as one of the surest defences against the assaults of bold and subtle error. They need them for daily counsel and consolation. They need them, finally, as a means of immediate, devout and most blessed fellowship with Him who through His Word still communes with His people and blesses them.

What thousands in all times have found the Scriptures to be in these and other respects all they proclaim themselves to be, and all that the Psalmist testifies so gracefully concerning them! What tens of thousands to-day turn daily from the harassing cares of life, from its anxieties and griefs, from the bitterness of its disappointments and woes, from the assaults of the world, the flesh and the devil, to find the very thing they need, the surest antidotes to all earthly ills, with Him who meets and speaks to them in and through His holy Word! By it He enlightens their darkness! By it He calms their fears. By it He quenches their burning thirst. By it He revives them when fainting. By it He

raises then when they have fallen. By it He restores their soul.

Is it not the bare printed letter of the Scriptures that does all this. *There is no such Word of God*; the Scriptures of His inspiration *are no such dead, bare letter*. He who *inspired* them first inspires them still. The Word cannot be sundered from Him who gave it. It is a present as well as past revelation of the mind, and will, and grace of God. It is a word of perennial and imperishable divine power in all ages. All other powers and energies may fail, but the Word of the Lord endureth forever.

By their daily sense of their spiritual wants, then, will Christians feel themselves constrained to *search the Scriptures*. This, also, is.

Their common duty.

It is so by virtue of the Master's command. He who gave them His holy Scriptures, everywhere most earnestly requires them to search and faithfully study His Word. A spirit of filial obedience should, therefore, prompt them to comply with His requirements. They owe it to Him, on this account, to do so.

Furthermore, they should be invited to such compliance by *gratitude* for the heavenly gift. Has their heavenly Father placed such treasures of truth and grace within their reach, and shall they so undervalue or despise them as not to use them with all diligence?

To this they are likewise urged by the obligations they are under to make the best use of all the means supplied for their personal spiritual improvement, and for their increased qualification for serving the cause of the Lord. If they shall teach others, edify one another, they must learn daily at the Master's feet how best to do this.

Let there, then, be a more diligent searching of the Scriptures by all who acknowledge their heavenly source and divine authority. In these days especially is there need of this. Never was divine truth more boldly or more insidiously assailed. Sacerdotalism and infidelity have joined hands against it. Let the true people of God panoply themselves most closely and carefully with the weapons which the Scriptures supply, taking above all, "the helmet of salvation, and the sword of the Spirit, which is the Word of God."

THE HOLY BIBLE.

WELCOME, dear Book, soul's joy and food! the feast,
 Of spirits; heaven extracted lies in thee.
 Thou art life's charter, the dove's spotless nest
 Where souls are hatched unto eternity.
 In Thee the hidden stone, the manna lies;
 Thou art the great elixir rare and choice;
 The key that opens to all mysteries,
 The word in character, God in the voice.
 Thou art the oil and the wine-house;
 Thine are the present healing leaves,
 Blown from the tree of life to us
 By His breath whom my dear heart heaves;
 Each page of thine hath true life in 't,
 And God's bright mind expressed in print.
 Thou art the faithful, pearly rock;
 The hive of beaming, living lights;
 Ever the same whose diffused stock
 Entire still wears out blackest nights;
 Thy lines are rays the true sun sheds;
 Thy leaves are healing wings He spreads.

Vaughan, 1577.

Spread, oh spread, thou mighty Word,
 Spread the kingdom of the Lord,
 Wheresoe'er His breath has given
 Life to beings meant for heaven.

Word of life! most pure and strong,
 Lo! for Thee the nations long;
 Spread, till from its dreary night
 All the world awakes to light.

Lord of harvest, let there be
 Joy and strength to work for Thee;
 Let the nations far and near
 See Thy light, and learn Thy fear.

Bahnmaier.

Move directly to your subject; the sooner you get the main
 idea the better.

WAYSIDE GLEANINGS.

It was my privilege to spend a Sabbath, some weeks ago, at Huntingdon, Pa.; spent part of Saturday evening in calling upon the Rev. A. G. Dole and family, and had a very pleasant time while there. On Sabbath morning, visited their Sabbath School, which is held at 9 o'clock, and also heard Mr. D. preach. His sermon was very impressive. He plead with his congregation to be more active and earnest in the work of building up the spiritual as well as the temporal interests of the Church. The people of this congregation being like most others, slow and easy going in all the Church work. Not that they are any worse in this respect than others, but that the carrying forward of it does not rest very heavily upon their mind and conscience. He was very earnest in his preaching; and as for the writer, he found it was good at least for him to be there. Time passed along very pleasantly, as it always does when we can meet those of the same household of faith, and hold sweet communion with them, and more especially so when they are old acquaintances—as after a week's travel it appears to prepare us better for another week's work. I also spent a Sabbath at St. Clairsville, Bedford co., Pa.; but here I was doomed to be disappointed in not having any Church privileges at all, as both the Reformed and Lutheran congregations had their communion services one week previous, and as the Pastors had their communion services in other Churches, there was no preaching here. This at one time was a union Church, but now each congregation has its own edifice, built but a very short distance apart—each having a very neat Church, but the union feeling still prevails as far as church-going is concerned. So I am informed by one of the most prominent citizens of the place. This is as it should be. Let each have their own Church, and then the true doctrines of each Church can be taught something positive, and still at the same time they can keep up the union feeling in hearing the Word preached, and by these means each pastor can have a pretty full house, which is better than to preach to so many empty benches. My next point of interest was the Old Hagerstown Reformed Church, which although over one hundred years old, is so nicely polished, done up, and in such a good state of preservation, that one would hardly suppose that it had

passed one-fourth of that time. The manner in which the stone are placed in the wall, and the beauty of the stones, makes the building quite an ornament to that part of the town; and then the old burying ground (Gottes Acker), is quite attractive. It lies on rather high ground, with a good enclosure, and for a time the writer delighted to pass around among the tombstones and monuments, and read many of the inscriptions upon them of those who have lived and passed away, and are now reaping the reward of their doings here upon earth; and although not acquainted with any of them that lie resting here, the writer's thoughts reverted back in memory to another God's acre, where lie buried the remains of her who has been very near and dear to him and of many near relatives; and naturally the thought came: is this to be the end of all man's doings, labors and frettings here upon earth? But the recollection that the Scripture teaches us that there is a hereafter, and that they have only gone before, perhaps only for a short time, made me feel that this was not the end of man, when his body is laid down in the silent tomb, that in fact he only then commences to live and live forever, and that his works do follow him, and that the future is fraught with weal or woe to him. I attended the Wednesday evening meeting, which was responsive, but as the writer prefers the free service, can not say that he was very much edified. As far as the writer has been able to see and learn from time to time as he has been in and passed through different localities in which the Reformed Church is located and has a name, the advancement made by the denomination in building and renewing Church buildings is truly encouraging; and the gradual increase, and some places rapid increase, of membership is very marked, and would go to prove that there is considerable work being done, so far as the outward is concerned; but when inquiry is made as to the spiritual part, we find that with us as well as many other denominations, that part of the church work is at a low ebb, and that the great mass of the membership are only too willing to have all to rest with the outward, and therefore are not laying up store for the future world, where neither moth nor rust can corrupt, and where thieves cannot break through nor steal. Now what the Reformed Church is badly in want of to-day, is more men and women who will live for Jesus, and work for Him not only by words and exhortations, but by their daily acts and works. As one D.D.

has said, "we want more sermons in shoes." Those who are really and truly the children of God, must show it in their every act; must let the world see that they have learned from one who is both able and willing to help, and whose promise is that He will never leave nor forsake him that trusts in Him. The people of the world want to be persuaded that there is something real in what the Christian possesses, and this is what causes so much skepticism and infidelity in and out of the Church, because so many fail to make good their profession by their acts. A man to become a lively stone in the building, and who wishes his work to endure to all eternity, must go to work just as resolutely as the man of the world does when he starts to accumulate a fortune; he must set his face Zionward, and day by day, yea every moment of his life, ever keep in view the object he wishes to accomplish, and add little by little, and each day add to his strength and his stock of preparation for that long, long future. And as he goes on adding, his heart is more rejoiced than the heart of him who is daily adding dollar after dollar to his accumulation of money, with this difference, however, in favor of the Christian, that he is laying up in store for all eternity. And when called away from here, has the assurance that he shall enjoy it; but the man of the world cannot carry his beyond the grave. He gathers, not knowing who will enjoy it. We also find that the good mother who loves and cares for her family, does not provide for them one day or week, and then leave them to get along the best way they can, but she is ever at it, morning, noon and night; her thoughts and her hands are ever busy planning and working out something that will benefit all; she never tires, although she may get very tired at times. Love, ah yes, love nerves her for the task, and she is ever ready to bless and to encourage; and we often thank God that we were and are blessed with such a mother, one who leads us in the way of truth, and who enforced her teachings by leading a consistent, Godly life; and all the hope we have for eternity we attribute to the example given her children all our lifetime. This may be foolishness to the wordling, but to us it comes as a sweet memory, and shows very conclusively that the power a christian mother wields over her children is unbounded, if enforced in the proper spirit, and it is in this way that our Saviour wants us to force the Christian religion, by living it. W. H. S.

UNSECTARIAN CHRISTIAN EDUCATION.

THE charges made by Catholics that our free-school system is sectarian, is without foundation. The State has, by legislative enactments, established laws preventing every attempt, by any sect, to employ the power of the common school system for the purpose of aggrandizing any sect, and has thereby ordained the American common school system as a vital part of American political institutions, or the corner-stone of republican government and order in society. It is the palladium of human freedom and American liberty; and as an element in American society, it is opposed to all sectarianism and infidelity, and is the antidote for them. But it recognizes the claims of an unsectarian religion, and lives in its pure and healthy atmosphere. * * *

Let us look carefully and impartially at the state of religion in the colonies prior to the ultimate formation of our present Republic; for it was in process of formation many years before the culminating period of the revolutionary war. Now what was the true character of the worship and forms of religion in those primitive times? All religionists, historians, and statesmen attest the fact, that it was the Christian religion, and that its worship was simple and unostentations, without long ceremonies and rites; and it was under this state of society that our Government came into being, and its constitutions and laws were adopted with a full recognition of such a religious civilization. It is also clear that King James' translation of the Holy Bible was the only Scriptures read and indorsed as the "man of their counsel." In the fundamental laws of the land this same sentiment of religion is fully recognized. In the ordinance of 1787 we find the sentiment firmly rooted among those particular articles of compact between the original States of the republic and the people and States of the northwestern territory, which were forever to remain unalterable, unless it be by common agreement. Article III. of the ordinance says: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." And we find that this provision in the ordinance was not a spasmodic idea of religious liberty. Congress, on October 12, 1778, passed the following resolution:

"WHEREAS, True religion and good morals are the only solid foundation of public liberty and happiness ; therefore,

"*Resolved*, That it be, and hereby is, recommended to the several States to take the most effectual measures for the encouragement thereof."

In the same year Congress passed another resolution to appoint a day of fasting and prayer to God, that "among other blessings it may please Him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue, and useful knowledge."

* * * * *

Constitutions and laws, in a republican form of government, are based on the common sentiment of the people ; for the legislature is but the representative voice of the represented, and its only design and object is to formulate the common will of the people. And when the legislature fails to express the general sentiment of the represented in its legislative enactments, it fails to accomplish its mission as the servant of the people, and does not, therefore, act in harmony with the organic laws of the State ; for the constitution is not a legislative enactment, but is directly adopted by the franchises of the people of the State, and any act of the legislature that is not in harmony with the constitution of the State, is, therefore, null and void, when so declared by the supreme court.

Let us here examine into what was the common will of the people on the subject of education. It was precisely this, as it is expressed in the constitution, without a dissenting voice : "Religion, morality, and knowledge are essential to good government." And it is fully expressed by the then living wisest statesmen, that the religion and morality here intended was the prevailing Christian religion founded upon the word of God, and the consequent morality arising out of such faith and practice ; and it was precisely upon this general conviction that the Christian religion, true morality, and general knowledge must be promoted by the State for its own security. This opinion was based upon the true principle of statesmanship, which is that there are but two principles of power in the government. The one is the moral virtue of the people, the power of self government, which gets all its vital energy and puissance from the Holy Scriptures, and the other is the power of the sword ; and it is impossible to govern a nation with-

out one or the other of these forces ; for it is certain the nation that throws away the culture and support of religious principles, deprives itself of the only enduring security of self-government for the masses, and must ultimately come to the last resort for protection, which is physical force or the arbitration of the bayonet.

I here quote from European statesmen of modern times, to corroborate our American sentiment. Count Bismarck said in the Prussian chambers : " Without a religious foundation the State is only an accidental aggregate of rights, a bulwark against the King, a bulwark of all against all. Its legislation will not be regenerated out of the original foundation of eternal wisdom, but stand upon the shifting sands of vague and changeable ideas of humanity." This is the kind of policy and statesmanship of probably one of the strongest minded statesmen now living.

I also quote an extract from the treatise of Jean Jacques Rousseau on the social compact : " Now it is of great importance to a state that every citizen should be of a religion that may inspire him with regard for his duty ; but the tenets of that religion are no further interesting to the community than as they relate to morals and to the discharge of those obligations which the professor lies under to his fellow-citizens. If we except these, the individual may profess what others he pleases without the sovereign's having any right to interfere ; for, having no jurisdiction in the other world, it is nothing to the sovereign what becomes of the citizens in a future life, provided they discharge the duties incumbent on them in the present. There is a profession of faith, therefore, purely political, the articles of which are in the province of the sovereign to ascertain, not precisely as articles of religion, but as the sentiments due to society, without which it is impossible to be a good citizen or a faithful subject. The tenets of political religion should be few and simple. They should be laid down, also, with precision and without explication or comment. The existence of a powerful, intelligent, beneficent, prescient and provident Deity, a future state, the reward of the virtuous and the punishment of the wicked, the sacred nature of the social contract and of the laws, these should be its positive tenets."

Now if these European statesmen place such an estimate on religion, morality and faith in God as the foundation of virtuous

knowledge and a qualification for citizenship, what should be our appreciation of religion, morality and knowledge in a republican form of government, where the welfare of the State and all its institutions is wholly dependent upon the moral and intellectual conduct of the people, and especially so as to an intelligent exercise of their political duties and franchises as citizens of a free government? Now what shall we, the people of this nation of freedom, do? Shall we go back to the days and policy of the heathen philosophers, and embrace their stoical system of secularized education, under which no nation ever attained to even a common civilization, much less to general security and happiness, upon the mere religion of nature derived from secularized education, and the light of reason without the help of divine revelation and a religious faith? But what is the present want of this nation of mixed races and people from every tongue and tribe? It is national religious character, sterling public moral sentiment, the enduring universal habit of resisting wrong, and a firm purpose of adhering to the righteous principles of the Christian religion, which was fundamental to the nation's origin, and indispensable to its perpetuity. We adjure the would-be destroyers of our long-cherished and well-tested common free-school system. The Cincinnati school board, by its resolutions, in the face of the Constitution, says, that secular education is sufficient to prepare the youth for citizenship; and they therefore propose to conduct the schools directly in opposition to the general policy of the State; for the State, by special legislation, enjoins religious instruction, and even religious worship in all the reformatory institutions of the State, namely, houses of refuge, reform farms for boys and reform homes for girls, penitentiaries, etc., and that, too, by the direct warrant of the Constitution of the State. If religious instruction in these institutions is reformatory and good, and does not conflict with the rights of conscience of the inmates, why is it not proper and good in the common schools as a means for preventing vice and promoting virtue?—*Religious Telescope*.

It is not enough that the preacher know how to load; he must know how to fire.

GOD AND NATURE.

Concluding Paper—THE BIBLE DOCTRINE.

If men have fallen into errors in regarding the relation of God to nature, it has been their own fault. Even the heathen, whether ancient or modern, are declared to be without excuse for their idolatrous and degrading polytheisms and pantheisms (Rom. 1: 19-23.) Amidst all their boastful wisdom they are pronounced guilty fools. The truth is plainly enough revealed to them, but they shut their eyes against it. They love darkness rather than light.

How much more culpable are those who have plunged into like errors in Christian lands? Such are guilty of a conscious and willful *rejection* of Gospel light, shining all around them, and upon them. Men like Spinoza and Hegel are apostates from divine truth. They knowingly, and of set purpose, abandon an earlier, purer faith concerning God, and embrace, subsequently, the false views they hold and advocate. And in the process by which they do this, every one of them ignores the Bible as a revelation given by God of Himself, and prefers the guidance of his own vain, conceited reason.* They walk in darkness, because they are too proud to follow Him who is the light of life.

Many things may be urged in apology or palliation of their course. It may be extenuated on the ground that their philosophy misled them, that their speculations in the interests of pure science bewildered, infatuated them. Or it may be said that they were sincere and upright in their motives and studies, as well as moral, and religiously unblamable in their lives. Or, again, it may be asserted that their severe logical and philosophical method of dealing with the Scriptures and Christian theology has led, and is leading, to an advanced development of evangelical doctrines, and a firmer establishment of the true faith. The flimsiness and utter poverty of all such excuses must be exposed by the mere

* "We do not fare much better," says Dr. Christlieb in his *Modern Doubt, &c.*, "under the guidance of Hegel. He teaches us to regard God as the *absolute idea* which, from endless ages, realizes, inspires, and orders the whole phenomenal world. * * * If we ask, whence comes the absolute idea, from what is it derived, and in what does it actually consist? We are told, it is posited in and with the world, and has none but a *mundane actuality*. Do you see how we are being mocked with a shadow?" "The outcome of such doctrines is best described in Hegel's own words, when he says that 'the world's history is the Golgotha of the Absolute Spirit.'"

statement of them. Hegel, using his name representatively, and all who followed him, nearer or at some distance, have no more right to trifle with the doctrine of God than the rudest, roughest atheist has ; and they are as solemnly responsible for contemning in their way the inspired revelation of His being given in the Bible, as Tom Paine was for doing it in his vulgar style. A Volney's ruins is no worse in principles than a Hegel's pantheism, and it is doubtful whether, in fact, the former has done as much harm as the latter. Philosophy is well enough in its place, but no human philosophy or theology, whether it be advocated by a Boehme, a Hegel, or a Swedenborg, has a right to issue its dictates against the clear and positive declarations of the Word of God. But if it does, it must bear the penalty of being cursed by heaven and abhorred by earth. God will not hold them guiltless who, to indulge their philosophical fancies, even take His name in vain. He may overrule their folly, and make their impudence praise Him, but the good He may bring out of their evil cannot be put down to their credit, any more than the overruling of the treachery of Judas for the salvation of men was set down to his.

All this must be the more readily admitted, in view of the fact that upon the doctrine we are considering,

A clear revelation has been given.

On a subject like this, a clear Divine revelation was to be expected. A right knowledge of God lies at the very foundation of the only true religion. Without such knowledge all worship must be ignorant and false. Such knowledge is necessary to rescue sinful man from that bondage of error under which his corrupt nature lies ; and it is indispensable as a means of peace, comfort and security to those renewed by grace. Rightly to serve and glorify God, we must be able clearly to distinguish Him, and separate Him in our thoughts and devotions from the works of His hands.

The revelation needed has been made. The glorious Creator has not abandoned fallen man, blinded by sin in his understanding and heart, to the misery of his blindness, to learn, if he would and could, the true knowledge of God, and of God's relation to nature. God saw that man, in the perverse darkness of his foolish heart, departed continually farther and farther from the truth,

and fell constantly deeper into gross and debasing error. No effort of his reason, left to itself, availed to lift man out of this mire. No human philosophy, however pretentious or proud, ever helped him out of the slough. It may seem marvelous that with "the heavens to declare the glory of God, and the firmament to show forth His handiwork," man, even the wisest of the race, according to worldly wisdom, should still fail to see and recognize the truth. But the fact is undeniable. Man, fallen man, by his own wisdom, never learned to know God. "Day unto day uttered speech, night unto night displayed knowledge," but man's ear was too dull, and his eye too dim and bleared to learn the lessons so plainly taught. It requires more than an eye to see; the eye must be a living eye. It requires more than an ear to hear; the ear must be alive. And to see and hear things which can be only spiritually discerned, demands a living spirit. But sinful man is spiritually dead, dead in trespasses and sins, in sins and trespasses which infect his reason, as well as his heart. And in man's living death, of the reason and the heart—a death he consciously cherishes—he is not merely unfitted rightly to discern God. His carnal mind is enmity against God, and persistently averse to any right knowledge of Him. He "does not *like* to retain," (or even admit,) that knowledge when it is graciously imparted.

O how sadly the past history of the race proves this fact. And is it not still more sadly corroborated by the pantheizing schemes of our own day, in spite of the light which shines upon us through the Gospel of Jesus Christ? What other interpretation can be put upon such schemes than that they are the vain attempts of men (of theosophic dreamers, or proud Hegelian philosophers, so-called) to beat out of their own disordered brain a better, higher and profounder theology than God has taught us. And all to their own confusion, and the wonderful distress of as many as may be tempted to follow such blind guides, and fall with them into the ditch.

God seeing, knowing this, in His great pity has come to man's help. In His Word may be found numerous declarations and facts which serve most clearly and explicitly to teach all that man need to know, as well as all that the human mind is able to comprehend, in regard to the matter in hand. And what has thus been made known is entitled to our first consideration, and prompt

acceptance, because of the authoritative and satisfactory source of the revelation. If the Creator and Upholder of nature has told us in the Holy Scriptures how he is related to nature and nature to Him, why should we heed the idle dreams and misty speculations of Hindoo, Grecian, or modern English and German pantheists?

Before appealing, however, to the Sacred Scriptures, it may be well to state briefly

The prevailing Christian view

of the subject. This view has been derived from the Bible, and rests immediately upon its teachings. Its prevalence in all ages, the unanimity with which it is held, and has always been held, and the clearness with which it is stated, invest it with great significance. For the general Christian mind and heart the doctrine concerning God and nature seems to have presented no perplexing difficulty. What the Scriptures taught regarding it appears to have been accepted as sufficiently intelligible, and unanswerably conclusive, against all the contrary imaginations of worldly philosophy, and superstitions of heathen idolatry.

The earliest and most comprehensive declaration of the Christian faith on this subject is that contained in what is commonly called the Apostles' creed, the first article. This has been so familiar to our readers from their childhood, as it was to their fathers before them,* that it would be superfluous to quote it.

In explaining this article, the Heidelberg Catechism declares it to mean: "That the eternal Father of our Lord Jesus Christ (*who of nothing made heaven and earth with all that is in them*, who likewise upholds and governs the same *by His eternal counsel and providence*) is" &c. (Question 26).

On this Ursinus gives the following comments: "To *create*, is to produce something out of nothing." "*It was not*, therefore, *from any essence of Deity*, nor from any pre-existing matter co-equal with Himself, from which God created the heavens and the earth."

This is held to be the truth in regard to *man* as well as to all the other works of God. He was *created* in the same sense as they were. (See Question 6.) And lest any should misunderstand or pervert what the Scriptures say of man's being created

*Long enough before Mercersburg theology or its leading advocates were born or began their attempts to "*improve*" (?) the faith and culture of our Church.

"*in the image of God*," and of his being made a living soul by God "breathing into his nostrils," great care is taken to explain these expressions in their true sense. Thus Ursinus says: "This is *not* to be understood, however, of *any likeness or equality of essence*, but merely of certain *properties* which have a *resemblance* to the Godhead, *not in degree or essence*, but in kind and imitation."

With this all evangelical theologians have always held and taught unanimously, that whilst the body of man was created out of the dust of the earth, God created his soul out of nothing, by the breath of His mouth, that is by His own almighty creative word. Hence the soul "is not to be considered as a refined corporeity, as a kind of efflorescence of the body, or as a portion of the substance of God," divinely and mysteriously imparted to him, but as a real and proper creation. (*Braun.*)

This is not the doctrine of the Reformed Church only, but of all evangelical Christendom.

And this doctrine has not been in the least measure essentially modified by the *incarnation* of the eternal Word. When the Second Person of the Godhead, the Logos, "became flesh," God entered into the closest union with nature to which He had ever condescended. That is, the lowest stoop of God towards nature was towards physical nature *in its highest form*, in its nearest approach *as a material organism*, to God, that is, in the nature of man, in whom *organized matter* was placed in living contact and fellowship with *spirit*, (with a rational personality, therefore, the law of whose existence far transcends the sphere of all *organic* modes of being.)

If, therefore, God in His essential being could be supposed to stand in "organic conjunction" with nature anywhere, it might be thought to have taken place when He became incarnate for man's redemption. And if the evangelical Christian faith, as generally held, would in any case set forth the relation of God to nature as one of an organic conjunction of the essence of the Godhead with the substance of nature, it would be done at this point, and in its exhibition of this doctrine. For every one must admit that the Scriptures throughout represent the union instituted between God and man in the incarnation as being most close and intimate—so close, so intimate, that in a real and proper sense it was *personal*, and, *in this sense, theanthropic*.

What now is the fact in the case? How does the Christian faith express itself in regard to this vital doctrine? Why, as every one knows, who is acquainted with the history and declarations of that faith, it declares in the most distinct and explicit terms, that the union of God with human nature was effected and is maintained in a manner which utterly excludes all thought of an organic commingling of the essence 'God with the substance of man.

There were some few men in the early church (during the fourth century) whose idle speculations led them astray in regard to this matter, and who held and taught an error like that of the "organic conjunction" of the two natures, maintaining a confusion of the divine essence with the substance of humanity in Jesus Christ. (Eutychianism.) And as this error was advocated with much show of learning and philosophical subtilty, it was felt to be necessary very fully to expose it, and most explicitly to denounce it, and clearly state the truth as held by Christians of all previous times. Hence the careful, reiterated declarations of the so-called *Athanasian Creed*, as the following passages show :

"Furthermore, it is necessary to everlasting salvation, that we also believe truly the incarnation of our Lord Jesus Christ.

"For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man :

"*God of the substance of the Father*, begotten before the worlds ; and *man of the SUBSTANCE OF HIS MOTHER*, born in the world ;

"Perfect God and perfect man, of a reasonable soul and *human flesh* subsisting ;

"Equal to the Father, according to His Godhead, and inferior to the Father according to his manhood :

"Who, although He be God and man, yet he is not two, but one Christ ;

"One, *not by the conversion of the Godhead into flesh*, but by the assumption of the manhood into God ;

"ONE ALTOGETHER, NOT BY CONFUSION OF SUBSTANCE, BUT BY UNITY OF PERSON."

But explicitly as this statement of the faith rejects the error referred to, it is not a whit more explicit than the creed of Chalcedon. It declares in regard to Jesus Christ :

"That He is consubstantial with the Father as to His divinity,

and *consubstantial with us* as to His humanity, and like us in all respects, sin excepted.

"He was begotten of the Father before creation as to His deity ; but in these last days He was born of Mary the mother of God as to His humanity.

"He is one Christ *existing in two natures without mixture*, without change, without division, without separation, *the diversity of the two natures not being at all destroyed by their union in the person, but the peculiar properties of each nature being preserved*, and concurring to one person and one substance."

These declarations of the Christian faith upon this doctrine are the more important for us, because they have been unanimously accepted, and are now held by Evangelical Christendom as a true exhibition of the universal faith. They set forth, especially, the faith of the Reformed Church. Both the Chalcedon and Athanasian creeds (symbols) may be found in old Hymn-books of the Church, as in a copy now before us dated 1778-84.

Inferences.

This testimony is conclusive. It proves, beyond fair contradiction, the following points :

Negatively, that the general (algemain) evangelical faith of the Church earnestly and steadfastly rejected pantheistic views of every shade, concerning the relation of God to nature. The material universe is in no sense an *emanation* from the being of God. Even the soul, the spirit of man, is no such emanation ; it was not formed by an efflux from the substance or being of God, the Eternal, Absolute Spirit, into the body of Adam, made out of the dust of the earth. There was even in man's case no *such* "actual *coming together* of nature and the supernatural, *the human and the divine*," "flowing forth with perpetual derivation," or "outflowing of the Divine life," so forming "an organized system," (as Dr. J. W. Nevin has very solemnly affirmed in his latest and fullest exhibit of his views.)

Not even when the Christian faith comes to avow its doctrine of the relation into which God, the Word, graciously and wonderfully entered with (human) nature *in the incarnation*, is anything like such an *organic* coming together and consequent commingling of the substance of God with the substance of man

allowed. Nay, as has been shown, it is most expressly, emphatically, and with studious care of expression denied, repudiated, as a false and pernicious error.

Positively this Christian faith testifies and affirms the eternal, absolute self-subsistence of God, as, in His being and nature, infinitely above and distinct from it; as the *Creator* of nature in all its manifold forms of existence, from the most material to the most spiritual, from the grass of the field to the loftiest archangel. In the whole universe, from the highest heavens to the lowest depths of the earth, there is *but one begotten of the substance of the Father*, the Only-Begotten Son of God; but one, therefore, who is of the same substance with the Father and the Holy Ghost. Even the human nature of Jesus Christ was formed out of the substance of the human nature of man, and was not (either as to soul or body) an emanation or efflux of the being, the substance of God. And after that human nature was formed, and was assumed into *personal* union with the Logos, (the Person of the Eternal Son,) it was maintained substantially distinct and separate in its own kind, as a *created* nature, from the nature, the substance, of the Godhead in Jesus Christ.*

God is, indeed, believed to be so intimately present (*immanent*) in nature, by His divine, life-giving and life-sustaining, omnipresence and almightiness, that it is always and everywhere upheld and governed by Him; but He is this in a way which is supernatural, and effected by Him without a pantheistic mixing up of His ineffable and incommunicable being or substance with the works of His power, and the objects of His providential care, be they animate or inanimate, "birds of the air," or seraphs around His throne.

Do pantheising dreamers ask, How can this be? Christian faith answers, It is easier and greatly more comforting to believe in this relation of God to nature, and thus have a *Personal* God, a Father Almighty to trust in, adore and love, than to accept a theory which, by resolving God into mere nature, developed and ever developing, destroys His proper personality, and leaves us

* Perhaps the little school young theologians in Lancaster can afford to stand up for their opposite theory of organ. conj. in the face of this universal faith of the ages. Should they do so, one might be at a loss whether most to admire their moral boldness or philosophical self-assurance.

orphaned, fatherless ; for we could no more stand in any personal relation to such a God, than He could to us. We could not address Him as *Thou*, nor hear Him say to us, "*My son, (My daughter) give Me thy heart.*" A theory like this, carried out to its legitimate logical consequences, must end in *atheism*. It has been so carried out by many dupes of its deceptions, and they have plunged into the abyss of an atheistic night. Deifying nature, and especially man, deifying themselves, it is not to be wondered at that they should find themselves at last without any true God or hope in the world.

A faith so clearly and positively affirmed as that of evangelical Christianity has been, concerning the relation of God to nature, and one, moreover, so unanimously maintained from the earliest times against every variety of skeptical and pantheistic errors, may be presumed to

Rest upon a firm, plainly revealed Scripture basis.

How plainly and explicitly the doctrine held by the entire Christian Church, the comparatively small party of pantheising speculators excepted, is set forth in the Bible, may be briefly shown from the following passages selected from many of kindred import, and presented in several classes:

1. Passages in which the doctrine is explicitly taught.

To this class belong all those passages in which God is spoken of as the Almighty *Creator* of nature, and nature as being the *creation*, or creature, of His power.

"In the beginning God created the heaven and the earth." Gen. 1 : 1. "In six days the Lord *made* heaven and earth, the sea and all that in them is." Exod. 20 : 11. "Thou hast *made* heaven, the heaven of heavens," &c. Neh. 9 : 6. "He commanded and they were *created*." Ps. 148 : 5. "He that created the heavens and stretched them out." Is. 42 : 5. "I have made the earth and *created man* upon it ; I, even My hands, have *stretched out* the heavens, and all their hosts have I commanded." Is. 45 : 12, 18. "I have made the earth, the man and the beast that are upon the ground, by My great power, and by My outstretched arm." Jer. 27 : 5. "God, that made the world and all things therein." Acts 17 : 24. "God, who created all things by Jesus Christ." Eph. 3 : 9. "He that *built* all things

is God." "The worlds were *framed* by the word of God, so that things which are seen were not made of things which do appear." Heb. 3 : 4 ; 11 : 3. "Thou hast created all things, and for Thy pleasure they are, and were created," Rev. 4 : 11.

In these passages, which all know might be greatly multiplied, it will be noticed that the expressions and terms (call them figurative, if you please,) used, not only affirm a creation, but exclude all thought of an emanation. God is said *not* to have *begotten*, or *brought forth*,* but to have *created*, *made*, *built*, *framed*, and that by His *hands*, *fingers*, &c. These last expressions, and similar ones, are of course metaphorical ; but as figures of speech they bear testimony against pantheistic views of nature. Throughout, the Creator and Creature are expressly and definitely distinguished as essentially differing from each other. No one reading such Scriptures, and honestly accepting them in their only true import, can become a pantheist, or pantheistic.

2. Next note a few passages setting forth *God's relation to man*.

Not to cite again from Genesis, take Deut. 4 : 32, "God *created* man upon the earth," just as he is said to have created the earth itself. Job 10 : 8, 11 : "Thy hands have made me, and fashioned me together round about. Thou hast made me as the clay," &c. "Now, O Lord, thou art our Father ; we are the clay, and Thou our potter ; and we are all the work of Thy hand." Is. 64 : 8. So, also, Zach. 12 : 1 : "The Lord, which stretcheth forth the heavens, and *formeth the spirit* of man within him ;" and Malachi 2 : 10, "Have we not all one Father ? Hath not one God created us ?" 1 Pet. 4 : 19, "Commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

If in some such passages God is called man's Father, what care is taken that it shall be understood in the sense that he is so because, and as He is man's Creator, the Being to whom man owes his existence through creation. To this it need hardly be added that the Fatherhood is also ascribed to God in His relation to man, because of the tender fatherly care which He bestows upon man, through His love for him.

And in entire harmony with this mode of setting forth the truth in the case, the Scriptures everywhere represent those who rightly

* The single exception in this phraseology, Ps. 90 : 1, is easily explained by the context.

recognize God's relation to them, and theirs to Him, as acknowledging the infinite essential distinction between His being or nature, and theirs. It will suffice to refer, merely, to the cases of Noah, Abraham, Moses, &c. Never once do we meet with any word or act, that seems for an instant to forget that distinction. They always show that they feel, even when admitted to the nearest approach to God, that He, in His essential Being, and the glory of that Being, is as highly exalted above their nature as the loftiest heavens are above the earth. And when the favored Moses was emboldened to pray, "I beseech Thee, show me Thy glory," both his petition and the answer given confirm our doctrine. Neither does the humanity of Christ Jesus form an exception to this doctrine, for it is expressly affirmed of it, "*a body hast thou prepared me,*" and the blessed Gospel of the birth of Jesus plainly enough declares *how* this was done, viz: by the creation of that body in the womb of Mary.

3. Similar testimony is supplied by passages which exhibit the divinely prescribed character and mode of man's worship of God. Under the Old Testament dispensation, the entire Mosaic ritual was expressly designed and ordered so as to impress the people with the truth that Jehovah was never to be thought of as in any way "organically conjoined" with material nature, animate or inanimate, but as infinitely transcendent above it. How solemnly significant in this view the admonition: "Take ye therefore good heed to yourselves, * * * lest when thou seest the sun, and the moon, and the stars, even all the host of heaven, thou shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all the nations under the whole heaven." Deut. 4: 15-19; see also 11: 16, 28; 28: 15, 68; 1 Kings 9: 6-9. Every approximation to visible representations of God was most solemnly forbidden, under the severest penalties. And they were forbidden because they were in every sense false. It was the abomination of heathenism to have such idols. God's people were to keep themselves from the sin. The whole tendency of their worship, as God appointed it, was to educate them to higher and purer, and more spiritual conceptions of God; above all, to train their minds and hearts to regard Him as in His very Being wholly distinct from nature, and ineffably more glorious than its brightest splendors.

In illustration of this, we can merely refer to the holy of holies, the mercy-seat with the Shekinah, and the evidence furnished by such *prayers* as God was pleased to approve. The prayers of the Bible stand as a perpetual protest against all pantheising conceits of the relation of God to nature.

4. Further appeal might be made to the large class of passages which set forth the method of God's *providential government of nature*, rational as well as irrational. Pantheism must, and does, reject the whole doctrine of such a government, whether in the natural or moral sphere.

5. The recorded *miracles* of the Bible supply another class of passages bearing irresistibly in favor of the doctrine we have been advocating, and against the errors which have been exposed.

6. Finally, we might cite those solemn, awe-inspiring Scriptures which foretell, and in part describe the events which will take place in the day of judgment, and at the end of the world. What a consummation that, for the pantheistic order of nature! What a catastrophe, under its view of organic conjunction and development in nature! What is to become of the pantheist's god, in his organic conjunction with nature, "when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up?" (2 Peter 3: 10.)

Here we may stop. No special inferences are needed, unless it should be that suggested by the Apostle's appeal in view of the tremendous day: "Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness," watchful, also, "lest being led away with the error of the wicked, we fall from our steadfastness" in the faith of God as

"THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH."

A STORY is told of the late Dr. Bethune, who, when a committee of a vacant church ventured to ask about the qualifications of Mrs. Bethune as a pastor's wife, instantly replied with his peculiar emphasis, "Do you expect, gentlemen, to pay my wife a salary?" That ended the interview.

THE INTERNATIONAL SERIES OF SUNDAY SCHOOL LESSONS.

As another series of the International Sunday School Lessons is ready and will be taken in hand with the advent of 1876, it seems to be a fitting time to give some special thoughts to the merits or demerits of the plan. It has now been on trial sufficiently long to test its value, and to enable all candid minds to form a just judgment of its claims. There has been ample opportunity for ascertaining the principle or principles upon which the selections of the lessons have been based, the taste and discrimination displayed in making them, and the general spirit by which they are animated. To a very large extent they have been favorably received. They are used by thousands of schools in this country and in other countries, and seem to have given great satisfaction. And yet exceptions have been taken to them in some cases by parties who seem to be honestly and intelligently opposed to their adoption, and whose objections are entitled to respectful consideration.

The idea itself, of providing, in this way, a uniform series of lessons for all Sunday Schools, originated more or less immediately in the Evangelical Alliance. At least there is some inner connection between the measure and the Alliance. Like the Alliance, the Series assumes that amidst all the former denominational diversities of Protestantism, there is such a degree of real and essential harmony and unity, that all its truly evangelical branches can meet and work together, on the same broad Bible basis. Its close relation to the Alliance is seen, also, in the fact that the International Series scheme simply puts into practice a measure theroretically advocated and commended by the Alliance, namely, the more extensive and thorough instruction of all classes of people in the facts, doctrines and duties of the Bible, as one of the most effective means of fortifying the true Church against the assaults of modern Popery and infidelity, and of confirming believers in their Christian faith. It may, therefore, be fairly regarded as part of the general movement most fully represented by the Alliance. As

The Title

indicates, the series of Bible lessons proposed is intended for gen-

eral, simultaneous use in all evangelical Protestant Churches, throughout the world. The same portion of Scripture is to be studied on the same Lord's day, by every Sunday School accepting of the plan.

In theory, at least, every one must admit that the idea is an excellent one. The measure commends itself on many accounts. There is something exceedingly pleasant in the thought that all over the world so many hundreds of thousands, of all ages, and of different languages, are engaged on the same day, and for large scopes of country successively at the same hour, in meditating upon the same portion of the Sacred Scriptures, and in learning its inspired lessons. And this pleasure is not mere sentimentalism. It has its root in something deeper and more substantial. It springs from the Christian consciousness of a Communion, a common fellowship of all who love God and believe in Jesus Christ, His Son, as their Redeemer. This fellowship is felt, believed to be broader and more comprehensive, all-embracing, than any mere denominational bonds. And the fact thus felt finds a fit expression in the adoption of the International series. Over the lines which outwardly and formally separate the several denominations of evangelical Christianity, hands of fraternal recognition and regard are everywhere extended, in proof and illustration of the superior power of the inner spirit of unity which binds their hearts together.

But in this way the *theory* shows its happy practical efficiency. Christians of various names and shades of special belief are brought nearer together, as has often been said of late, the nearer they get to Christ. The truth of this declaration will be readily acknowledged. Its application, however, to the case in hand, must be manifest. The more Christians unite in the common study of the same portions of Christ's written Word, the nearer will they be likely to be brought to Him. From this the inference is obvious.

It is of course true, that the same lesson may be differently viewed and explained, by different parties. But through all the incidental differences of such explanations, there will run a golden thread of essential harmony which will twine about all hearts and draw them more closely together. The natural effect even of the simultaneous study by different parties of the same portions

of Scripture, is likely to be a mollifying of the sharp diversities which have heretofore kept those parties separate, and perhaps even averse to each other. For it can't be denied that occasionally Protestant denominations of somewhat extremely opposite views on some points, have shown *almost* as much antagonism to each other, as has been exhibited by the bitterly hostile sects of Popery, such as the Dominicans and Franciscans, the Jesuits and Jansenists. Asperities like these must surely be assuaged by a common study of the same Scripture facts and doctrines.

In addition, however, to this natural effect, it will surely be allowed that another and a higher influence may be expected to bear upon the case. Why should we not hope and believe that the blessing of God will so rest upon this measure, so as to ensure through it the happiest results, not only in the way of promoting true Christian unity, but of establishing that unity upon the purest and the strongest basis? The entire conception of the movement may be justly regarded as an inspiration from above. It is the fruit of the Spirit in answer to prayer. It was matured, prayerfully, under the guidance and favor of the Holy Spirit. It does honor, the truest kind of honor, to the Word of the Spirit. It uses the very means provided by the Spirit, for the ends it aims to reach. How confidently, then, may such blessings of the Spirit upon it be looked for as will most abundantly secure the good results desired.

"When the evening cometh in like a flood, the Spirit of the Lord shall lift up the standard against him." In our day enemies are coming in like floods. And here seems to be one way in which the Spirit is resisting the swelling torrents. Not by unfurling the party-colored silken banners of ritualism; not by heaping up against those rushing torrents the sandy barriers of ceremonialism, can such foes as now assail Christianity be withstood or repelled. They have banners as gay and gaudy as any that ritualism can flaunt. They have a ceremonial, too, (whether Popish, pagan or deistic), as attractive and impressive, outwardly, as any that Romanists or Puseyites can *perform*. But one thing they have not, *the pure word of God, the eternal truth in Jesus Christ, the Rock of ages*. That is a *standard* which has endured the shock of many a stormy sea, and sent its proud, angry billows, as they have

beaten against it, back, broken in helpless spray to their own miry depths.

The Plan

of the International Series is as simple as it is evidently judicious and wise. It is ruled by the general purpose of the entire scheme, as previously stated. By careful selections, for successive years, the whole Bible is to be brought under earnest and devout study. On the ground that God has given His Word to all His people, and that all of it is profitable for doctrine and instruction in righteousness, every portion of it is to be studied.

Accordingly, the series for each year includes selections from the Old and New Testament. Those from the Old Testament have been taken from the historical books in their chronological order. The selections for the first series were from Genesis, beginning with the Creation. In this way the leading facts in the Pentateuch, in Joshua, the Judges, and 1 Samuel, have been gone over, and the series for 1876, beginning with Saul's rejection, reviews the life of David. The selections from the New Testament have thus far been limited to the Gospel narratives of the Life and Ministry of our Lord Jesus Christ, each of the three series thus far used taking up successively different facts illustrative of His life and work. With 1876 the study of the book of Acts is taken up and followed to the account of Peter's release, in chapter 12.

This brief sketch of the plan pursued will enable the reader to form a fair judgment of its merits. It will be noticed that as the series for each year includes studies in both the Old and New Testament, the equal inspired authority of both is recognized, the vital connection between the two is kept before the mind, and those enlisted in the study of the Scriptures according to this plan, are made familiar with leading facts in the Old Testament history of redemption, and its fulfillment under the Gospel. This is a feature of the International Series which must certainly commend it to all who have correct views of the gracious purpose of God, in giving His people such a permanent inspired record of His love to man.

But not to dwell longer upon what readily suggests itself in favor of the scheme, let some of the chief

Objections

which have been made to it be briefly noticed.

1. One is, that the International Series ignores the *Church year*, and the old, time-honored series of Scripture selections set apart for it. To this it should be a sufficient answer, that those who prefer the Church year method and selections, might certainly be satisfied with having its full use at the regular congregational services of the Lord's day, and cheerfully allow some liberty for other services. But still better answers offer themselves. One is, that in many cases the inner connection between the Scripture lessons (as they are called) and the particular day, is so loose and irrelevant that it has more than puzzled those who have given the subject the most careful study to point it out. This is equally the case, to say the least, with the connection between the Gospel and the Epistle for the same day.

Another answer is, that many of those who have most fondly adhered to the idea of the Church year, have felt themselves at full liberty to treat the selections so much in their own several ways, that for all practical purposes the method was ignored. Take almost any dozen series of sermons on the Gospels or Epistles by as many different preachers, and you may find each treating, on the same day, an entirely different theme. This certainly proves that the method is but nominally observed. We say nothing here of the right of using free texts, claimed by many of the most devoted preachers, in Churches holding to the Church year.

Still another reply might be, that to limit the selections, really and honestly, and *not only in name*, to the order prescribed for the Church year, would necessarily exclude the study of the Bible history of Redemption, of many fundamental Scripture facts and doctrines, and confine our Sunday Schools to but a small portion of the Word of God. If those objecting, however, mean merely to bind the Churches to a formal nominal recognition of an order called the Church year, and under this allow as much latitude as the International Series takes, then evidently they yield the main point, and their objection becomes only a quibble.

It may, however, also be answered, and most seriously, that the Church of this period has as good a right to select an order for itself, as that of ancient times had. It may be fairly asked, why

should an order framed nobody knows when, in ages past, be bound as an iron fetter on the Church of all times? And further, why may not circumstances have so changed as to demand a radical modification of the old order in this respect? Above all, it may seem to be inconsistent for those who advocate the development theory, progress and life, and the innovations of ritualism to boot, to press the objection under notice too hard.

2. A more reasonable objection is, that the International Series makes no provision for selections suited to the great historical festivals of the Christian Church. This defect has been felt, admitted, and will doubtless be hereafter remedied. Those Festivals are the only point in the Church year really entitled to much consideration, all of it recognized by the Reformed Church. The aversion of many excellent and intelligent Christians to their observance, because of their frequent gross abuse, and of their supposed Romish origin, has been yielding to broader and better views of their historical significance, and their religious value.

3. Another objection, which has been zealously pressed in some quarters, is that the Series is unchurchly in the sense of being an irresponsible individual matter, gotten up without proper ecclesiastical authority, on a merely voluntary association basis. This is simply applying a very common censure of high-churchism to a special case. When thoroughly tested the censure will be found to bear with as little real force against this case as it does against most others. It is true the International Series is not a formal product of any particular Church Council or Synod. It is, however, not necessarily unchurchly, in the truest and best sense; still less *unchristian*, which is a far more comprehensive and momentous matter. The life of Christianity does not always flow through such formal channels; and yet, when legitimate, it is always orderly and genuine. Some of the best and most truly beneficial works of heavenly charity, have been wrought by agencies which sprang up outside of such formal institutions. This is the case with regard to those great and beneficent operations which characterize the most energetic and devoted Christian zeal of the present century, the Bible and Missionary Societies of Europe and this country, the American Tract Societies, and the entire modern Sunday-school system.

As for lack of responsibility, the objection is as unfounded as

it is unreasonable. The committee by which the International Series are prepared, are composed of Christian men of various denominations, whose character and ability are well known, whose names are a sufficient guarantee for their work, and *who are directly responsible to their respective churches for what they do.*

Altogether, then, the objections made to this movement will be found flimsy and invalid. And if they are weighed against the many benefits it is calculated to secure, they will be found too light and vapory to make any impression on balances held by hands not bound by a narrowh-earted, selfish bigotry.

We cannot close this notice without expressing regret that a movement has been started in our Church to bar out the International Series by a denominational substitute. This movement seems entitled to the less sympathy from its having been suggested by the advocates of high-church innovations. It must seem strange and inconsistent that those who are always ready to denounce the "*sectarianism*" of the Evangelical Protestant Church, should be found so prompt to oppose every thing that looks toward correcting this evil, as they call it, by bringing Christians of different names into harmonious coöperation or some broad ground of common Christian effort. Instead of hailing with joy, measures calculated to heal existing divisions, or at least to bridge over the breaches these ecclesiastical Ishmærites seem to find delight in hindering, and if they could do it, frustrating such measures. *Pusey aut nihil!*

THE THREE CROWNS.—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him. James 1: 12. (See also Rev. 2: 10.)

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7, 8.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

UNSPOKEN PRAYER.

THE subjoined lines, from the sweet Southern poet whose name they bear, were written by request. The occasion was this: "At the close of a delightful communion service, in the early part of the year, a lady in feeble health found herself at bed-time unable to kneel as usual, or even to put together the words of prayer in a suitably connected form. She cast herself wearily upon her pillow, with clasped hands and prayerful spirit, uttering inaudibly the words, '*I lean my heart on Jesus,*' and fell asleep, conscious that her act of worship had been accepted."—*Earnest Worker*.

Too tired—too worn to pray,
I can but fold my hands,
Entreating, in a voiceless way,
Of Him who understands
How flesh and heart succumb—
How will sinks, weary—weak,
"Dear Lord, my languid lips are dumb,
See what I cannot *peak*."

Just as the wearied child,
Through sobbing pain opprest,
Drops, hushing all its wailings wild,
Upon its mother's breast,
So, on Thy bosom, I
Would cast my speechless prayer,
Nor doubt that Thou wilt let me lie
In trustful weakness there.
And, though no conscious thought
Before me rises clear,
The prayer, of wordless language wrought,
Thou yet wilt deign to hear;
For when, at best, I plead,
Whatso my spirit saith,
I only am the bruised reed,
And Thou the breathing breath.

—Margaret F. Preston.

A SERMON without a personal appeal is like a letter without an address.

CARDINAL MANNING'S STRING OF BEADS:

CARDINAL MANNING preached a remarkable sermon in Manchester last Sunday, when reopening the Church of St. Augustine. He pressed home with great vigor the favorite principle of the Roman Catholics—that any really divine revelation implies also a permanent divine guarantee of some kind against misconceptions and misinterpretations of that revelation. Indeed, he made use of a vivid, and perhaps a rather dangerously graphic image to enforce his meaning. Urging on his hearers that every repudiation of the authority of the Roman See had resulted in doctrinal “confusion, contention, contradiction,” and the “wasting and perishing” of every germ of divine truth retained by those who had separated themselves from the Church, he remarked that “little by little men found it impossible *for beads to hang together without a thread*, and having denied the divine authority upon which all truth rested, having broken the thread upon which all these jewels of divine truth were strung, having denied the divine authority of the Church, they began to lose and reject doctrine after doctrine,” till at last they were left in the pure rationalism which accepts no truth which human reason is not itself competent to demonstrate. That is a fresh as well as a vigorous image. Most English Protestants might accept it at once, as putting in strong relief not only the strength, but the weakness of the Roman Church. We might well say, “Yes, the Church strings its doctrines and decisions together, just as you would thread beads on a string. A council meets, and a new doctrine is added, which immediately becomes binding on Catholic consciences, even though pious Catholics yesterday rejected it as a paradox. As a new saint is added to the calendar, or a new holy place is dowered with a special indulgence, and is placed upon the pilgrims’ catalogue, so new doctrines are annexed to the long string of previous doctrines, the principle of unity being, at least for the conscience of the believer, simply the outward string of ecclesiastical authority on which all alike are strung, and not any necessity for demonstrating the inward and organic unity of them all. Let the string break, and the doctrines all roll away in different directions, like the beads off a necklace, for they hung together by no mutual attraction of one for the other, but solely by the word of the authoritative Church which

was the voucher for one and all alike." We are quite aware that Cardinal Manning would warmly repudiate this inference from his image. He would say, of course, that though to the human reason, when it sets itself up as judge of these supernatural things, the inner bonds which keep truth together are liable to disappear, and the various articles of faith seem to be no better united than the beads on a rosary by the string which connects them, yet that the mind of the Church grasped the unity and integrity of the truth before formulating the individual doctrines by virtue of which that whole was reduced into the human form of creeds and confessions. But though the Cardinal would certainly say this, he leaves it open to Protestants to reply, "If this be so, why do you, then, attach so exclusive an importance to the authority of the Church as the guarantee of truth? If it is possible to recognize directly the links between this and that divine truth, why does not the Church rest her case on this spiritual evidence, instead of appealing to her barren authority as the one string which can alone keep together the various jewels of her crown?"—*London Spectator*, September 11th.

LONG SERMONS.

Having briefly noticed some classes of complainants, and their complaints, against what they called "long sermons," it is proposed in the present article to give the subject somewhat more serious consideration.

It is a fact pretty well proven by history and the current practice of certain churches of the present day, that the chief opposition to what are stigmatized as long sermons comes from *ritualists*, Romish and Anglican. It is well known the Romish Church at one time, and for a long period, virtually abolished Gospel preaching. Its multiplied ritualistic ceremonies were put in the place of preaching, and crowded it out of most of their sanctuaries. To a limited extent the same holds true of the English Episcopal Church, which, though professedly a reformed (Protestant) church, was so far controlled in the arrangement of its worship (*cultus*) by the taste and temper of the royal court,

that as few changes from Romanism were made as possible. (It is this fact, by the way, which has entailed upon that Church the unhappy contests now disturbing its peace.)

The prescribed Liturgy (Book of Common Prayer) of the Episcopal Church for the regular Lord's Day service necessarily occupies so much time, if properly read, that but a few minutes are left for a sermon. Hence, in accommodating themselves to circumstances, the preachers of that Church usually deliver short discourses. To this another fact must be added. The "overseers" (they call them Bishops) of the Episcopal Church during its earlier history, found many of the ministers incompetent to preach, at least to do so acceptably and to edification. To meet this difficulty a Book of Homilies (religious discourses) was prepared for the use of such preachers. For several reasons those Homilies were short; it would impose too much labor, perhaps, to copy long ones. Thus their congregations became accustomed to short sermons.

Ritualism and short sermons, or ritualism and aversion to long sermons (by which are meant such as may occupy forty-five or fifty minutes, a little more or less), will be commonly found going together.

On the other hand those Churches of the Reformation, which carried out more fully the principle of restoring Gospel ordinances in their primitive simplicity and spirituality, and of conforming public worship, as well as other things, to the original Apostolic model, of course made more account of public instruction in the Scriptures. This led them to assign to preaching as an essential part of true public worship, a more prominent place. Altars, in the specific ritual sense, were set aside, and Communion tables were put in their place; due prominence was given to pulpits as representing the prophetic office in Christianity, the office which precedes the priestly, (in the Gospel sense); and great attention was paid to *preaching* as a most efficient, divinely ordained means for the conversion of sinners, and the true edification of God's people.

Accordingly, we find in such churches that more time was given to public teaching or preaching, and the sermons very often, perhaps in the majority of cases, occupied nearly or quite an hour in their delivery. Nor were they apt to be complained of as too long.

The people were hungry for the truth, the preachers were earnest in delivering it, and the time felt to be needed for setting it forth clearly and profitably, was cheerfully granted.

Facts like these deserve consideration, and especially on the part of those who, though they are theoretically in sympathy with evangelical principles, may have let themselves be drawn into the hue and cry raised in certain quarters against what are condemned as long sermons. The matter is really a part of the controversy between ritualism and evangelical Christianity ; or, which amounts in the end to the same thing, between a formal, fashionable religiousness and an earnest living Christianity.

In order to form an intelligent and just judgment in regard to the proper length or brevity of sermons, it is necessary to bear in mind,

The purpose of preaching.

This, it will be readily seen, must largely determine the point in hand. If the chief design of preaching were merely to fill up a public service so as to make it occupy a decent measure of time, or to furnish some agreeable variety and pleasant entertainment, then, of course, it would be desirable to limit the sermon to a few minutes. None, however, will soberly advocate such a view of the matter.

In the most general view, Gospel preaching has a two-fold purpose. Its primary aim is the conversion of sinners. Then, it is designed for the edification of Christians. Both these ends are now, commonly at least, combined in the stated church ministrations of the Lord's day, although this does not, of course, limit the effort to reach the unconverted to such formal ministrations. Often it will be found proper to unite both purposes in the same sermon, and the subject of the discourse may allow and even demand this.

Now, it may be admitted that, as a rule, sermons of the *former* kind and aim, should be comparatively brief. Those for whom they are specially intended, cannot be supposed to feel sufficient interest in the matter presented, to sit and listen patiently to an extended discourse. What they need of the truth may be set before them in a brief hour, of plain, direct and earnest statements and appeals, drawn from the Word of God, applied personally to

their case, and pressed home to their consciences and hearts with that eloquence which intense feeling and fervid affection on the part of the preacher will always supply. In such cases, sermons of an hour's length would be out of place, and be likely to defeat their purpose.

That this rule should be applied to the other class of sermons, must seem manifestly improper, unless in exceptional cases. Being intended for the edification of believers, they must include, from time to time, whatever of doctrine, duty, admonition, encouragement and comfort may be furnished by the Word of God, and needful for building up the congregation on the faith, and inciting it to growth in grace and knowledge. In the course of his ministrations, the preacher must set forth the entire system of Gospel faith and duty in due course, proclaim, explain, and apply the whole counsel of God. Doctrines are to be clearly stated, Scripturally proven, impressively illustrated, warmly commended to the hearty acceptance of the hearers. Often it will be necessary to defend the truth preached against the cavils and assaults of errorists, to meet and answer objections, or seeming difficulties. Or the Scriptures must be expounded, and in doing this it may often be found desirable to take up a book, a gospel, or an epistle, and explain it in a series of discourses or lectures.

Now, it is absurd to insist upon limiting sermons of this class to twenty or thirty minutes. No man, whatever his supposed learning or power of condensation may be, can preach a sermon on man's lost condition as a sinner, on repentance, on conversion or regeneration, on faith or justification by faith, on the atonement, and kindred doctrines, in a half hour, which will either instructively or impressively present and enforce the subject. He cannot do so, even should he limit himself in any one discourse to but one particular aspect of the subject. "Thirty minutes to a great Scripture doctrine, and the application of it to human hearts! It cannot be done by a man who has really anything to say, unless he is content merely to show the surface of truth, or has powers of condensation almost miraculous." (*The Methodist*.) But even this last condition will not apply. Condensed beef, given in the condensed form, would be more likely to choke or kill a patient than nourish him. It must be diluted. So with sermons. Butler, the author of the famous Analogy, preached such

*condensed sermons.** Whoever has read his ethical discourses, thirty minues long, must have wished he had taken fifteen or twenty minutes more to clothe the bones with flesh, and cook the sinews to some tenderness.

Sermons are meant to be *heard*, not read. This fact must rule, not only their style, but their treatment of subjects. Each statement, sentence, and word are spoken but once, heard but once, and must be apprehended by the listener immediately, or be lost. That what is said may be apprehended, it must, therefore, be so said that all who hear may readily catch it on the wing. But to exhibit truth in this way *takes time*. A good marksman will hit a flying *dove*, but if the dove were compressed into the size of a humming-bird, he would find his skill baffled. Microscopic condensations have their value, but it requires microscopic eyes to see them.

An important element in every sermon is pertinent *illustrations*. Of this, the Gospel sketches of the parables of our Lord, and the brief outlines in Acts of some sermons of the Apostles, furnish both rules and models. Skill in illustration is one secret of success in the case of every effective preacher. But such illustrations require time. And, we may safely assert, when they are appropriate and well managed, a congregation will always gladly allow time for them. People will not grudgingly count the minutes while the preaching is presenting the truth to them "like apples of gold in pictures of silver," (literally, like golden, richly yellow apples offered in silver baskets.)

The conclusion of the matter

may, then, be summed up into a few distinct propositions.

1. Sermons fit to be preached at all, may vary in length from thirty to sixty minutes, according to the class of persons addressed, the nature of the subject, and the special object in view. Under extraordinary circumstances, they might be shorter, or even longer than the time designated.

*It should be added, by the way, that what is sometimes accredited as *condensation*, is rather abbreviation; it is not saying much in a few words, but saying little in a short time. Many short sermons are very diffuse, and we have listened to what are called long sermons, which were very compact. Many years ago we occasionally heard a preacher who rarely exceeded twenty, never twenty-five minutes, and at that spoke in so drawling a way that an ordinarily rapid speaker would have uttered the same discourse in about half the time. His sermons seemed the longest we ever listened to, and yet all he said could have been easily pressed into a five minutes' essay.

2. The length of sermons should not be left to the dictation of nervous, restive people, nor of such whose physical condition may make it unpleasant for them to remain quiet during the service.

3. Ritualists have no right to demand that the sermon should be curtailed so as to give them more time for their picturesque ceremonial performances.

4. The sermon is to be considered as a vital part of public worship, and should always be in keeping with the service of praise and prayer.

5. There are two remedies for so-called long sermons. One is, that the mind and heart of the preacher be inspired with a sense of divine excellence and value of the Gospel he proclaims, and fired with the love of God, and with love for souls, in the preaching of it.

The other is, that the people be earnestly intent on hearing the Gospel message, realizing their infinite interest in it, and their constant need of its edifying, sanctifying, and comforting lessons.

6. Those who find themselves constantly inclined to complain of long sermons, have reason to suspect that the fault is more in themselves than the sermon. At any rate, it might be profitable for them to take this hint, and rigidly scrutinize their case.

7. Instead of falling in, thoughtlessly, with the modern assaults upon long sermons, would it not be wiser and better every way for Christians, those who love the Gospel, and really pray that the Word of the Lord may have free course and be glorified," would it not be better for such rather to defend preaching, and silence gainsayers by telling them of the personal profit derived from the very sermons which may be denounced as too long?

WHEN all is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our acre—and that none of it is fit for our Master's eye, were it not for the softening shadow of the cross.

Arsinus College Repertory.

CHRISTIANITY IN SCHOOLS.

BY PROFESSOR TAYLER LEWIS, LL.D.

WHATEVER Dr. Dabney writes is entitled to respect. His articles in the *Intelligencer* I have deemed especially worthy of note and preservation. To the one, however, that appeared October 7th, there seems some valid objections. It presents, indeed, quite an imposing appearance of logic, but it leaves the mind unsatisfied. He does not solve the great question. His reasoning is too easy, and this alone creates suspicion of its soundness. It cannot be that a matter of this kind can be settled with so much facility. There must be something that the writer has overlooked. Given his premises and definitions, the syllogistic array imposes on us, and yet there is all through a lurking suspicion that he proves too much. We see the fallacy when we come to examine his method of meeting the argument of Dr. Chalmers. With sincere respect for Dr. Dabney, I must say that he does not meet it. He does not even fairly flank it. This is the way in which it is stated:

The commonwealth must be founded on virtue ;

Virtue must be founded on Christianity ;

Therefore, the commonwealth must teach Christianity.

To most minds this would be conclusive, if we admit the first and second propositions, as Dr. Dabney does, and that, too, in the strongest language: "No Americans," he says, "except knaves and madmen, doubt that the commonwealth must be founded on virtue, or that virtue can only be adequately founded on Christianity." The conclusion, then, can only be avoided by throwing an unnecessary ambiguity about the word "teach." He teaches who causes to be taught. Certainly it must be a duty of the State to see to it that its own foundations, and the foundation of its foundations, are adequately secure. Otherwise, as Cicero

well says of the Epicurean anarchists of his day, *fundamenta civitatis tanquam in aquis ponunt*.

Again: if these two propositions be sound, they certainly must be axiomatic in any true science of government, and the political philosophy that ignores them must be false from top to bottom. Again: if they are fundamental in political philosophy, then they surely belong to education—political education, I mean—such as the State is bound to give for its own security, if not as “a minister of God.” This latter view, which is that of the Apostle, Dr. Dabney also acknowledges, when he speaks of its divine coördination with the family and the Church. I know how difficult it is to regard as divine certain aspects of human government, such, for example, as the rule of Tammany Hall in the city of New York; still Dr. Dabney so regards it, and holding the position in common with him, I cannot see any flaw in Dr. Chalmers’ reasoning. Such a truth, if it be a truth, the State ought to teach, or cause to be taught. Again: if it be a truth, it is a political as well as a religious dogma. It belongs to education on either ground, and should be taught in the law school as well as in the theological seminary.

I cannot understand Dr. Dabney’s use of the word *agent*. How can the State “stimulate, encourage,” etc., without the exercise of any *agency*? How can it act as the “enlightened ally” of that which it is prohibited by the Constitution, from aiding or encouraging in any way? For this, according to Dr. Dabney, is the State’s attitude towards all religious ideas, or any morals founded upon them. The complete *laissez faire* principle is intelligible, although, if carried out, it would land us in the conclusion that the State must let the whole matter of education, as well as religion, entirely alone. Would not the infidel and the atheist have a right to demand that the government should, in like manner, “stimulate, encourage,” or be the enlightened ally of atheism and irreligion, or their “dogmas,” as they may be justly called?

But it is not enough to point out inconsistencies of reasoning. It is of more importance to state the great difficulties that now embarrass this question—difficulties arising mainly from the aggressive action of those who would drive Christianity from our schools. The “zealous religionists,” the too ardent “Protestant advocates,” as Dr. Dabney styles them, have been on the defen-

sive. They have, in fact, maintained the *laissez faire* principle. Let things alone ; let public sentiment decide, as it has done before this veto power was claimed for *every objector*, a position short of which the demand cannot stop. It is the other class who have got up the clamor ; who demand that, however small their number, *their* aversion to certain books and certain ideas shall be sufficient to exclude them, without any regard to the ideas and consciences of others more numerous, more intelligent, and more conscientious than themselves. Admitting it as possible that the atheist has a conscience, may not the believer in God have one, too, that is entitled to some respect ? The Bible *was* in our schools ; the old school books were generally of a moral and religious character, in accordance with the predominant Christianity of the nation ; even the most respectable class of free thinkers were content ; they were not anxious that their children should be unbelievers ; all was peace, until, in an evil hour, that most dastardly of all creatures, the demagogue politician, got that word *sectarian*, so mischievous because so indefinable, inserted in our statute book, and raised a clamor about invaded rights.

If this veto power is to prevail, nothing can be plainer than that there ought to be the most unchecked *reciprocity*. As one who believes in the same old school and old church doctrines with Dr. Dabney, I find myself offended sometimes—oftentimes, of late—with things I discover in my children's school books. I am willing to compromise to some extent ; but if this veto power is to be conceded, as now so clamorously demanded by the atheist and the irreligionist, why—in the great name of conscience I ask it—why am I not entitled to it as well as he ? I pay my taxes, too, and according to Dr. Dabney may be *rightly* compelled to send my children to school. Let every one exercise this right of excluding all that offends him, or with which the demagogue teaches him he ought to be offended, and where are we ?

I am such a literary infidel that I do not agree with Emerson, undoubted man of genius as he is. I do not like Goethe. I deem him an immoral and a sensual man ; I regard his writings as irreligious. Now the superintendent of schools in Missouri is certainly very able and intelligent, but he is Goethe, and Hegel, and Emerson all over. He would make their ideas the ground of education ; he would have all our schools, higher and lower,

thoroughly imbued with them. They are, in short, his Bible, his "Religion of the Infinite." If it were not so serious a matter, we might say the inconsistency here, the naive disregard of the idea of reciprocity, becomes absolutely ludicrous. The State of Missouri, the Common Councils of St. Louis and of Cincinnati, put the Christian Scriptures, and all books and all ideas they choose to style "religious," under a total ban. "No religious teaching," they say; but they never seem to think of the other side. How very odd it is? Christ and Paul are to be shut out! They are to be tabooed in the name of religion! Goethe and Emerson, and Gall and Spurzheim, and Bentham and Mill are to enter freely. They are introduced to us in the names of literature, science and philosophy. Take another specimen of this thing, which some have the ignorance, or the impudence, to call "*neutrality*." Children's voices are heard in the basements of one of the primary schools in Cincinnati. What is it they are chanting? It is that hymn of Watts, so sublime yet so childlike, so full of the infinite, yet so adapted to the youngest minds:

"I sing the mighty power of God,
Who built the lofty skies;
Who spread the flowing seas abroad,
And bade the mountains rise."

Away with it, says the scowling atheist or the infidel lecturer, who has got a smattering of science and would substitute evolution for creation. Away with it, says that worst of all unbelievers, the modern Saddusee, who, though calling himself a Jew, has no more faith in Moses than he has in Christ. Away with it, says the adorer of Goethe and Hegel, and all our modern progressionists who are going they know not where. And then the batrachia chorus of our nothingarian newspapers and caucus orators: "This thing is dangerous," say they. It shocks them, as the defeated gambler was shocked by the idea of "Chinese cheap labor." It is "the entering wedge" of "Church and State." They scent in it the fires of Smithfield, and all the horrors of the inquisition. It is against the Constitution, says the statesman of the drinking saloon; this alarming thing must be stopped or our liberties are gone, our "rights of conscience" are invaded; we shall be ruined by it; if permitted, it will in the end "undermine the whole fabric of our glorious political institutions." The result is, that the

hymn is banished. But music, it is graciously admitted, may be a part of culture, and so in place of Watts and his childish strains we may have a German glee song from Heyne, or some "radical club" rigmarole about "the good time coming," or "the emancipation of mind." Whoever objects to them as either foolish, or in any way evil in their tendency, must be indeed a bigot. Such persons have no right to any veto in the matter. The States should be wholly neutral.

But can there be neutrality? That is the great question. If real neutrality *could* be carried out, would it not render our schools worthless by eliminating all the ideas most important in human culture, leaving a paltry residuum unworthy the name of education, and utterly contemptible in view of the great noise made about it as "the foundation" of our social and political welfare! Indifference to religion, especially *professed* indifference, is hostility to it. Such is the express teaching of our Saviour. All experience confirms it. Non-religion is irreligion. Non-Christianity is anti-Christianity. It is too great a thing, too serious a thing, for indifference. "*Whosoever* here, *whatsoever* here, is not for, is against." The individual cannot be indifferent. He must yield, or he must fight. No *collective* power that wields an influence over the action or the thinking of men can be indifferent to Christianity. If the Constitution demands it, it demands an impossibility. Human government cannot be neutral, even in its ordinary legislative and judicial administration. How much more vain must be the attempt when it assumes the high prerogative of education. We must look the matter in the face. Can the State be neutral? Without undue egotism I may say that I have repeatedly proposed this issue, and found no one to take it up. It is a fundamental question, a test question. Nothing can be settled in this debate until it is, in some way, determined whether such neutrality be really *possible*. Without it we are simply beating the air. Some positions in Dr. Dabney's first article in the *Intelligencer* seemed to be taking the true ground here. His later views I fail to comprehend.—*Christian Intelligencer*.

LET every minister while he is preaching remember that God makes one of his hearers.

A MOHAMMEDAN UNIVERSITY.

DR. ELLINWOOD, in his tour "Around the World," paid a visit to the great Mohammedan *Azar*, or University in Cairo, Egypt. This remarkable institution was founded in 970, and has ever since been the centre of intellectual influence for the followers of the false Prophet. It constitutes the great "Propaganda" of Islam. Only the Koran, with its various literature, is taught. The professors, of whom there are now three hundred and fourteen, devote all their time and energies to teaching the Koran to their disciples. The structure occupied by these Professors and their pupils, is an immense quadrangle, supported by four hundred marble pillars, gathered from ancient heathen temples. Its age is not accurately known, but the last addition to it was made A. D., 1762.

There are at present about ten thousand students, representing all lands where the Moslem faith is known. There are no partitions in the great hall, but the spaces assigned to different nationalities are defined by the rows of pillars. The whole area is covered with matting, and is kept extremely neat. Each teacher sits with his back against a particular pillar, and the size of his class is determined by his talent and reputation. If possessed of only moderate ability, he has only one semi-circular row of young men sitting at his feet. A little greater notoriety draws two or three consecutive ranks, while the far-famed doctor of some important department has several ranks, those at the front lying on their faces to prevent obstruction to those behind.

Dr. Ellinwood thinks that the method of teaching in New Testament times resembled that which he beheld in the *Azar*—Saul sitting at the feet of Gamaliel and taking notes with a reed and ink-horn of the lectures of his master. All the professors speak out as loud as they like, and many may be—must be—within each others' hearing. The existence and work of this University attest the living power of Mohammedanism. No one beholding it can flatter himself with the notion that the Saracenic faith is dead in the earth. Here are over three hundred men who devote themselves to the work of instruction without salary, and with no means of support but the few gifts of their students, most of whom are even poorer than themselves.

There are (says Dr. Ellinwood) no endowments, or scholarships, or educational stipends, no dormitories or refectories. The students, some of whom have come from Morocco and Algeria, from Soudan and Darfour, Zanzibar and the vales of Yemen, Persia and Turkestan; India and Malaya, simply buy their coarse Arab bread in the larger court fronting the great hall, and for lodgings roll themselves in their blankets and lie down upon the same matted floor upon which their work is done. Ten thousand at a time are thus preparing to proclaim the teachings of the False Prophet to the nations of mankind.

There are institutions in Egypt which receive the substantial patronage of the Khedive, but they are conducted in the interest of modern science; they belong wholly to the present, and afford little help to Islam. But this grand nursery of false prophets lays hold on the past. No touch or swell of the nineteenth century has been suffered to pass upon it. It is contemporary with the great school of Bagdad. It was in full operation when Europe, struggling out of the darkness, was borrowing new ideas from the Moslem doctors at Cordova and Seville. It had been established before the Pathan and Mogul conquerors invaded India, and it may have furnished them with learned moulvies through all the eight centuries of their dominion. And probably its fanaticism is just as pure and just as rank to-day as when the Crusaders were on the Syrian coast, and the sword of Saladin defended its teachings.

We must not forget, however, that it makes a vast difference with the influence of the Azar, whether Saladin with his strong faith and support is at Cairo, or in place of him, Ismail Pasha, with his schools of skepticism, his French fashions, English iron-clads, and American generals. There is a difference, too, in India between the persecuting regime of Jehangeer and Nour Mahal, and that of the enlightened Lord Northcote. Better than all, however, the Gospel now borrows the wings of commerce, and follows all lines of diplomatic influence among the nations which once were wholly sealed to Islam. The victory of the truth is certain, but it is well to know the strength of its foes.—*Christian Statesman*.

FEEL that this sermon may be your last.

COLLEGES AND THE CENTENNIAL.

IF the gigantic scale on which preparations for the National Centennial next year are being pressed may be taken as a fair measure of what will be realized, it must prove a grand affair. And there is every reason to believe that the largest expectations regarding it will be fully met. Even the buildings already completed, or very nearly finished, on the grounds, are wonderful for their number, size, and architectural beauty. And they have sprung up as if by magic. Where a few months ago there was a bare field, there are now magnificent structures, containing material enough to build a city almost as large as Nineveh.

It is gratifying to notice that suitable steps have been taken to have the higher *educational* interests of the nation also represented. Under the efficient management of *John Eaton*, Esq., Commissioner of the Bureau of Education, Department of the Interior, Washington, D. C., appropriate measures have been devised for securing this important object. In this Mr. Eaton has furnished another proof of the intelligent energy with which he is administering the trust committed to him.

Carefully prepared circulars, proposing the best methods for exhibiting the progress made during the first century of our national existence in the matter of higher education, and the present number, strength, and prosperity of our universities and colleges, have been sent out, enlisting general coöperation in the work. No. 1 of these circulars says: "The International Centennial Exhibition to be held at Philadelphia in 1876, seems to offer a special occasion for undertaking some of this work. The office, under the executive order of January 23d, 1875, &c., is furnished limited means to be used in promoting the educational exhibit. * * * The Centennial would leave a most false impression upon the visitor or student if it failed to convey an idea of the relation of education to the progress of our civilization. The contributions made by our colleges to the history of the century cannot be adequately displayed, but it is believed that something can be done which shall evince the interest of college men in the occasion, and convey to the student and visitor some conception of their work."

Of course, in such an exhibit as is proposed, institutions of recent origin, and, as yet, limited means, must be content to occupy a humbler position. And yet some of them may show such a measure of youthful vigor that they need not shrink from an intelligent comparison with many of much older growth and ampler endowments. At any rate, all should be there, by proper representation, in order to make the exhibit as complete as possible.

Falling in with the measure thus proposed, a meeting of college graduates resident in Philadelphia was held some weeks ago, for the purpose of maturing some special plan of furthering the object proposed.

NEVER think of yourself, but of a soul saved or lost, and Calvary.

SPECIAL ITEMS.

THE following notice of another anniversary of one of our literary societies has been furnished :

The Schaff Literary Society will celebrate its *fourth anniversary* in the College Hall on the evening of December 16th, 1875. The Society has given evidence of marked success during the past year. Its work was prosecuted with commendable zeal and energy by the members, and that their efforts have been rewarded is evinced by the present prosperous condition of the Society. The coming anniversary is anticipated with glowing expectations, and all efforts are put forth to make the occasion one of interest and pleasure to the friends of the association.

The Society will be represented at the Anniversary by the following gentlemen : Elwood Patrick, W. H. Leckron, J. Huston Bomberger, J. M. Leisse, F. G. Hobson and F. C. Yost. The exercises will be interspersed with appropriate music by a Pottstown orchestra. A cordial invitation is extended to all to share the pleasures of the occasion.

As the long Fall Term of the College presses to its close, it is not only very gratifying to consider the prosperity which has attended it, but several lessons of value may be gathered from it. It has been extraordinary. Since the last report, given in the November MONTHLY, other students have come in, swelling the number of new students for this Term to —. This number includes 72 boarders, and 10 day-scholars, as they are called, who come some distance by rail. For reasons heretofore explained, we have but few pupils from the immediate vicinity of the College. The College proper is growing rapidly, and the Theological Department is fuller than ever before. And this success has come, not through any such external advantages as some other institutions possess, and which may be used as means of attracting young men. Our College has virtually no free scholarships by which to entice students, and its distance from the seductive allurements of city associations has been used as an argument against it, although this very fact furnished a basis of success to some of the oldest and most flourishing Colleges of the country.

What, then, are some of the lessons to be gathered from our encouraging experience under these circumstances? The *first* and chief lesson, of course, is that of earnest, persistent trust in the Lord, with an assured confidence that His favor will attend all efforts made in His fear and according to principles of truth and right, to serve Him and His cause. Man may curse the effort, but if God blesses it, it will succeed.

A *second* lesson reproves the weak timidity which flees before every hue and cry that may be raised against a movement by those whose schemes it thwarts. They may denounce the movement as irregular, illegitimate, disorderly, any thing bad, so as to excite ignorant and bitter prejudices against it, and in flame animosity against all who support it. They may threaten it, seek to have it and its friends officially condemned. In this way many become alarmed

disheartened, and kept from aiding what in their hearts they believe a good and just cause. It may thus have to struggle all the harder to get along, but the struggle avails. The greatest difficulties thrown in its way are overcome. And the successful issue is a reproof of that fearfulness, that lack of faith, which yielded to angry menaces and noisy opposition.

In full accord with this lesson is *another*, that which teaches the moral power and value of patient and courageous perseverance in any good work which God in His providence may impose. We may thus learn how even malignant opposition can be lived down, and the right to do and suffer in the Master's service may be vindicated.

As a *last* lesson, the friends of *Ursinus College* may learn how much may be done by proper personal effort. The increase this Term is largely to be attributed to the quiet but zealous efforts put forth by a few friends. And these were not made in any special way, but in the course of ordinary social interviews with people. They simply made it a point to speak of the College, and commend it, as opportunity offered. Let this be continued and more generally done, and the result will tell on our increasing prosperity in the future.

There are many things which can be fairly and justly urged in favor of our Institution. It offers all classes of young men the best courses of study, from those of a plain but thorough English and German education, for the ordinary duties of life, to those of a full collegiate education. It has a strong, efficient corps of professors and teachers. The location is admirable for the purpose. The domestic arrangements are of the most satisfactory kind. And the whole school is conducted on Christian (not sectarian) principles, and is under positive evangelical influences.

By turning to the *advertisement* on the second page of the cover of the MONTHLY, it will be seen that the next (Winter) Term is to open on *Monday, January 3, 1876*.

Rev. W. S. Alexander, late missionary in Florence, Italy, says in *The New England Journal of Education*, that when the government of Victor Emanuel established itself in Rome (1870) the Minister of Education instituted faithful inquiries with regard to the actual state of education throughout the realm. The result was simply astounding. Of 26,000,000 people in Italy, 19,000,000 could neither read nor write. The schools which existed in Rome—and the same was true of other great cities, especially in Southern Italy—were under Papal control, and were supplied with utterly inefficient teachers. Since 1870, however, great progress in education has been made.

The whole number of students now attending Michigan University is 1,191. The polytechnic school now appears for the first time in an organized form. The laboratory of analytical and applied chemistry occupies a ground space of 15,000 square feet, and contains 175 tables. The requirements for admission to the polytechnic school are the same as those for admission to the scientific course. The University library contains at present 22,500 volumes and over 7,000 pamphlets. The libraries accessible to the students amount to over

31,000 volumes. There are at present in the University, exclusive of the President, 25 professors, 1 adjunct professor, 7 assistant professors, 9 instructors, and a special lecturer. There are 60 ladies in the literary department, 48 in the medical and 3 in the law department.

A movement has been set on foot in Germany to send out another expedition to the east coast of Greenland. It is to consist of two steam vessels, of three hundred tons burden, each manned by thirty men; one to explore Greenland, while the other advances to the North Pole. The expense counted upon will reach \$250,000, and the date of the expedition's departure will be determined by the rapidity with which this amount can be collected. Up to the latest accounts, the government has made no offers of assistance to the enterprise.

Col. T. W. Higginson says in regard to the intercollegiate contest, that if this movement does nothing else than to vindicate the ability and training to be found at the smaller colleges, it will do a service, and notes in next year's contests in Greek and Mathematics that the department of Mathematics is to be Analytic Geometry, and the Greek examination is to be based on one Greek play—to be announced early in the year by the examiners—together with rendering at sight from Greek into English, and from English into Greek.

The new Wellesley College for Women has been given into the hands of a Board of Trustees selected from all the Evangelical churches, chiefly educators, like Dr. Porter, of Yale College, Dr. Crosby, of the University of New York, Dr. Stone, of the Episcopal Theological School, Dr. Cummings, of Wesleyan University, Dr. Warren, of Boston University, Dr. Hackett, of the Rochester Theological Seminary, and Dr. Phelps, of Andover.

ACKNOWLEDGMENTS.—For Church Aid:

Sunday School First Church, Lebanon	\$ 50 00
Rev. Dr. W. A. Helffrich	25 00
Rev. G. Wolff	25 00
Rev. E. J. Fogel	35 00
J. Ault	10 00
Rev. A. Leisse, Mill Creek	2 75
Rev. H. W. Herbert	15 00
Mrs. Susan B. Good, Reading	25 00

\$187 75

F. W. KREMER, Treas.

Educational Aid.

Miss S. Kelker	\$10 00
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BOOK NOTICES.

FROM the *American Tract Society*, 150 Nassau street, New York ; Penna. Branch, 1512 Chestnut street, Philadelphia ; Ohio Branch, 176 Elm street, Cincinnati.

The following attractive books for the

Christmas Holidays

have been received.

The Story of the Hymns, by H. Butterworth. This is a volume of precious interest. Who that has been refreshed and comforted by such hymns as : "All Hail the Power of Jesus' name," "Rock of Ages Cleft for Me," "Thine Earthly Sabbath, Lord, We Love," "Guide Me, O Thou Great Jehovah," and scores of others equally familiar and loved, does not wish to know something of their authors, and of the occasion of their composition ? In the volume before us such information is given, and given in brief, racy sketches, which can be read at intervals, when but a few leisure moments are at command. The volume is gotten up in handsome style, is adorned with fine portraits of leading Hymnologists, and is furnished at the moderate price of \$2. (Gilt, \$2.50), and 20 cts. postage.

For *younger readers*, the Society has issued, in charming style :

PROUD LITTLE DODY, by Sarah E. Chester. A beautiful square duodecimo, in large print, with sixteen full-page illustrations. The story of Dody's pride, or vanity, her besetting sin, the steps she was led to take to overcome the sin, and her progress in conquering it, are told in a way to make a happy impression, and to do good to all who read it. Price, \$1.25.

ADA AND GERTY, with four illustrations. By Louisa M. Gray. This is a story of school-life, admirably suited to girls of twelve years old and upwards. It will do them all good to read its narrative of the varied experiences of the two Scotch girls, whose frolics, friendships, and trials it describes, and the growth of whose religious feelings and principles it likewise delineates. It is free from cant, and is commended for its high tone and excellent spirit. Price, \$1.25.

HOW TIPTOE GREW. Five illustrations. By Katherine Williams. This is a sequel to the Tiptoe published three years ago, and will supply many hours of pleasant and useful reading for boys, as well as girls. It tells how Tiptoe grew in goodness as she grew in stature. Price, \$1.

From the *American Sunday School Union* :

Scholar's Hand-Book, (Part V.) on the International Lessons, from January to July, 1876. By the Rev. E. W. Rice. A useful aid in the study of the Lessons.

Special

attention is invited to the following advertisements of the *Christian World*,

published at 176 Elm street, Cincinnati, and edited by Rev. S. Mease, D.D., and Rev. H. T. Spangler. All that is said of its merits and claims has our hearty endorsement. No family of our Church to whom the Reformed Church in its true historical character is dear, should be without it. Faithful to Reformed principles in their evangelical and liberal (though not latitudinarian) character, the *Christian World* has established its claims to liberal patronage. Its editorials are vigorous and earnest, but temperate, positive and decided, but free from dogmatism. It has our best wishes for a prosperous centennial year.

Christian World to January, 1877, for \$2.00 only. New subscribers who will forward their names, with \$2.15 (including postage), shall have the paper the remainder of the year free. This liberal offer should add a large number of new names to our list during the next two months. We would most earnestly appeal to every minister in the Church to make this offer known to his people AT ONCE. Make the announcement and speak a kind word for the paper at several meetings of your congregations. There is not a charge, East or West, where a host of new subscribers could not be secured by a little special effort. We send out no special agents, but place the interests of the paper into the hands of pastors and friends. If you fail to give it your attention, it will be entirely neglected. We have made changes and improvements in the form of the paper. We endeavor to furnish interesting and educational reading; to reflect the life, spirit and progress of the Reformed Church. This should be sufficient to enlist your sympathy and coöperation.

The Sunday-School Aid, published by the same office, including *Heidelberg Teacher* and *Leaves of Light*, are well adapted to their purpose, and should be widely circulated.

The National S. S. Teacher, for December, closes Vol. 10 of this excellent periodical, devoted to the cause of Sunday-schools. Its articles are thoughtful instructive and stimulating, bearing more or less directly upon the subjects of the lessons for the month. It is published in monthly numbers of about 44 pages each of reading matter, at about \$1.50 a year, by Adams & Co., 147 Fifth avenue, Chicago.

It seems a suitable time, as the season is approaching, to remind those who wish to make valuable presents, and yet are not able to invest much money in them, that the *American Tract Society* keeps on hand *Hanna's Life of Christ*, and *Christlieb's Modern Doubt and Christian Belief*, both books of sterling value for all classes of intelligent readers.

EDITORS' DESK.

BUSINESS ITEMS.—Subscribers still in arrears for *The Monthly* will please promptly remit by *postal order* on Lancaster, Pa., or by *bank check*, to J. H. Pearsol, Lancaster, Pa.

The editorial office, proper, of *The Reformed Church Monthly*, is Ursinus

College, Freeland, Montgomery county, Pa., to which all articles intended for *The Monthly* must be sent. Items of church interest are earnestly solicited.

Articles without signature are from the pen of the senior editor.

The continued interest of friends is solicited for the increased circulation of *The Monthly*. Many kind letters received assure us that it is warmly appreciated. Let every one who believes it is doing a good work, try to get an additional subscriber, and thus extend the circulation of the same.

Back numbers, and also back volumes, from the commencement (1868) can be furnished. Single number, including postage, at 20 cents. The price per volume, unbound, including postage, \$2.15; bound, \$2.90.

Friends who remit dues directly to us, by Postal Order, *will please have the order drawn on the Collegeville P. O.*, not Philadelphia. Attention to this will save trouble.

1876.—VOL. IX.

Canvassing for next year's *Reformed Church Monthly* should be at once begun. There is no good reason why the number of subscribers should not be doubled. A little special effort on the part of friends who appreciate its character and aim would secure this increase. As they well know, we have no time to go out on this work, beyond an occasional effort. Neither should it be necessary for us to do so. Let each subscriber whose heart is with us in this matter, bear *The Monthly* in mind when meeting his neighbors, and speak a good word for it, and the desired result will be accomplished. Every reader who loves his Church and his faith above the notions and measures of those who are seeking to introduce things contrary to our history and standards, has, we believe, found *The Monthly* to be instructive and cheering. Let him say so, and commend it to others. The cry of "unauthorized publication" raised against us so lustily at first, has died out. It did not avail, could not scare or mislead sensible people. *The Monthly* has vindicated its authority to do a lawful work in a free country, and a Church not ruled by priestly tyranny (however much some would like to exercise such tyranny, as the past has proven), and, laughing at the childish attempts to hoot and bark and howl it down, has gone on firmly and resolutely on its way. Let this encourage friends to continue their help, and increase their efforts to widen its field of usefulness. Its future is largely in their hands. We look for their warm and active coöperation.

The *Terms* as they now are:

Single subscribers, per year, including 12 cents for postage \$2 12

In clubs of *six* or *more*, for each, including postage 1 87

Any one sending five subscribers and \$10 cash, in advance, shall have a sixth copy free.

And all subscribers prepaying \$2.00 before January 1, 1876, shall have the postage free.

Remember that each number of *The Monthly* has 56 pp., equal to 672 pp. a

year. This gives more reading matter than many quarterlies costing \$3 and \$4 a year.

In the editorial management of the Monthly during the next year, we expect to furnish some articles bearing especially on matters related to our National Centennial, with particular reference to the interest which the Reformed Church has in it.

It is also intended to devote two or three pages of each issue to practical thoughts on the Lessons of the International Series for the Month. The suggestions will be designed mainly for pastors, superintendents and teachers.

Too late for extended notice we have received an official report of the decision of the Supreme Court of Pennsylvania, in the case familiarly known as the *Geo. H. Stuart and Reformed Presbyterian Synod* case. It will be published, with notes, in our January number. At present we can only say that the opinion, as published, confirms the impression we had of it as stated in our last issue. Two of the seven judges who adjudicated the case, dissented from the opinion, viz: Judges Agnew and Sharswood. Their view in the matter is also printed, and will receive due attention.

In like manner, too late for such a review as it merits, the sermon preached by the Rev. E. V. Gerhart, D. D., during the recent meeting of Synod in Lancaster, has come to hand. It must suffice for the present to say of it, both from our remembrance of what we heard of it, and from what we have noticed in a necessarily hasty perusal of it:

1. That it abounds in disingenuous attempts impliedly to attribute views to persons not of the Mercersburg-Lancaster school which no evangelical theologian ever advocated.
2. That it sophistically claims as distinctive peculiarities of his particular theological school, views that have been maintained by the entire Reformed Church, in the broadest sense of that title, for three hundred years.
3. That it displays wonderful adroitness in *avoiding* those very points which have distinctively marked the theory of the Mercersburg-Lancaster theology.
4. That if its exhibition of Mercersburg-Lancaster theology, which it professes to set forth in its essentially distinctive features, be full, fair, and complete, is to be (could be) taken as a correct picture, there is no sense in the great ado made about the profound originality of that theology, and its great *advance* upon all previous theologies.
5. That with almost amusing simplicity it appears to take for granted that all who read it will have forgotten or forget, scores of articles and sermons published and preached during some years past, in which the peculiar and favorite tenets of the Mercersburg-Lancaster theology were set forth. And
6. Not least of all, that the author of this sermon, professedly setting forth the theology taught in the Theological Seminary, at Lancaster, is the author of the notable Tract No. 3, in which Baptismal regeneration is taught in the

strongest and most objectionable form; and which, we presume, may be regarded as also exhibiting the sort of theology taught in the aforesaid Seminary.

If no other theology, no other doctrines, had been, or are taught by the parties in question, than seem to be set forth so frankly in this sermon, and if no measures of ritualism interwoven with those other doctrines had been, or were now, advocated and practiced, then, we think it may be safely asserted, first, that there would have been no such controversy in our branch of the Reformed Church as has been agitating it; and secondly, that the Church would have had no occasion for deploring the score of apostasies to Popery, by some of her sons and daughters, such as have afflicted her.

The Evangelical Alliance (American Branch) meeting at Pittsburg, proved a cheering success. It was largely attended, the discussions, with one exception, were very harmonious and profitable, and the effects must be highly beneficial. The exception referred to was caused by an unhappy essay on the Christian Sabbath, read by Rev. S. M. Hopkins, D. D., of Auburn Theological Seminary. It seems that Dr. H. took advantage of the opportunity to present latitudinarian views of the Lord's Day which he must have known were at variance with the spirit and position of the Alliance. His views called forth severe criticisms and received a merited rebuke. The case confirms the propriety of the suggestion we made in our November allusion to the Alliance touching the importance of guarding it against just such obnoxious intrusions. There are men, not in cordial sympathy with the avowedly evangelical character and principles of the Alliance, who will be likely to try to use its popularity for their own purposes, and by insinuating or obtruding their peculiar questionable notions, expose the whole movement to great peril. It is not enough to be intent on sowing good seed, there is need also of vigilance against the scattering of tares over the same ground. Let those entrusted with the management of the interests of the Alliance learn and heed the lesson which has been taught in this unfortunate case.

MONTHLY SUMMARY.

MINISTERIAL CHANGES.—*Rev. C. Scheels*, from Plymouth, Ind., to Middle Lancaster, Butler county, Pa. *Rev. N. M. Steffens*, from New York City, to Baileyville, Ogle county, Ill. *Rev. D. Breisen*, Franklin, Sheboygan county, Wis. *Rev. S. P. Meyers*, from Effingham, Ill., to Altamont, Ill. *Rev. J. H. Smith*, from Anna, Ill., to Central City, Lima county, Iowa. *Rev. C. Pleuss*, from Defiance, to Crothersville, Jackson county, Ind. *Rev. J. A. Hoffheins*, from Allegheny City, Pa., to Martinsburg, W. Va. *Rev. C. F. Hoffmeier*, from Troutville, to Duncannon, Perry county, Pa. *Rev. G. Grauel*, Mound

Prairie, Houston county, Minn. *Rev. C. Baum*, from Fort Wayne, Ind., to Pottsville, Pa. *Rev. J. Knierim*, Paris Grove, St. Clair county, Mo.

Rev. D. Van Horne having received and accepted a call from the First Reformed Church, Philadelphia, entered upon his new field of labor November 14th. A special meeting of Philadelphia Classis has been called for December 13th, to receive him, and make provision for his installation. His address is 818 Marshall street.

ADDITIONS TO CHURCHES.—Littlestown charge, *Rev. J. Ault*, 43 were added. St. Paris, O., *Rev. J. Lehrman*, 12. Miamisburg, O., *Rev. W. McCaughey*, 47. Warren, O., *Rev. E. W. Otting*, 21. Denver, Col., *Rev. J. H. Keller*, 3. La Ross, Ill., *Rev. J. Kerschner*, 15. Frirview, Ken., *Rev. Emanuel Shultz*, 17. Lewisburg, Pa., *Rev. J. Crawford*, 22. Dreisbach, 34. Lock Haven, Pa., *Rev. J. W. Pontins*, 6. York, Pa., *Rev. J. J. Good*, 27. New Bolland, Pa., *Rev. D. W. Gerhart*, 15. Goshenhoppen Charge, Pa., Trinity Church, 45. *Rev. Dr. Helfrich*, Foglesville, Pa., 46.

The recent communion season in the First Reformed Church, Lebanon, *Rev. Dr. Kremer's*, are reported to have been occasions of more than ordinary interest. Fifty-three were added to the church, viz: 29 males and 23 females, including several over sixty years of age. The number of guests was the largest in the history of the congregation. A prosperous church.

Reamstown Charge, Lancaster county, *Rev. S. Schweitzer*, pastor, eighty-six were added to the congregations of this charge during the past two months. Great encouragement this for an earnest workman.

The Eastern Synod, as most readers may know, met in conventional form (that is, it was not a delegate Synod, excepting that one elder for each charge had a seat as delegated representative of his charge) in Lancaster, on November 3d. It was not as full as might have been expected. Counting all the ministers of this Synod, each of whom was entitled to a seat, and all the pastoral charges, each entitled to one elder, there should have been about three hundred members. But little over half this number attended; and in some important cases the voting did not show one hundred present. There were, of course, advisory members from adjacent Synods which made the body seem larger.

Although a conventional Synod, only the usual business was transacted. Among the items of some special interest to our readers, the principal, perhaps, were:

1. The new measures adopted in regard to the publication interest, bearing most radically on the *Messenger*, and *Rev. Dr. Fisher's* connection with it. The whole thing is revolutionized. The affairs of the Eastern Synod's Publication Board are to be wound up. A new Board has been formed, constituted of members of Eastern, Potomac, and Pittsburg Synods. The *Reformed Church Messenger* and *Reformed Era* are to be merged into one paper, under the editorial management of P. S. Davis, D.D., as Editor in Chief, and E. E. Higbee, D.D., *Rev. J. M. Titzel*, and S. R. Fisher, D.D., as Assistant Editors, each representing the Synod to which he belongs. In what special ways other matters connected with this new plan will be disposed of, has not yet transpired.

What may chiefly impress those noting this measure, is the very pronounced Mercersburg character of at least three of these editors. In this respect the new paper will be under decidedly strong control. The reasons given for this new arrangement were mainly financial. It seemed absolutely necessary that something should be done to relieve the pecuniary embarrassments of the publication concern. That such trouble should exist may seem strange, but an explanation may be found in the facts stated, that there has been for some time an annual deficiency in the receipts on most of the periodical publications. The debt of the concern is about \$50,000. The assets, including arrears on the publications, are set down at \$80,000.

It may seem hard that after such long and zealous service Dr. Fisher* should be superseded in the chief editorship, but it will no doubt be a relief to him in some respects.

In connection with this subject, Rev. C. Z. Weiser, D.D., presented a preamble and resolutions, proposing that instead of Synod continuing to assume the pecuniary responsibility of publishing periodicals, this should rather be *left to individual enterprise, &c.* This was on the right line. It has long been our conviction. Many strong reasons recommend it. The experience of the Eastern Synod for the last thirty years furnishes practical arguments in its favor. But Dr. Weiser's proposition came in a little too late. Had it been presented an hour or two earlier it would have, we believe, received a large vote. As it was, it was summarily ruled out. Possibly after another year or two, the suggestion may be renewed and prevail.

MISCELLANEOUS ITEMS.

A Second Episcopal Congress (or free Convention, not Synodical or official,) was held in Philadelphia three weeks ago, for the consideration of things exercising that Church. In principle it resembled our *Myerstown Convention* of 1867. At first, if we rightly remember, this sort of thing was warmly opposed by some high-churchmen. Now it is tolerated. Episcopal authorities show a fine spirit of liberality in this, worthy of study.

The French government pay 53,418,945 francs to support churches; of which 51,786,545 go to Catholics and the balance to Protestants and Jews.

It is announced that the Ultramontane party will shortly hold a meeting at Geneva, which prominent delegates will attend from Austria, Germany, France and Belgium.

The English Ambassador at Vienna is trying to raise means to build an An-

* Tidings have just reached us of the affliction which has befallen Dr. Fisher in the death of his estimable wife. He has our sincere sympathy under this sore bereavement.

glican Church in that city, which is the only capital in Europe without an English church or chapel.

A gentleman who had been an attendant of Mr. Spurgeon's Church but a few months, died recently, and left £10,000 to be divided equally between college and orphanage which are under the great preacher's care.

Perhaps the largest thankoffering ever made by any individual to the cause of foreign missions was the gift of £20,700, or more than \$100,000, sent by Mr. Walter C. Jones, of Manchester, England, to the Church Missionary Society.

Presbyterians and Congregationalists are both strong in Illinois. The former have 3 synods, 11 presbyteries, 482 churches, 38,557 members, and 435 ministers; the latter, 12 district associations, 234 churches, 20,177 members, 210 ministers, and 25,766 scholars in Sabbath-schools.

The late Mrs. A. M. Lothrop, of Adrian, bequeathed property valued at about \$20,000 to the Home Missionary Society.

The Trustees of Andover Theological Seminary have voted to proceed at once with the erection of the new chapel, and have taken measures preparatory to the reconstruction of the old chapel building, and the improvement of the lecture rooms.

The remarkable revival in St. Johnsbury, Vermont, continues, and the meetings are full of deep interest. Barnet Johnson, McIndoe's Falls, Concord, and Newport, are also sharing in the work. In the latter place there have been more than eighty hopeful conversions.

The church at Gloucester, Mass., has restored the institution of deaconesses, and chosen four ladies to fill the office.

The Rev. Newman Smyth, late of the First Church, Bangor, Maine, has declined his call to the church in Springfield, Ohio.

Thirty-five new members were received by letter, and seventy united with Plymouth Church, Brooklyn, on profession of faith last Sabbath morning.

In Plymouth, Mass., Tada Bumi Torie, a Japanese, a student at Phillips Academy, Andover, has united with the Congregational Church.

The Central Tennessee College has received \$10,000 in land from Mr. Mehary, of Indiana. This is the largest sum given at one time to any of the Methodist institutions in the South.

In the Fifth Baptist Church, Philadelphia, Rev. B. D. Thomas baptized eight on Sunday evening, April 4th, in the presence of a crowded house. Among the candidates was the Rev. C. T. Frame, who for eight years was a minister of the Methodist Episcopal Church.

The Church Edifice Fund of the Baptist Church has been increased by nearly \$18,000. Some \$50,000 have been paid on the debt of the Home Mission Society, substantially wiping it out.

The Treasurer's report of the Woman's Foreign Missionary Society of the Baptist Church showed the receipts to be \$30,241.29, and the expenditures \$27,700.07.

The Rev. George Frear, D.D., of Norristown, Pa., has been invited to the pastoral charge of the Baptist church in Lewisburg, in the same State.

The Shawmut Avenue Baptist Church, Boston, whose pastor is the Rev. Wayland Hoyt, have raised and paid out during the past year over \$50,000, and are now free from debt.

The Rev. Dr. F. Wilson is organizing the Franklin Square Church, Baltimore, into a Bible class, on Sabbath afternoons.

A rather unique sort of a miser died a short time ago in Hudson, New York. He was an Episcopal minister who served as a missionary for his church in Greene county, receiving a salary of \$200 and numerous donations. He lived in extreme poverty, and when he died a subscription was taken up to pay the funeral expenses. After the funeral his rooms were examined and a will found, together with a package containing \$94,000 in Government bonds, and a bank book showing a deposit of \$10,000 in a bank in New York city. The will gave half of his property to his relatives, and the rest to St. Luke's Hospital, and to churches in which he had preached. The clergyman's name was Clark, and he went to Greene county from Halifax, N. S.

Bishop Whipple says: "In 1871 we had 450 candidates for Holy Orders; in 1874 we had 300. We had lost 50 per cent. in three years."

The Emanuel Reformed Episcopal Church of Newark, N. J., now numbers one hundred and fifty regular communicants, and has over 200 names on the roll, with new names constantly being added. On a late Sunday, nineteen persons, in the presence of fifteen hundred people, publicly professed Christ, and were confirmed by Bishop Cummins.

The mission debt is nearly extinguished. Of the debt of £4,700 resting upon the Mission Board, £4,485 have been removed by special collections in Great Britain. Special thanks are deserved by members of the Society of Friends who contributed more than \$4,500.

The Rev. Dr. Thomas A. Jaggard, the newly elected Bishop of Southern Ohio, is at present rector of the Church of the Holy Trinity in Philadelphia. He is a Low Churchman, and about 38 years of age. It is stated as a singular fact that out of eight Bishops chosen by the Episcopal Church since October last, five are under 40 years of age.